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8. *A Church paper in a community will multiply friends for the Pastor and people of that Church.* Persons who are not members of the Church will see it and read it. They will see how great and good men are trying to help their neighbors and make them better. They will drop in and hear the preacher, and look in and see the Sunday-school, and when money is needed they will give, and when there is a revival they will be more easily reached.

9. *A Church paper among the people will do much to silence the enemies of the Church.* People will read of the Church and its work, and if enemies lie about it but few will listen. But if there was no paper to represent the Church, where the pastor and his people cannot go then the lie would grow and do much harm. The Church is a good thing, and the more men and women read about anything that is good the more faith they have in it.

10. *A Church paper will help our people in their business.* For example the SOUTHWESTERN will publish every week the market reports for New Orleans, Galveston, Memphis and St. Louis. Now, if a man wants to buy provisions or to sell his cotton or sugar, he can look in the reports and see their price, and thus keep from being cheated by sharpers.

11. *A Church paper among the people will help the Pastor take his benevolent collections.* People will give most when they know what they are giving for. The paper will tell them where missionary money goes; how the Church Extension Society is building churches for our poor people; how our Freedmens Aid Society is educating our preachers and teachers, etc. If more of our preachers would spend a little time the first of the year getting people to subscribe for their Church paper there would not be so many every year at Conference ashamed to answer when asked for the amount of their benevolent collections.

12. *A Church paper among the people [illegible] the power of the Pastor for good.* The people learn that their pastor is one of a great army of Methodist Preachers who go throughout the whole earth preaching Jesus. This will increase their respect for him, and his words will have more weight. They will see where each year he stands in his annual Conference and meets the question, "Is there anything against him?"

Certainly every Methodist Minister should see that his Church paper goes among his people.

A SERMON IN BEECHER'S CHURCH.

BY JOHN CULVER.

About 9 o'clock I started for Plymouth Church to hear Beecher. Crossing from New York to Brooklyn by the Fulton street ferry, I found myself only a few blocks from the church. The street it is on (Orange street) is rather inferior in character of its improvements, and the church itself is a very plain brick building. From what I had seen of other churches here I expected, of course, Beecher's Church would have the same rank in architectural beauty that he has in intellectual ability. But the building is severely plain and its outward appearance would attract scarcely any attention. As I passed the gate in the low iron fence in front of the church and entered the church door into the vestibule a gentlemanly usher tapped me on the shoulder and said "stand here, please, in the line," and placed me at the foot of the stairs leading to the gallery. The line in front of me reached up to the gallery entrance. At the same time the vestibule was quite full of visitors waiting for admission below. It was about 10 o'clock when I got there, and we visitors and strangers had to wait till 10½ o'clock for the owners of the pews to arrive and claim their sittings before we were admitted. During that half hour we were repeatedly advised by the ushers to "stand closer together," and they would press us forward and rearrange the line so as to get more [illegible] I forgot my reverence for the [illegible] and suggested "Philadelphia [illegible] conductor." However we [illegible] good natured and no one [illegible] except in an affirmative way [illegible] was almost a Methodist [illegible]. About a quarter past ten the ushers at the outer door would [illegible] admit any more in the building [illegible] those who owned pews or [illegible]

[illegible] the doors to the church be[illegible] the galleries above were [illegible] open for all who could to [illegible] every available bit of room was occupied. After the pews below were filled, seats attached to the ends of the pews were opened out and the aisles were filled. The main gallery, where I was, was filled, and the second gallery was filled, and the vestibule was also filled with an eager crowd of listeners who pressed around the open doors leading from the vestibule into the main body or floor of the audience room. I suppose a good many left, unable to get into the building at all.

The services opened with a voluntary by the choir, and it was good. One lady singer has a voice as clear as a flute, and she sang with such ease, and sang so much, that it seemed as if she was all music. The voluntary was followed by a short prayer by Beecher, who, after praying, read a scripture lesson, from St. John, reciting the visit of Mary Magdalene to the sepulchre of Christ after [illegible] resurrection.

A hymn was then announced and the congregation joined in singing:

"How calm and beautiful the morn
That gilds the sacred tomb,
Where once the crucified was born
And veiled in midnight gloom.

Oh weep no more the Saviour slain,
The Lord is risen, He lives again;
Ye sorrowing saints, dry every tear," etc.

The text was, "And they say unto her 'woman, why weepest thou?' and she said unto them, 'because they have taken away my Lord and Master, and I know not where they have laid him.'"

Perhaps you did not see the picture, called "Easter Morn," in the art gallery at the Centennial. I thought more of it than of any other painting I saw there. The scene represents Mary Magdalene at the sepulchre of Christ. She has looked in and discovered that the body of Jesus was gone and she has sank down on the ground at the foot of the steps leading up into the sepulchre; her left elbow rests on one step and her head rests upon her hand in such a way that the whole face is seen; the face is a little long, and pale, and care-worn, and full of grief. Her position on the ground, and the position of her arm and hand and head all show the sorrow of despair. Her Saviour had been killed cruelly; she had seen him die, she had come to the grave to give expression to her grief by caring for the beloved body, but the body has disappeared, some one has carried [illegible] fallen down at the steps of the sepulchre, and the expression on her face is one of agony. Then the picture shows Christ just behind her, and, gently stepping toward her. She supposed it to be the gardner and asks him for the body of Jesus and in reply He says "Mary," and in an instant she recognizes the voice and throws herself at his feet in a transport of joy.

Well, this is the picture at the Centennial, and Mr. Beecher's scripture lesson, and the hymn by the congregation, and the sermon, all fitted together like a perfect piece of mechanism.

You can imagine better than I can describe how I felt, for the strong impression the picture in the art gallery made upon me was so followed up and intensified and fixed by the scripture, the singing and the sermon that it seemed like the working of God's hand.

MURFREESBORO DISTRICT CONFERENCE.

This Conference met in James Chapel, in Murfreesboro, Tennessee, December 13th. The Presiding Elder, C. Pickett, presiding. D. W. Hays and M. C. Young were elected secretaries. The reports from the various parts of the District indicate a prosperous condition of the work. The spiritual condition of the various charges was reported in connection with the Sunday-school work, the attendance at class-meeting and the religious life of the membership. Sunday-schools in fair condition. The more general use of our church catechisms and Sunday-school periodicals was earnestly recommended. The class-meeting is kept up and used as the means of collecting most of the preacher's salary. The life of the membership, generally, showing the effects of purifying grace. The preachers are faithfully at work and promises of a spiritual harvest are not wanting. Financially the reports show that although only a few weeks have passed since Conference, some of the collections have been taken, and fifty dollars was paid at the Conference as the first installment of the collection for the Bishop fund.

Resolutions were adopted urging the preachers to take up the collections for Missions as soon as practicable and forward to the treasury. Also in reference to the other Conference collections that they be presented fully, and in every society. Under the earnest efforts of the active and efficient Presiding Elder, seconded by the preachers, there is no doubt the Church, in the bounds of this district, will show a fine, increase in the collections this conference year. Temperance and education came in for a good share of attention. The public school system was endorsed, and parents were urged to sustain schools by subscription when the free public school was suspended. The Central Tennessee College and the work done by it was highly approved, and the preachers manifested the deepest interest in its success. The prospect is that this school will have the most prosperous year of its history during the present school year. The periodicals of the church were endorsed and the duty of putting one of those in each family in our church was urged on their ministers. The action of the General Conference in adopting the SOUTHWESTERN was approved as eminently wise, the present editor endorsed, and the paper adopted as the official organ of the District. No action was taken on the division of the Conference, but the opposition to each division on the "color line" was clearly manifest whenever it was mentioned. The literary exercises were highly interesting and profitable. One resolution was unanimously adopted that one of the speakers said in the discussion "might hurt somebody." That resolution was to the effect that any Local Preacher or Exhorter who did not take some church paper, and read it as far as practicable, would be considered as unworthy to have his license renewed, unless he offered a satisfactory excuse for his refusal to do so, at the next District Conference, which is to be held in Lebanon. The use of tobacco in all its forms was most heartily condemned, and most of the members of the Conference practice what they preach. No spittoons were used in the Conference, and no puddles of tobacco juice were visible. The members of the Conference separated after the adjournment, on the night of the 15th, after a pleasant session. About 60 members were present and they were most hospitably entertained by the brethren in Murfreesboro. The preachers go to their work hopeful of reporting favorably on all departments of the work, under Divine blessing, at the next District Conference.

J. BRADEN.

Nashville, Tenn., Dec. 16, 1876.

OUR WASHINGTON LETTER

[From our Regular Correspondent.]

[illegible] C., Dec. 20, 1876.

Snow, of the real, good, old-fashioned kind, which by an association of ideas involuntarily calls to mind sleigh-bells, buffaloes, fur collars, (not to speak of bright eyes and bright red cheeks) and all that sort of thing, is so rare in Washington, even in mid-winter, as to amount to a curiosity almost. It is true that we often have a thin sprinkling of it, temporarily whitening the streets and housetops, but it invariably melts under the genial influence of the sun within a few hours, leaving our broad thoroughfares in a sloppy and sloshy condition that is equally inimical to sleighing and warm feet. This time, however, old father winter has given us a genial touch of the North Pole, and the smooth and whitened surface of Pennsylvania Avenue, with its hundreds of sleighs skipping in and out among each other on their way to the capitol without regard to race, color or (I was going to say "previous condition of servitude"), anything else, is a joyous and exhilarating sight, worthy of the frozen neva!

The fall of snow may have had the effect of cooling off the hot heads in Congress, for it is notable that the excitement and acrimony in debate, which characterized the first week or two after assembling, has materially subsided. The leading Southern Democrats, notably, preserve a calm and dignified repose, and, evidently, do not want any war. It was only the other day that Senator Gordon, of Georgia, in the caucus of Democratic Senators, gave utterance to the following words which are well worth recording, and now appear in print for the first time and that unbeknown to the Senator himself, "Gentlemen," said he, earnestly addressing his colleagues who had gathered in a knot around him, "have you ever experienced the conservative influence of a 15-inch shell in process of combustion; *in process of combustion;* with the prospect of its immediately dropping into your own home?" It has a highly conservative influence, and we down South know what it is. We've had enough of it. Now, if you want to fight, try it; this time *we'll* stay at home and make the money."

Last Monday was the occasion of an interesting event, something in the nature of a cremation and something in the nature of a maceration. During the past ten years, all the steel and copper plates, transfer-rolls, dies and other paraphernalia, captured from counterfeiters of bank notes, legal tenders, and gold, silver and nickel coin, by the officers of the Secret Service of the Treasury Department, several hundred in number, were cremated, or to speak more correctly, melted, in the furnaces at the Navy Yard. At the same time nearly a million dollars worth of counterfeit bills, ranging from twenty-five cent fractional currency to hundred dollar bills, were macerated or reduced to pulp by the sixty horse power engine recently provided at the Treasury for that purpose. Formerly all captured counterfeit money, as well as all redeemed notes were destroyed by fire in a large furnace located in the basement of the Treasury building, but this process gave rise to very unpleasant oders permeating the entire building and the vicinity thereof during the combustion of the filthy and greasy paper money, and the macerating process, which is odorless, was substituted and works like a charm. Aristocratic five hundred and thousand dollar bills go through the hopper into the revolving trough or cylinder in company with plebeian quarters, are thoroughly mixed up and disintegrated, and come out at the other end in one even stream of pulp, just as when, starting in life, the pulp which made them went into the paper machine. This pulp sells at five dollars a ton and is used for paper making; the value of the money which goes to make a ton would be something like eight hundred thousand dollars, on an average. That is a come down, from a little less than a million, to five dollars—but such is life.

The plate-melting process was observed with due red-tape (but for obvious reasons necessary) formality, and each plate, die, or piece of coin was checked off, counterchecked and checked again, to be checked once more before it was consigned to the fiery furnace. It was almost a pity to see these plates, which could print so much nice new money, destroyed. But, then, when one remembers the fact that dozens of criminals are in prison to-day for having executed these very plates we gladly consign them to the flames and only wish that the crime which clings to them could be obliterated with them.

The wholesale discharge of employees (chiefly female) from the Bureau of Engraving and Printing here has entailed considerable suffering among a large and worthy class of people. The reduction was made necessary by the transfer of the work of printing the revenue stamps to the bank note companies of New York, which, for several reasons, can do the work cheaper than it can be performed by the Government. But every such discharge of government employees has, at least, one good effect, and that is to open the eyes of those foolish ones who consider a berth in one of the Departments the acme of human happiness, and, backed by a little political influence, throw up situations and leave their homes in distant States to come here to feed on "government pap." The ambition to become a Department clerk is neither a noble nor healthful one; it is a life of well paid drudgery, a mere mechanical machine, depending on "influence," and not on ability, for promotion and even existence. So many talented young men run to seed in the Government Departments here in Washington that it seems a pity not to throw out this warning; and when the official axe does fall once in a while there is such a rattling of dry bones, and such anguish visible on the face of every employee whose bread is buttered by Uncle Sam, that the supposed charm of a government position vanishes in a moment, and the most inveterate aspirant for that honor, witnessing this, will be only too glad to retrace his steps and resume his occupation "out West" or "down East," wherever he came from.

L. B.

SAN ANTONIO.

The city of San Antonio is the most unique city on the American continent. In more than one respect it presents an epitome of the history of civilization. The Mexican "hackal," as a habitation, is but one remove from the natural caves of earth. Its sides are composed of mud, brush, or any other material that the untutored being can use to place between himself and the wind. The roof is of long grass, and the floor of hard-trodden earth. In this the Mexican family live and enjoy life, content if they have food to eat and red pepper to give it a fiery flavor. For the other extreme of civilization, San Antonio presents the lordly mansion, replete with all the conveniences of life, and filled with all that can delight the eye. In one section of the city, near the San Pedro, nothing is heard but a jargon that makes mockery of the Spaniard's mellifluous language. In another the purest Castillian is spoken. In another one scarcely hears aught but the German; and in another English is the tongue of all. In the old portions of the city the pavements are in the Centennial fashion—so narrow that none but lovers can walk in couples upon them, and in others broad and spacious as the most portly can desire. The old houses have roofs of cedar poles and cement, several feet thick, while the new ones have mansard roofs of the most tasteful style. Houses clumsy and substantial, white as bleached linen, stand side by side with Swiss cottages, ornate in all the ornaments of scroll sawing. The plaza is filled with squalid Mexicans, squatted before little piles of pumpkin, squash and pepper, while in the next block is the Beef Market, where the most substantial and tender roasts are sold. Each house has its little aqueduct, with a stream of living water, yet there are thousands in the population who seem ignorant of its cleansing properties. San Antonio may well be called unique, for there is none like it. The old Cathedral, with its grand dome, tells of architectural orthodoxy, while the composite of beautiful St. Mary's strangely suggests architectural heterodoxy. San Antonio is a city where the antipodes meet. There are few streams more beautiful than the river San Antonio. It is a crooked stream—so crooked that a wag declares an eel broke his back in attempting to swim it.

This city reminds one of the puzzle gardens with which facetious people sometimes perplex their guests. He who starts from the Alamo plaza has but one direction in which to walk, if he would avoid the river. It seems ubiquitous. The water, transparent as glass, is the home of a thousand fish, whose graceful movements as they dart among the aquatic plants are a delight. Ferns grow down to the water's edge, while vines with bright scarlet berries adorn the green moss that cover banks, *rus in urbe*—town in country. At the front door there may be a street filled with wagons and ten-mule teams, while at the rear runs the beautiful river with romantic scenery enough to make the fortunes of a dozen poets.

Every stone of this beautiful city has been consecrated with the blood of a patriot. San Antonio has for a century been the battle ground of human liberty. Its fortified places have been taken, retaken and retaken again; while the Alamo still stands the monument of a battle greater than Theremopylæ, for while one Greek lived to tell the story of heroic defense, not one Texan ever opened his lips to relate how his fellows died.

The Mexican advance arrived on February 21st, 1836, though Santa Anna does not appear to have reached San Antonio until the 23d. He claimed in his dispatch to have taken the city on the 26th, with a loss of eight in killed and wounded, which was not much of a feat, since the Texans almost at once retired to the Alamo.

On the 4th of March a Mexican council of war was held, and it was determined to carry the place by assault on the 6th, at daylight. The sound of the bugle, which was Santa Anna's signal for the advance, must have called the Texans to their posts, for as soon as the Mexicans appeared in range, they received the fire both of the infantry and artillery. In the gray light of that early Sabbath dawn the Mexicans came with tumultuous shouts—the Texans, cool and silent. Santa Anna, the bloody butcher that he was, intent only on the slaughter of the heroic band within the Alamo, cared nothing for the lives of his own men. Dividing his infantry into columns, he surrounded them by his cavalry, who, with their sabres, drove the soldier slaves back to the work of carnage that the chief butcher had assigned them. The bugle sounded, and they rushed to the assault amid a deadly volley of cannon shot and musket balls. The columns attacking the west, north and east sides were hurled back by the first fire of the defenders, and all three of them concentrated on the north front because the houses on the west and east gave the Texans great advantage. The bugle again sounded the charge and a second time they were repulsed in confusion before reaching the foot of the wall, against which they sought to place their scaling ladders.

The Texans stood to their guns, fighting without hope—fighting with the certain knowledge of death before the sun should be an hour high—fighting that they might give liberty to their nation, knowing they could never breathe a breath of its air. For the Mexican bands were playing the *dequelo*, which signifies no quarter. Gen. Castrillo, the most brilliant officer in the service, had the immediate command of the assault, while Santa Anna gave the signals of battle from a battery near the Commerce street bridge. At the third charge Santa Anna in person encouraged them. This time the Mexicans reached the foot of the wall, where Texan balls could not strike them; their ladders were in position, the slaves were driven to ascend by the swords of their own officers. Again and again did the Texans throw down their ladders and overthrow their assailants. But the places of the dead were supplied by fresh soldiers, until the Texans, killed, wounded and exhausted, could throw down no more. The Mexicans mounted the walls in a tumultuous horde; the brave defenders clubbed their guns, and fought till they fell dead in their bloody tracks. The outer walls being gained, the defenders took refuge in the chapel and in the cells of the monks, while the gun beside which Travis fought and fell, being turned on the Texans, swept the court-yard below. When Travis fell dying, a Mexican officer, mad as a tiger, rushed to mutilate the dying hero. With the strength of a death-struggle Travis raised himself up, and impaled him on his sword, and both fell dead together.

Major Evans, Master of Ordnance, was shot while attempting to fire the magazine, as had been previously determined upon, for the defenders of the Alamo had determined that, when the last moment came, Texan and Mexican, the dead and the living, the assailed and the assailant, should all be hurled into one common ruin.

Thus fell the Alamo—183 dead Texans, 520 dead Mexicans, pictured the story of its fall. The aqueduct was red—the mingled blood of freemen and slaves. The sacrifice was made, and Texan liberty, after one more struggle, was secured. After the battle had ended, and every Texan was silent in death, Santa Anna, with demoniac vengeance, sent for the Alcalde, ordered the clothing stripped from the dead, who were hauled in an ox-team to an open field northeast of the church, thrown naked on a pile and burned to ashes. A burnt offering to the God of Liberty for the freedom of Texas.

There are a hundred houses which should be paintured there, a thousand histories which should be told. The Veremandi House, on Postoffice street, is a monument for the brave old Ben Milam who fell while capturing the city.

M. WHILLDEN.

GENERAL NEWS.

Mr. T. W. House, of Houston, Texas, will raise this year on his "Arcola" plantation nearly 550 hogsheads of sugar, and about 1000 barrels of syrup. The entire value of the crop is estimated at $60,000.

The old Lovejoy press, which was thrown into the Mississippi by a pro-slavery mob in 1837, and which led to Wendell Phillip's first great speech is now owned by Col. Ranney, at Stuart, Iowa.

Boston has recently witnessed the unusual phenomenon of a vivid flash of lightning during a snow storm. It was followed by a deafening crash of thunder.

On March 1, 1869, just three days before Grant was installed as President, the debt of the United States, including accrued interest thereon, less cash in the treasury, was $2,525,463,260 01; on Dec. 1, 1876, it had been reduced to $2,089,336,099 42—a decrease of $436,127,160 59, equal to an average of $4,089,539 36 per month consecutively throughout the whole period.

Gov. Smith, of Georgia, has received proposals from an English steamship company to put on a first class line of steamships between Savannah or Brunswick and Liverpool at once and keep them running steadily, provided the State will give the company a subsidy of $50,000 a year for three years. They guarantee besides that they will land 8,000 immigrants a month in Georgia.

A large establishment has been opened in St. Louis, Mo., for drying eggs. The eggs are first carefully "candled" to insure their purity, then thrown into an immense receptacle and broken, and the liquid is separated from the shells by centrifugal force. The liquid is then dried into a substance resembling sugar, which can be carried anywhere, and used for all the purposes of fresh eggs, from which it is said to be undistinguishable.

An immense meteor passed over the Northwest on the evening of Dec. 21, at about 9 o'clock. Accounts respecting it are very conflicting, as will be seen by the following from the *Inter-Ocean:*

There is a strong probability that there will not be a fair count on this meteor business. No investigating committee in the world can canvass the returns from all the favored or meteorized districts and make a clear report. Lawrence, Kan., puts in a claim as a starting point, and every blessed town between that place and Toledo, Ohio, files a claim as a disappearing point. It exploded and disappeared at every town along the route. This is in evidence, and we do not see how any board or committee can go behind the returns. All agree that it was the greatest meteor of the age, but there are double certificates from every locality as to size and appearance. Credible witnesses differ on vital points. To be consistent, the committee must report the meteor varied in size from an average full moon to a buggy wheel. An outrageous claim is put in by Toledo. It is claimed that the meteor seen at that point was an exclusively Toledo affair; that it was not the big blazing affair originated over in Kansas, because the Toledo meteor had no tail—was bobtailed in fact, and generally demoralized. The vote of Toledo should be thrown out.

SOUTHWESTERN

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☞ Single copies of the SOUTHWESTERN can be had at Gresham's, 118 Canal street, and at all principal news stands in the city.

☞ We are prepared to do all kinds of JOB WORK neatly and promptly. We solicit work especially of our friends in the city.

THURSDAY, JANUARY 4, 1877.

We wish all the readers of the Southwestern a happy, happy New Year.

Louisiana Conference.

The Louisiana Conference meets in Union Chapel, New Orleans, January 10, 1877, at 10 o'clock a. m. Bishop Wiley will preside.

Your Last Paper.

Many subscriptions expired January 1st. In all cases we have stopped the paper unless the subscribers have renewed. We do not want to loose one old reader. *Renew at once.*

Mississippi Conference.

The Mississippi Conference meets in Macon January 17. Bishop Wiley will preside.

Presiding Elder Adams says homes are being provided for all the preachers, and he asks all Presiding Elders who have men coming up for admission or ordination, to let him know in time the number, so he can find places.

The Rail Roads give reduced rates.

A Note from Bishop Peck.

Bishop Peck, in a note from his home in Syracuse, N. Y., dated Dec. 26, 1876, says, "I accomplished my Texas tour, met my appointments on the way back, and reached my home in safety in time for Christmas. The whole journey was one of gracious care from God, and I trust of some success in re-arranging the work in that great field (Texas) for another year."

It is not the province of government to show us the way to another world, but to afford us protection in this.

REV. C. L. Madison says in a note from Austin, Texas: "I have just arrived at my appointment and my first work shall be for the paper. Please send me a dozen specimen copies and look out for a good list." That has the right ring.

THE Illinois Supreme Court has decided that children in the public schools of that State cannot be compelled to study any branches but those laid down on the common school law.

THE new Democratic city government of New Orleans have entered quietly upon the discharge of its duties. Hon. Ed. Pilsburry is Mayor, and the following are Administrators: Messrs. Brown, Davis, Diamond, Edwards, McCaffrey and Beustoroff.

THE triple government of Mexico—or practically the dual government—is in a state of great uncertainty; everybody would be glad to have a change. Each aspirant for the presidency would hail some improvement in his prospects, and the people are about as unhappy as distraction can make them.

WHEN the report reached London of the probable election of Mr. Tilden, the bonds of the United States lost in value. On the other hand old Confederate bonds were quoted on the market for the first time since the war, and a few transactions were reported at the rate of three or four cents on the dollar.

AFFAIRS in Europe have assumed a more threatening aspect. Fears are expressed that Turkey will not accept the terms of reform submitted by the Great Powers. She objects to an international commission to superintend the reforms proposed. Her refusal will probably cause the governments that have held the conference to abandon her to her fate. But it is folly to speculate.

THE Wesleyan University has had much to say about co-education of the sex. It seems that as preparatory to class day a Miss Ellis has been elected class-poet, and a son of Bishop Haven, class-orator. Young Haven and others of the class rebelled and compelled the young lady to [illegible] very [illegible] thing we [illegible]. The SOUTHWESTERN [illegible] in the absence of the [illegible] father some old maid [illegible] of the young lady should [illegible] a good spanking.

Our Publisher's Announcement.

In another column will be found the announcement of Messrs Nelson and Phillips who, beginning with the present number, assume, by direction of the General Conference, the publication of the SOUTHWESTERN.

All our readers will rejoice with us in this announcement. It signifies very much for our work in the South. Messrs Nelson and Phillips, represent the Book Concern of the Methodist Episcopal Church, and in taking charge of the paper, they bring with them the good will of the whole church. This fact gives proof again that the Church proposes to stand by our work in the South, and that all talk about forsaking this work in whole or in part, has no foundation in fact. The Methodist Church has no more thought of ceasing to push her work in New Orleans than in New York.

This is a fitting time and place to record a few facts of history about our church paper in New Orleans. In 1866, at the time of the organization of our church in the South, Dr. Newman and his associates established the NEW ORLEANS CHRISTIAN ADVOCATE. For four years that paper did noble work for our cause in the South. It was hoped that by the assistance proffered by the General Conference of 1868, the paper would become an official Journal of the church, but it was decided, instead, to establish the paper at Atlanta. The ADVOCATE was continued however in this city until the close of 1869. Afterward it was merged with an educational journal published by the State Superintendent. In 1873, by a united effort of the Louisiana, Mississippi and Texas Conferences the SOUTHWESTERN was started, and has been published bi-weekly until now, by direction of the General Conference it is made a weekly and given a place in the the family of official ADVOCATES.

We cannot throw away this history. To make it has required too much hard work by good and true men to be lost. And so in taking official honors we will not forget from whence we came, but well say *New Series* Vol. 1. No. 1., and gathering up the past will add, whole number 331.

And now Brothers what say you? Shall the SOUTHWESTERN be a success, or shall it fail? The past year has seen more newspapers die than any year since newspapers had a beginning, and the SOUTHWESTERN will die as easy as any, if it does not have subscribers enough to make it live. What say you? Will you take hold of the canvass strongly? Our Texas Brothers have by Conference action expressed their joy that the paper is made official, and promised each a definite number of subscribers. Brethren of Texas, you cannot afford to let one of those pledges go unfulfilled. And, another thing, the sooner you send the promised names the better.

The SOUTHWESTERN ought to be in every Methodist family of the South. It has never given an uncertain sound. Its opposition to all recognition of caste in the church has been and will continue to be uncompromising; its faith in the doctrines and polity of the church will continue unquestionable; and its opposition to every form of sin in Church or State will be outspoken and persistent.

What say you Brethren of the Southwest? The private circular letter of the Publishers is already in your hands. Some of you are already doing nobly. But many have not been heard from. Are you at work? If not, will you not begin at once?

General Conference Journal.

The Journal of the General Conference of 1876, makes an octave volume of 663 pages. It is well printed by the New York House, and very ably edited by the Secretary of that body Rev. G. W. Woodruff, D. D. This record of the doings of the great council of the Church should be in the hands of all Methodists who desire to be well informed in the changes made in the organized laws of the body. The "Journal" makes three hundred and seventy-two octave pages; and the "appendix"—comprising the Fraternal Letters and Reports of the chief agencies of the Church etc.—makes two hundred and fifty pages.

READ the Twelve Reasons on first page.

Anniversary of the Freedman's Aid Society.

The ninth anniversary of the Freedmans Aid Society was held in Pittsburg Nov. 11th. On the Sabbath before sermons were preached in all our churches of Pittsburg and Alleghany City. Bishops Bowman and Wiley, Drs. Rust, Bidwell, Felton and Wheeler and Mrs. Willing weae among the preachers.

Monday afternoon a womens' meeting was held at South Common Church, Rev. L. B. Beacon pastor, Mrs. Bishop Clark presided. Mrs. Dr. Rust reported the receipt of letters from prominent ladies expressing great sympathy with the work and offering aid. $4000 had already been subscribed for women's work. Mrs. H. Wheeler and Mrs. Jennie F. Willing addressed the meeting. The latter asked;

"Who are these freedmen and women whom we are asked to support?" She urged that we must elevate and evangelize them. Reference was made to the late political contest; she described the aid colored people had given, and said; "If the dominant party is beaten, it will be from its tardy justice to the black race. She regarded this as missionary work. The movements of the Catholics were shown in scathing terms, and she closed by saying that our Church through this society had evangelized 50,000 of these people, and yet, though there are 4,000,000 of them, the Church has but seventy five missionaries.

Monday evening the Anniversary was held in Smithfield Church, Rev, C. W. Smith pastor. Dr. Rust read an abstract of his report. Dr. Bidwell gave the address of the evening. One who heard says:

The doctor showed in his opening word, the importance of the freedmen's works and the necessity and duty of our Church taking part in their intellectual and moral improvement. He demonstrated that in no sense was it a political work, as it was a problem oldes and mightier than the republic. Its importance was such that the destiny of the republic hinges upon this freedmen's question. It was one of humanity, and high above politics. Referring to the outrages committed upon them, he said, We of to-day are no more responsible for their slavery than we are of original sin. He then discussed the duty and object of the society; it is to give a Christian object and incentive to a heretofore down-trodden race.

The question is, What shall be done? There is one way out of the wilderness for that race. We cannot expel them from the country; we can not kill them off at once, although attempts are being made in some parts of the country to kill them off; but t cannot be done; there are too many of them. The various schemes were then named. What was needed was an incentive to lift them to their feet, and let them get hold of the chariot of Mesiah, and they will respect themselves and gain respect. The nation could not do this; it was for the Church, and the M. E. Church should add this great glory to her name.

Dr. Rust's report shows the receipts of the Society for the past year to have been $58,205, all of which he has disbursed. In nine years the Society has received and disbursed $582,000. The year just closed shows these results: sixty teachers; three thousand pupils; mostly those who are to teach or preach. Many of these study on week days and preach on Sunday. The school property in the South is worth nearly a quarter of a million.

The glorious work must be carried foward. Its blessings to the South cannot be estimated. Let the work of the Freedmen's Aid Society be explained from all our pulpits and the people asked to help.

A Specimen of Romish Tolerance.

Minorca is one of the Baleanic Islands in the Mediterranean Sea, and has a population of 44,000. It is one of a group which forms a province of Spain, and so comes under the so-called laws of religious tolerance of that country. The Catholic Bishop ot Minorca has lately issued a circular excommunicating all heretics, meaning protestants. The circular reads more like an emanation from the Prince of Darkness than from one professing to represent Jesus Christ. Here is a quotation:

"We renew and reiterate our sentence of the highest order of excommunication against heretics of every sort, kind and description, againts their pupils or adopted children, against their fathers, mothers, preceptors and all who set at meat with them. We fully excommunicate all who aid or look kindly at them; we excommunicate the domestic servants of all heretics; we excommunicate all and every person or persons who dare to let a house to a heretic or Protestant for school or services, and every one who gives money, or makes a loan or leaves a legacy to such persons; we excommunicate every one who lives on terms of friendship with such hecetic, and every one who dares to say or write one word in their defense. The clergy of my diocese are commanded to read this out on three successive Sundays during divine service, and take good care that all its injunctions be carried out to the letter."

The Roman Catholic Church of to day is the same as in the dark ages when she burned the purest and best living men, save in one thing, she has not the power to enforce her diabolical decrees.

THE missions of the Southern Methodist Church, do not seem to prosper very well in Montana and Colorado. In 1876 $6,000 were appropriated, to nineteen preachers and six hundred members, and in two years nineteen adults have been baptized. So says a Southern correspondent in the Northern Advocate.

Subscribe for the SOUTHWESTERN.

Ministers outraged in South Carolina.

The following is received from one of our ministers, clipped from a South Carolina paper:

THE CHIVALRY ASSAULTING CLERGYMEN AND TEACHERS.—On last Tuesday night, on the South Carolina railroad cars, Rev. Drs. Webster and Cooke, the latter President of the Claflin University, in Orangeburg, were assaulted, insulted, and called radical s—ns of b—s, by the South Carolina chivalry of red-shirt notoriety and rifle-club fame. They demanded that he should discontinue to teach those niggers in that nigger school, or they would break it up when Hampton was Governor. Dr. Cooke's hat was taken off his head and slammed over his face, and it was by the greatest forbearance that they saved their lives. This is a morsel of the quiet and peace which prevails in South Carolina. Dr. Cooke was demanded to take a drink of Hampton whisky, but he declined.

It is accompanied by a letter from the minister referred to above. He says, "The half is not told in the article. *The assault was wholly unprovoked*, as the men came to these brethren, and asked Who they were? Where they lived? Where they were going? *How they voted?*"

Drs. Webster and Cooke are leading ministers of the Methodist Episcopal Church, both men of national reputation, and selected for their work in the South because of their culture, prudence and devotion to duty. This treatment, too dastardly and mean to be characterized by words, is received at the hands of representatives ot the Hampton democrasy of South Carolina.

The honorable men of the party will regret it no doubt, but will they publicly denounce it? We fear not. The hero of the Hamburg massacre, M. C. Butler, is their chosen representative to the U. S. Senate, and if the murderer of freedmen can thus be flattered and promoted, we have but little faith that the abusers of those who work for the education of the freedmen will hardly be rebuked.

"Roman Catholics to the Polls."

In the election just past a circular was quietly distributed in Brooklyn, headed as above "*Roman Catholics to the polls.*" On the circular were the following, "*We must take part in politics" Cardinal McClosky—"Catholics let us all stand together, Freeman's Journal"—"We must learn that we are Catholics first and citizens afterward," Bishop Gilmour.* In the middle of the circular was a cross surmounted by a Papal Tiara. The circular read:

It is scarcely necessary, we trust, to urge our fellow Catholics to assemble everywhere around the Democratic colors; for they are all by choice or necessity external to the Republican party, and it is incredible to believe that any Catholic who has a modicum of self-respect and love for his Church can co-operate with that party.
—Southern Catholic.

Then followed a list of *Catholic Candidates.*

As in Brooklyn so everywhere. With only a few exceptions, Catholics throw their influence and votes with one political party. They congregate largely in great cities, and their votes do much to control the elections. Only San Francisco and Philadelphia of the large cities of the country went Republican. The following figures show this:

	Tilden	Hayes	Total
NEW YORK.	112,208	58,658	170,866
CINCINNATI.	29,466	28,770	58,236
PHILADELPHIA.	61,047	76,474	137,521
BALTIMORE.	32,199	22,100	54,299
BROOKLYN.	54,256	37,306	91,562
BOSEON	23,688	20,388	44,076
CHICAGO.	33,645	28,574	62,219
ST. LOUIS.	21,157	18,849	40,995
SAN FRANCISCO.	20,279	21,165	41,544
LOUISVILLE.	12,372	5,847	18,319

This concentration of the vast patronage and influence of the Catholic Church into one political party is a suspicious and dangerous fact. That church is to-day, in every nation where it has power, opposing freedom of thought and denouncing protestants as heretics fit only to be damned.

Another Terrible Accident.

A railroad train of seven cars, in which were one hundred and seventy-five people, fell through a bridge near Cleveland, Ohio, on the 29th ult. The fall was sixty feet into a small river, which was frozen over. The ice broke, and the train at once took fire. Over one hundred people were either crushed to death, burned, drowned or frozen. The weather was intensely cold. Thirty-one bodies are so burned as to be beyond identification. No account of the cause of the accident has been attempted. The train was running slowly, and near the station of Ashtubula.

Our Work in Mason, Texas.

Rev. I. D. Peterson was sent to Mason, Texas, in the West Texas Conference by Bishop Andrews, about one year ago. He went without missionary aid, began his work with no organization. His report to his Conference in San Antonio a few days ago shows a membership of forty-two, a good Sunday-school numbering seventy-five, and a church building under way which will cost $2,500. He has been returned to the work and begins the year under these encouraging auspicies. This good work is but a specimen of what is being accomplished by our Church among the white people of Western Texas, in the towns now springing up inthat vast region.

Under date of Dec. 12, Bro. Peterson writes: "The corner stone of our new church was laid Dec. 10th." He was assisted in the services by Rev. Mr. Hart of the German M. E. Church South. The Church is to be built of stone, 28x43, and will cost, when finished, $2500.

The Congressional Investigating Committees.

The House Committee presided over by Mr. Morrison, (Democrat) and the Senate Committee presided over by Mr. Howe, (Republican) are still busily at work taking testimony upon the conduct of the late election in this State. Several Sub-Committees are also in other parts of the State taking testimony. As the reports are published in the daily press throughout the whole country, we do not attempt even a synopsis. At the proper time we shall discuss the chief point of the investigtion.

From the Lakes to the Gulf.

The Illinois Central Railroad is soon to control and run the New Orleans, St. Louis & Chicago Railroad. This will make one continuous line, under one management, from Chicago to New Orleans, a distance of over nine hundred miles. Steps are already taken to largely increase the capacity of the road, and no pains or money will be spared to place the whole line in first-class order. Trains will soon run to Chicago on as good time as from that city to New York. Mr. Clark, who is to take charge of the road, is spoken of in the highest terms as being especially interested in increasing trade between New Orleans and the West and Northwest.

A NOTE from Dr. J. B. Chess of San Antonio, announces the death of Col. C. C. Gillispie of that city.

This gentleman was at one time a brilliant minister of the M. E. Church South. For four years he was the editor of the *N. O. Christian Advocate.* He was the founder of the *Galveston Christian Advocate.* He entered the confederate army and served with distinction. After the war he became dissipated but continued to write for the secular press extensively and well. He was a man of good culture, genial manners and never lacked for friends. Our acquaintance with him was slight, and only for the one habit which ruined him, his friendship was to be coveted. Poor man! The last known of him by his friends he was at Austin and intoxicated. Let us not judge him harshly but pity him and hasten to help the victims of intemperance whom we daily meet.

DR. Walden of the Western Publishing House lately spent a few days in Atlanta, Ga., looking after the interests of the *Methodist Advocate.* That paper speaks well of his visit and states that he preached with acceptability in the Southern Methodist Church of that city. At one time it was thought probable that the Atlanta Depository might be closed and the size of the *Methodist Advocate* lessened. But neither will be done. The outlook for 1877, is pronounced encouraging. We wish our Atlanta contemporary long life and a largely increased subscription list.

THE Roman Catholic Church spends $200,000 a year for missionary purposes in the South, principally in large cities. This amount is over and above what is raised by Catholics on the ground.

The *Nashville Christian Advocate* has not a word of complaint or criticism about this, while every year that paper growls about the money used by the Methodist Episcopal Church in the South for missionary purposes.

PERSONAL ITEMS.

Dr. O. H. Tiffany of Chicago is to succeed Dr. Chapman as pastor of St. Pauls M. E. Church, New York.

DR. JOCLYN, of Michigan, will accept our thanks for a copy of his Conference minutes.

Rev. Dr. J. D. Adams and family have gone to Florida for the winter.

President Grant it is reported will take an extended tour at the close of his term.

Rev. J. Mitchell, of Virginia Conference, is transferred to Georgia, and made Presiding Elder of Atlanta District.

Rev. W. Jessie Grant lately transferred to West Texas Conference has reached his appointment at Lawrence, Texas, and reports that "everything indicates a prosperous year."

Rev. I. J. Lansing, of the Georgia Conference is doing good work in New England for the Freedmens' Aid Society. His addresses are well received.

Bishop Simpson's eldest daughter, Ella H., was married Dec. 14, to Rev. C. N. Buoy, of the Philadelphia Conference. Bishop Foster performed the ceremony.

Bishop Simpson has edited, and Everts and Stewart, Philadelphia, have published a "Cyclopedia of Methodism" which is highly spoken of as containing in one volume very much about Methodism.

Rev. R. M. Hatfield, of Philadelphia, has been compelled to rest a year from active ministerial work. He goes to Florida for the winter, abroad next summer, and hopes to renew work in Rock River Conference next fall, to which he has been transferred.

Joseph Smith, whose father of the same name was one of the founders of the Mormon church, strongly condems polygamy. He says the sign which his father gave has departed, and if the Church will put away polygamy it will prosper. "Orthodox" Mormons are "going for" Joseph.

Letter from Dr. Godman.

Dear Bro. Hartzell:—

In the order of Providence our stay in the North has already been protracted, and will probably be extended for several months more. This is not to our liking, although it seems to be our duty. When we came North in June we expected to return home in October. In August it was decided that we should remain until January 1st. It has lately been decided that we continue in the present work at least until the first of April. I presume your readers, or some of them, are aware that we are engaged in labors for the Freedmen's Aid Society, for the particular benefit of the work in Louisiana. Nothing but the hope of putting our work on a better financial basis would induce us to endure the rigors of a climate we have learned to dread, and the afflictions of a work that has in it "all cross and no crown." But we rejoice in the cross for the work's sake. Success is encouraging. Nearly three thousand dollars already *secured*, we are encouraged to think there is more ahead. We beseech our good friends to pray that we may have glorious success.

The New Orleans University, during our temporary absence, is in good hands. Professors Collins, Morrow and DeWolfe will do perfect work, and, with their faithful assistants, will meet all the wants of the School. The University is dear to our hearts. It grieves us to be away; we long for it daily. The association, with our students, and the beholding their improvement is more than meat and drink to us. We hereby send our affectionate rememberance to all our students, and request them to love the University as heretofore; to love and honor their teachers as they have always done; to be faithful in all their duties, and to stay by their work, expecting our return at the earliest practicable day. I am glad to say to all our good friends that I am resting in the Lord. The commotions without do not disturb the peace that flows from Him. He reigns in the world. The wrath of men is made to praise Him. Only good will come to our work from the existing excitement. The Lord's poor will soon be in a better position than before. We've only reason to be hopeful. We are happy to find the cause we represent so dear to the great body of the Methodist people. To keep them informed of our work and its conditions is our duty—hitherto not fully done.

In conclusion let me exhort all our friends to keep up the University, fill it up with students, pray for it, and make it more and more a power for good. We expect soon to send it some good things.

Very truly,
W. D. GODMAN.

READ the Twelve Reasons on first page.

Holly Springs.

For more than four weeks, since Thanksgiving Day, we have had cold weather almost without cessation, and for a week past the ground has been hidden by a mantle of snow, and at this writing, 5 p. m., Dec. 28, it is falling fast. Had we the necessary requirements it doubtless be put to a happy use. A citizen who has kept a daily record for many years says that this has been the coldest December that he has ever chronicled.

Our schools have vacated for holidays, and many students have gone to different parts of the State to engage in teaching. From thirty to forty of those who have been in attendance at Shaw University during the past term will teach for the next three or five months. While this will delay them in their college course it will nevertheless be productive of good, for they go out thoroughly in earnest to labor for the good of those among whom they may associate, and not less than a thousand children will be placed under their instructions. Their absence from the University will leave many seats vacant to be filled by those who could not be present during the past term, and we would urge all those interested in the success of the University and the well-being of the people to exert every effort to send young men and women to us for instruction that by study and discipline they may become fitted for usefulness and success in any and every department of life. Our next term opens January 3.

On Christmas evening our Sabbath school engaged in a very interesting literary exercise, after which a curtain raised and brought to view a beautiful tree well loaded with the many presents that kind friends and good old Santa Claus had hung thereon.

A reading association has lately formed among us, which, it is hoped, may prove a great blessing to old and young. At present one of the recitation rooms of the University is used as a place of meeting and already a good variety of reading matter lies upon our tables, much of it being furnished by our Church publishing houses.

We would highly appreciate the kindness of any friend who would subscribe for a good paper to be sent to us; send us good books or other reading matter. Send to "Reading Association," care W. W. Hooper.

The SOUTHWESTERN is becoming more and more appreciated though it does not yet number as many subscribers as it should in this place. It ought to be in every family.

W. W. H.

Harmony of Science and Religion.

Now, at eighty-two and a-half years of age, still by God's forbearance and blessing, possessing my mental powers unimpared, and looking over the barrier beyond which I soon must pass, I can truly declare that in the study and exhibition of science to my pupils and fellow-men, I have never forgotten to give all honor and glory to the infinite Creator—happy if I might be the honored interpreter of a portion of His works and of the beautiful structure and beneficient laws discovered therein by the labors of many illustrious predecessors. For this I claim no credit. It is the result to which right reason and sound philosophy, as well as religion, would naturally lead.

While I have never concealed my convictions on these subjects, nor hesitated to declare them on all proper occasions, I have also declared my belief, that, while natural religion stands on the basis of revelation, consisting as it does, of the facts and laws which form the domain of science, science has never revealed a system of mercy commensurate with the moral wants of man. In nature, in God's creation, we discover only laws—laws of undeviating strictness, and sore penalties attached to their violation. There is associated with natural laws no system of mercy. That dispensation is not revealed in nature, and is contained in the Scriptures alone.

With the double view just presented, I feel that science and religion may walk hand in hand. They form two distinct volumes of revelation, and, both being records of the will of the Creator, both may be received as constituting a unity, declaring the mind of God; and, therefore, the study of both becomes a duty, and is perfectly consistent with our highest moral obligations.

I feel that, as this subject respects my fellow men, I have done no more than my duty; and I reflect upon my course with subdued satisfaction, being persuaded that nothing which I have said or omitted to say in my public lectures, or before the college classes, or before popular audiences, can have favored the erroneous impression that science is hostile to religion.

My own conviction is so decidedly in the opposite direction, that I could wish that students of theology should be also students of natural science—certainly of astronomy, geology, natural philosophy and chemistry, and the outlines of natural history.—PROF. SILLIMAN in, *Phrenological Journal.*

Two dollars pays for the SOUTHWESTERN next year.

The Situation in Louisiana.

While Congressional Committees are examining hundreds of witnesses in this State, and seeking to get at (it is hoped) the truth relative to the many charges of intimidation and violence in certain parishes during the late election, still other and stirring events are daily transpiring.

The fact that the issue has a national significance, and that the eyes of the whole nation are upon this State has had a wonderful conserving influence. Had the contest been simply local, there would probably have been bloodshed before this.

Monday, January 1, was the time for the assembling of the Legislature. Governor Kellogg had taken, as he thought was necessary, the precaution to have the State House guarded by a heavy force of police, and only those who had been declared legally elected were admitted. By the declaration of the Returning Board the Senate was Republican by [illegible] majority and the House was Republican by 16. The Democrats claim that by a true count the Legislature is Democratic by a small majority.

At the appointed hour, 12 m., the Republicans were in their places in the Senate and House. The Democrats came in a body and refused to enter unless the police were removed. General Badger of the State police, had the building in charge, and through his representative Capt. McCormick informed the gentlemen that those who held certificates of election from the Secretary of State would be admitted and no others. The Democrats then withdrew and marched in a body to St. Patrick's Hall. Before leaving the State House, Mr. Trezevant, [illegible] the old House of Representatives, which was Democratic, [illegible] stated that he would [illegible] the roll (as the law required) [illegible] doors should be thrown [illegible] everybody who was [illegible] admitted. He was [illegible] would continue [illegible]

[illegible] Hon. P. G. Deslonde [illegible] list of [illegible] as 63 were [illegible] proceeded to organize [illegible] was elected [illegible]

[illegible]

Nicholls and Wiltz declared elected.

The following correspondence will indicate the points at issue:

House of Representatives,
Tuesday, January 2, 1877.

Hon. W. P. Kellogg, Gov. of La:

As a committee of the House of Representatives of the State of Louisiana, we have come to inform you that the House of Representatives has organized in St. Patrick's Hall, in this city, and has there elected a Speaker, Hon. Louis Bush, of Orleans, and are now ready to proceed to business.

Our reasons for assembling in that hall we desire to state, at the same time entering our solemn protest against the occupation of the State House by armed police and militia and against the unlawful and unwarranted exclusion of duly elected Representatives of the people.

At the hour of assembly, on Monday, January 1, we presented ourselves at the door of the State House, which we found in possession of armed men, police and militia, with the doors barricaded and closed.

On duly requesting permission for the Representatives elect to enter, and after duly demanding that the barricades be removed, that the armed police and militia be withdrawn, and being met with a refusal, in order to avoid tumult and bloodshed, we withdrew and organized according to the law and constitution of the State.

The Clerk of the House, also having presented himself, demanded that the police, militia and unauthorized armed men be commanded to retire, and the barricades be removed, and that the legally elected members of the Legislature be allowed to enter, and this being also refused, retired to St. Patrick's Hall, where upon call of the roll a duly elected number of Representatives were found to be present, and the House was duly organized.

In the name of that body, the House of Representatives of the State of Louisiana, we desire to enter our solemn protest against the exclusion from the State House of the duly elected Representatives of the people; against the presence of armed Metropolitan Police and soldiers, and against the barricades which excluded the Representatives from entering their hall. We enter this our solemn protest against such unlawful and unwarranted proceedings in the name of the people whose rights have been trampled on and overthrown, and in the name of all who believe in the liberties of our State.

[illegible], of Orleans.
J. M. Williams,
of East Baton Rouge.
[illegible], St. Landry parish.

Governor Kellogg replied:

Gentlemen—There are several statements contained in this communication which are incorrect. There were no military, properly speaking, in the State House yesterday. There was a force of police armed no differently from the way in which they are ordinarily armed as conservators of the peace. They were simply here for the purpose of protecting the members of the Legislature. They are not here for the purpose of interfering with any member of either House. They were specially instructed not to interfere with any member, but to protect them from interference by others.

It has been stated there were United States troops in the State House. There were none. It has also been stated that there has been a communication cut between this building and the New Orleans Hotel, on [illegible] street, for the [illegible] of [illegible] United States [illegible] with greater rapidity into the State House. That is not true. Whatever communication exists between the State House and any other building has existed for some time.

As to this House, which you claim has been legally and properly organized, [illegible] that the Secretary of State [illegible] furnish the Clerk of the House with a list of all persons legally declared elected members of the House of Representatives. The Clerk was furnished yesterday with such a list. Sixty-[illegible] whose names were [illegible] appeared in the regular roll of the House of Representatives in the State House and organized according to law, and [illegible] two or [illegible] appeared in St. Patrick's Hall. Therefore I must decline to receive any communication from a body which lacks nearly twenty of a quorum.

The same may be said as to the Senate. A legal quorum of Senators holding over and Senators declared duly elected met in the Senate chamber, in the State House, nineteen in number, and later in the day one of the holding over Democratic Senators appeared also in the Senate chamber, making twenty Senators present out of thirty-six.

Thus there is a Legislature, both House and Senate, fully organized, [illegible]

[illegible] withdraw all the guards from the vicinity of the hall and from the approaches to the hall and leave him in full and undisputed control of the hall itself. But he went further, after that yielded all his demand and asked me to remove what he termed the barricades on the lower floor of the building, there being [illegible] the upper floor where the Hall of Representatives is situated. These barricades were placed there simply to prevent any danger of a mob breaking into the Treasurer's and Auditor's offices. This, as you know, is an old hotel; the doors of the lower floor are composed largely of glass and could be easily broken by a mob such as surged around this building yesterday. The fact that there was this danger must convince every candid man, I think, that it was proper to take precautions to protect these State officers.

I am much obliged to you, gentlemen, for your call. Good morning.

Married.

Dec. 10, 1876, by Rev. Henry Green, New Orleans, at the residence of the bride's parents, L. John Gillings and Sarah Robertson.

LITERARY NOTES.

BOOKS AND PERIODICALS.

☞ We cheerfully devote space in each issue of the Southwestern to the announcement of the publication of such books and periodicals as publishers are pleased to send us, giving name, publishers and when given us, the price, and where for sale.

Beyond this we promise nothing, but will give reviews, criticisms—favorable or unfavorable—as our space will allow and our judgment dictate.

One Help for Hard Times.

To increase the product of one's labor, or business, and then to make the best use of what is obtained, will certainly be helpful in these hard times, or in and other. The hints and suggestions of half a dozen intelligent, practical men and women, who devote themselves to studying and observation, on just this topic, must certainly be of great utility to every one. We shall, therefore, do our readers a favor by directing their attention to that most valuable practical journal, the American Agriculturist, which is just now entering upon its 36th year. It is packed full of useful information, that cannot fail to be very helpful to every family, and to every man whatever his calling, and whether residing in City, Village, or Country. Each Volume gives from 600 to 700 fine original engravings, that are both pleasing and instructive—to Housekeepers and Children, to Farmers, Mechanics, Merchants, Professional Men, indeed to all classes. Its House Plans and Improvements with full particulars of [illegible] with [illegible] of [illegible] able character, [illegible] every household [illegible] every one to [illegible] tion enables the [illegible] the low cost of [illegible] four copies for [illegible] send now for [illegible]

Notes from [illegible]

"I have read with high interest the great book of Rev. J. P. Newman, D.D., on the 'Thrones and Palaces of Babylon and Nineveh.' The book has the charm of thrilling adventure, and of varied and learned observation, in a journey through a land whose history, dating to extreme antiquity, can never be otherwise than interesting to the scholar and captivating to the ordinary reader. His pictures, varied and life-like, are not less instructive than entertaining. Even the Harpers have surpassed themselves in the elaborate and elegant style in which they, as publishers, have done their part."

R. S. Foster.

"The Man Without a Country."

No. 69 of "The Lakeside Library" contains the above splendid story by E. E. Hale; "They Saw a Great Light," by the same author; "Familiar Quotations Humorously Illustrated," by F. H. Seymour; "A Dream-Love," by H. S. Clarke; "The Sackful of Sovereigns," "The Parson's Pupil," by S. J. McKenna "Our Two Squires," etc., etc. This excellent number is profusely illustrated with over fifty engravings. Price only 10 cents by mail. [illegible]

The Youth's Companion, of Boston is a thoroughly wide-awake paper, having among its contributors such writers as J. H. Trowbridge, Edward Eggleston, Edward Everett Hale, James T. Fields, J. G. Whittier, C. A. Stephens, Louisa M. Alcott, Rebecca Harding Davis, Julia Ward Howe, Mrs. A. [illegible] Louise [illegible] [illegible] application for young people more enterprising and useful.

King Saul, a Tragedy, by Byron A. Brooks, is the title of a neat twelvemo. of nearly 150 pages, just issued from the press of Nelson & Philips. Its purpose is to illustrate the fact of an over-ruling divine Providence in human affairs, and impress the minds of readers, young and old, with obligations growing out of their intimate relation to the superhuman. The book is well written, and full of thrilling interest.

The S. S. Times for Dec. 23d gives original contributions from Bishop de Schweinitz, Professor Taylor Lewis, the Rev. Newman Hall, the Rev. Leonard W. Bacon, the Rev. Dr. Van Doren, Rose Terry Cooke, M. E. Winslow, and Lillie E. Barr, together with selections from sources not accessible to the ordinary reader.

Frank Leslie's New Sunday Magazine.—"Frank Leslie's Sunday Magazine" is the title of a new monthly, edited by Dr. C. F. Deems of New York. $2 50 a year or 25 cents a number.

The January number contains no less than seventy-two wood cuts. It is double columned, clearly printed, and contains a great amount of reading matter, filling 128 pages. Dr. Deems is an experienced writer and we predict a very large success for his magazine. We have loaned our copy to [illegible] all accord to it a first rank among the variety of [illegible]

[illegible] Conference Assessment.

	[illegible]	Bishops.
Dist.	[illegible]	$110.00
"	90.00	90.00
"	60.00	90.00
"	60.00	50.00

[illegible] should, at once, [illegible] appointments in their [illegible] the money is raised in the [illegible] forwarded to the proper [illegible]

Read the Twelve Reasons on [illegible] page.

SUNDAY SCHOOL.

Lesson for January 14, 1877.

THE SIN OF JEROBOAM.

Golden Text.—"And he shall give Israel up because of the sins of Jeroboam, who did sin and who made Israel to sin."—14: 16

Topic.—"The fear of man bringeth a snare."—Prov. 29: 25.

HOME READINGS.

Monday—1 K. 11: 26-39.
Tuesday—1 K. 13: 25-33.
Wednesday—1 K. 13: 1-33.
Thursday—1 K. 14: 1.20.
Friday—[illegible] 13 [illegible]-22.
Saturday—[illegible] 1-27.
Sunday—Ps. 84: 1-23.

Fear of Man (25-27).—The first act of the two rival kings was to strengthen their possessions. Rehoboam "built cities for defence in Judah," some fifteen in number, and strongly garrisoned them with men and provisions. 2 Chr. 11: 5-12. Jeroboam fortified Shechem and Penuel.

Two things he dreaded. 1st. That the hearts of the people would be turned again "unto their lord, even unto Rehoboam, king of Judah"—an expression which indicates that even in the eyes of Jeroboam his rival was the rightful ruler of the land, despite the fact that the Lord had assured himself of his sovereignty. 2d. He was afraid of being killed. The fate of Ishbosheth (2 Sam. 4: 7) was cause enough for such a fear. If the people had once more turned to the house of David, assassins would not have been wanting who would have slain Jeroboam to secure the desired unity again, and to carry favor for themselves.

Fatal Steps (28-31)—Fear of may leads directly to contempt of God. First, "the king took counsel"—but not of God. He acted on the advice of others, but it is plain enough that he set forth the exigencies of the case so strongly as to compel their verdict. The counselors of a king very rarely have stamina enough to oppose the royal will when it is evidently fixed in its purpose.

Jerusalem contained the temple, the ark, the cherubim—all the articles which commanded the veneration of the people. To decentralize the worship it was necessary to have something to take their place, which should excite equal devotion and reverence. Inasmuch as the calf was regarded as a proper representation of deity—a notion inherited by the Israelites from the Egyptians who worshipped Apis, the sacred bull—he made "two calves of gold," or, probably, of wood, painted with gold.

It is too much for you to go up to Jerusalem. How tender and thoughtful for the ease of his people! To them he made it appear as though the movement was inaugurated wholly out of consideration for their comfort. In going up to Jerusalem to worship, some of them were compelled to journey over a hundred miles. He knew that in announcing that this injunction was removed it would speak very welcomely to human nature. Set the one in Bethel, and the other put he in Dan. They were at the two extremes of his kingdom, neither one being much more than a day's journey from any part of his dominions. How this convenience contrasted with the former stern regime! The flesh is very ready to rejoice at the removal of all occasion for self-denial and wearying labor.

This thing became a sin. A very grievous sin. It opened a long career of idolatry to the people. It was a disobedience to the second commandment. It led to the high-handed outrage of ordaining a new, man-appointed priesthood, to the changing of one of the prescribed sacred feasts, to the driving from their homes those that remained loyal to their faith, and to Jeroboam's officiating as a high-priest without the pretext of even the least authority so to do.

The subsequent history and punishment of Jeroboam is an interesting and necessary supplement to this lesson. The testimony of the man of God against the altar at Bethel is given in the next chapter. His prophecy that the priests who then offered incense upon it should be burnt thereon themselves was literally fulfilled. 2 K. 23. 15, 16. The sign that was then given in testimony of its truth, enforced as it was by the sudden withering and restoration of his own hand, had no lasting effect on the king. "He returned not from his evil way." 13: 33. Next came the death of his child as another warning, and finally, his defeat by the son of Rehoboam. After he had resolved upon his evil course he was stubbornly perverse to the end. When he was dead his bad reputation lived on after him. He became known to subsequent generations as "Jeroboam, who made Israel to sin." 2 K. 10: 31; 13: 6; 14: 24. By his iniquity he not only caused his own house to be cut off, but Israel itself was given up because of his sins. 14: 16. The judgments that followed the worship of the first golded calf, and those that resulted from the worship of these, and of others, have given rise to a proverb among the Jews, which reads: "No punishment happeneth to thee, O Israel, wherein there is not an ounce of sin of the calf."

St. Mary's Total Abstinence Society, of Galveston, the first organization in the Island City to send aid to Savannah during the recent yellow fever scourge, has over one hundred active members, does not owe a dollar, and has over $1000 in its treasury. It is composed almost entirely of Catholics.

PUBLISHER'S ANNOUNCEMENT, 1877.

The last General Conference made the Southwestern Christian Advocate an official weekly Church paper, and directed that we should publish it. We found it better to leave the paper under the former management during the remainder of 1876. Beginning with January 1, 1877, we assume the entire management of the paper. Subscribers whose subscription have not expired, *and have paid*, will receive the paper to the full amount of their subscription. All other subscriptions are considered out, January 1, 1877. All money due for subscriptions to January 1st should be sent at once to assist the former publishers to meet unpaid bills.

In beginning the publication of the Southwestern we ask, and shall expect, the most hearty co-operation of all the ministers within the patronizing territory. Without this co-operation the paper will fail. We propose that in proportion to its size the Southwestern shall not be second to any paper in the Church. Our purpose will be to adopt in to the wants of the Methodist Episcopal Church in the South, and we hope that our ministers, not only in the South, but in the whole Church, who feel a special interest in our Southern work, will unite with us in making the paper a success financially.

We have adopted the cash system, and send papers only as paid for. This is better for all. We will gladly send specimen copies *free* to any who ask for them. If subscribers cannot pay for the whole year, let them pay for part, and the paper will be sent during the time paid for.

$2.00 will pay for the Southwestern one year, including postage. All ministers of the Methodist Episcopal Church are our authorized agents—to whom the paper will be sent for $1 a year.

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HOLLY SPRINGS DISTRICT CONFERENCE.

The Second District Conference of the Holly Springs District Mississippi Conference will be held at Holly Springs, beginning Wednesday; January 3d, 1877. A full attendance is earnestly requested.

H. R. Revels, P. E.

Rodney Miss., Dec, 6th, 1876.

Quarterly Meeting.

MERIDIAN, MISS., DISTRICT.

Meridian, Nov. 11 and 12; Meridian Circuit, Nov. 14 and 15; Enterprise, Nov. 18 and 19; Enterprise Circuit, Nov. 21 and 22; Shubuta circuit, Nov. 23, 24; Wainsboro, Nov. 25, 26; Garlandsville, Nov. 25, 26; Newton, Nov. 25, 26; Quitman, Nov. 27, 28, 29; Shubuta, Nov. 30; Shubuta District Conference, Dec. 1, 2, Paulding, Dec. 9, 10; Daleville, Dec. 16. 17; DeKalb, Dec. 23, 24; Scooba, Dec. 25, 26; Shuqualak, Dec. 30, 31; X Prairie, Jan. 6, 7; Macon Circuit, Jan. 7, 10; Misshurlarville, Jan. 13, 14; Trenton, Jan. 13, 14; Louisville, Jan. 13, 14; Whitefield, Jan. 13, 14; Starkville, Jan. 13, 14; Macon, Jan. 20, 21.

M. Adams, P. E.

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We have at our disposal two Bradbury Pianos and an Estey Organ which we will sell very cheap for cash. Any person wishing terms will please call at this office, 39 Natchez street, or address the Editor by letter.

Bring Your Money to the Conference.

If any brethren have money in hand for the Southwestern, there is yet time enough to send it to this office before Conference.

At conference we expect our agents to settle all bills against them. We have sent statements to all who owe us, and hope that the brethren will bring the money to Conference without fail.

THE SOUTHWESTERN, For 1877.

Beginning with January 1, 1877, the Southwestern will be issued every week under the direction of Nelson & Phillips, the Book Agents of the Methodist Episcopal Church in New York. The subscription price will be *Two Dollars* a year. All who subscribe now get their paper free until January 1st. Let every preacher begin the canvass at once.

"Down in the Mouth."

Where there is a continued dropping down into the back of the mouth, with irritation and inflammation of the nasal cavities and throat, with hawking, spitting, and a sense of fullness about the head, be not deceived or fancy it a simple cold. You are afflicted with that scourge of this climate, Catarrh, the forerunner of Consumption. In its early stages a few bottles of Dr. Sage's Catarrh Remedy will effect an entire cure. When confirmed, Dr. Pierce's Golden Medical discovery should be used in connection with the Remedy. These standard medicines have been before the public many years, and their use has been attended with the most gratifying success. A full discussion of Catarrh and its rational treatment is contained in "The People's Common Sense Medical Adviser," a book of over nine hundred pages, illustrated with two hundred and eighty-two engravings, bound in cloth and gilt, price, post-paid, $1 50. Address, Publishing Department, World's Dispensary, Buffalo, N. Y.

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A Very Sick Woman.

While calling at the office of a friend the other day, we were handed a letter from which we read the following: Friend Craddock—My best friend, for thus I must address you, as you have done me more good than any one on earth under God, and I believe I owe my life to you, and thank you from the bottom of my heart for all that you have done. It would take several sheets of paper to enumerate all my sufferings, so will only speak of the most important. For four years I had hemorrhages, beginning in February and lasting until fall; palpitation of the heart, soreness of the breast bone and short ribs, pain in the back and lower part of the abdomen, cold hands and feet even in August, constipation and headache. I had tried doctors, far and near, but all in vain. Some said I had consumption, others liver disease. I quit all doctors and wrote to you for help, and obtained it from your great "East India Hemp." I depend upon you alone for a perfect restoration to health, and feel that I shall not be disappointed. Please send two more bottles, with Pills and Ointment, which I think will do the work. Yours truly,

A. E. Richard.

Happy Influence of a great Specific.

For the preservation or recovery of health and strength, the diet should be wholesome and nutritious. When it happens that the alimentary processes are disturbed by improper or half masticated food, the best remedy for the evil results of abusing the digestive organs is Hostetter's Stomach Bitters, a most agreeable, prompt and gentle remedy for dyspepsia, and for the bilious and evacuative irregularities which result from it. The liver and bowels, in common with the stomach, experience its beneficient influences. The refuse of the system is carried off through its natural outlet, a healthy flow and secretion of the bile is promoted, and a powerful impetus is given to assimilation in consequence of its use. It healthfully stimulates the bladder and kidneys when they are inactive, and by its tonic and regulating action fortifies the system against malaria. Jan14t

Among the exhibitors at the Centennial Exhibition may be mentioned the well-known Organ manufacturers of Brattleboro, Vt., Messrs. J. Estey & Co. The "prominent absence" of such a firm from the "list of awards" has doubtless occasioned many questions as to the reason. Explanation is simple indeed. They did not compete. They simply exhibited their instruments on their own intrinsic merits, with no effort to obtain recognition except from the public.

We cannot too highly commend such a course, as compared with some exhibitors whose sole aim seemed to be not to give the public pleasure in examining their wares, but to obtain the bronze medal.

Enquiry elicits the fact that Estey & Co. are the largest manufacturers and the heaviest exporters of their class, one-half of the entire amount of organs shipped to European markets being from this house.

RICHARD WAGNER, of whose ability to judge there can be no doubt, writes, "The tone of the Estey Organ is very beautiful and noble and gives me the greatest pleasure. My great friend Franz Liszt is also charmed and delighted with them."

MME. ESSIPOFF says, "I can play with exquisite enjoyment for hours on these beautiful instruments."

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1876-77.

Rev. W. D Goodman, D.D Pres't

SECOND TERM.

The Second Term of the present Scholastic Year, of the New Orleans University, (located corner of Camp and Race Streets,) will begin Tuesday, January 2, 1877.

Dr. Godman, the President, is temporarily absent in the North raising funds for the Institution.

In his absence, Prof. A. B. Collins, acting President, is well qualified to continue the good management and discipline of the University, which have heretofore contributed so much to its success. Prof. Wm. Morrow, graduate of the Ohio University, and Miss Anna S. DeWoolf, of Chicago, have lately been added to the faculty, and are excellent instructors.

The friends of the University desire to secure the attendance, especially of young men who intend to devote their lives to teaching or preaching, and of young ladies who intend to teach.

Preparations are made for instruction in all the branches usually pursued in Preparatory and College Courses. Classes already organized will enter upon the following studies January 2, 1877:

Junior class.—Greek, Latin, Astronomy and Geology.

Sophomore class.—Greek, Latin and Geometry.

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Those who attend with a view of preaching will be required to furnish a recommendation from their Quarterly Conference. Such Students will be helped, when needy, to the amount of $5 00 a month, each.

Candidates for admission are requested to call, (or if out of the city,) to correspond for information.

Address all communications to Prof. A. B. Collins, corner Camp and Race Streets, New Orleans.

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FAMILY CIRCLE.

I Know Not the Way.

I [illegible] going,
[illegible] for the day,
[illegible] are flowing,
[illegible] lies over the way;
Oh, beautiful hills of the morning!
I thirst for your rivers of dawn,
And [illegible] the bugle of warning,
And know [illegible] the days that are gone.

I [illegible] meadows
With [illegible] the sod,
Shall [illegible] kingdom of shadows;
[illegible] to God,
For [illegible] from the ocean,
[illegible] the waters shall cease,
And [illegible] their silver commotion
Is [illegible] of peace.

I [illegible] heavenly voices
Are breathing of comfort and trust;
They die in a discord of noises,
The sweet lays are covered with dust;
[illegible] are singing
To-day as in ages ago,
Some glad [illegible] Paradise ringing,
Shall break through the valleys below.

I [illegible] I am going,
[illegible] be deep,
For [illegible] are flowing
[illegible] God's sentinels keep;
And [illegible] of sorrow,
[illegible] a day,
[illegible] marble to-morrow
[illegible] fashioned in clay.
—[Congregationalist.

Good-Night.

How tenderly and sweetly falls the gentle "good-night" into loving hearts, as members of a family separate and retire for the night. What [illegible] hasty words and thoughtless [illegible] engendered in the hurry and [illegible] of the day, are forever blotted out by its benign influences! Small token, indeed; but it is the little [illegible] that can so beautifully round off the square corners in the homes of laboring men and women. The simple "I thank you" for a favor received, will fill with happiness the heart of the giver. True wealth is not counted by dollars and cents, [illegible] the gratitude and affection [illegible]

It [illegible] happy, whether the owner [illegible] a patch of ground of [illegible] acres, they are in the [illegible] beyond mathematical [illegible]. Then how much more [illegible] are the sable folds of night [illegible] around the happy home, how much more confidingly do the members repose their weary bodies [illegible] of Divine goodness, [illegible] their overtaxed minds [illegible] of a beautiful dreamland, awakened, refreshed and invigorated for the coming day's labor by [illegible] their loved ones [illegible]. And if during this [illegible] attended to all [illegible], these little [illegible] we have guarded carefully [illegible] placed in our [illegible] its brief, yet [illegible] easier to bid [illegible] beloved ones a final [illegible]

"I Did as the Rest Did."

[illegible] spirit—this [illegible] did"—has ruined [illegible] man is invited [illegible] to visit the [illegible], or other [illegible] of licentiousness. He becomes [illegible], spends his time, [illegible] his property [illegible] into an untimely grave. What ruined him? [illegible] what the rest did."

[illegible] family of sons. He [illegible] Other children in the [illegible] do so and so, [illegible] same [illegible] up idlers, triflers, [illegible] wonders why his [illegible] better. He [illegible] money on their [illegible] them great ad- [illegible] they are only a [illegible]. Poor [illegible] paying the penalty [illegible]

[illegible] strives hard to [illegible] genteelly, [illegible] paint, [illegible] several [illegible] they marry, [illegible] support [illegible] are re- [illegible] wretchedness. [illegible] astonished, [illegible] as the rest [illegible]

[illegible] the example [illegible] and [illegible] He [illegible] life till una- [illegible] blow, [illegible] prepare, [illegible] be- [illegible] "do as [illegible]

A paper pressed upon these takes up enough ink to make a picture on the paper just like that first drawn upon the block. This block is set up in a page with the type, and an electrotype plate is cast from it. Then the printing press goes on multiplying copies of the whole page. The block being engraved on the end of the grain will stand a good deal of printing, but will wear after a time. The copper plates used to print from do not wear readily, and the original wood cuts are kept fresh and new, to cast other plates from when wanted.—*American Agriculturist.*

Variety in Food.

Fish, flesh, fowl, vegetable—and of this last, root, stem, leaf, bud, seed—are all acceptable to the human stomach. Variety of food is as necessary as abundance, for the supply of the waste of the body. Says a writer: "For the staple articles of diet, bread and milk and meat, almost everybody seems to have an appetite, but there are others that one must learn to like, as tomatoes and okra, to which each reader will doubtless add a long list of other edibles.

"Persons brought up inland look with horror and disgust on lobsters and other shell-fish, while those accustomed to sea food in variety wonder how the inland appetite can be satisfied with its narrow range of foods. To some oysters are a poison; in others strawberries produce the most distressing sickness; the same is true of cheese, and even of milk; yet these articles rank among the most nutritious and desirable articles of diet for the majority of people.

"Travelers learn to eat everything and enjoy everything; in so doing they are indeed wise; and people who stay at home are wise if they accustom themselves to a large and varied range of food, to eat everything, in fact, that is edible, everything which they have not good reason to consider unfit for admission to the human stomach."

A Valuable Secret.

If the anecdote is old, the lesson of life it bears can never grow old, any more than can the divine lessons of the Sermon on the Mount.

It is related of Franklin, that from the window of his office he noticed a mechanic, among a number of others, who was at work on a house which was being erected close by, who always appeared to be in a merry humor, and who had a kind and cheerful smile for every one he met. Let the day be ever so cold, gloomy or sunless, the happy smile danced like a sunbeam on his cheerful countenance. Meeting him one day, Franklin requested to know the secret of his constant happy flow of spirits.

"Its no secret, doctor," the man replied; "I've one of the best of wives, and when I go to work, she always gives me a kind word of encouragement, and a blessing with her parting kiss; and when I go home she is sure to meet me with a smile and a kiss of welcome; and then tea is sure to be ready; and as we chat in the evening, I find she has been doing so many little things through the day to please me, that I cannot find it in my heart to say an unkind word or give an unkind look to anybody."

And Franklin adds:

"What an influence, then, hath women over the heart of man, to soften it, and make it the fountain of cheerful and pure emotions. Speak gently, then; a happy smile and a kind word of greeting after the toils of the day are over, cost nothing, and go far toward making a home happy and peaceful."

HOME AND FARM.

Don't fail to do all the plowing that is possible whenever there is suitable weather.

If you have little feed, keep your stock in warm quarters, and one-third less will serve them.

Give your cows warm, comfortable stables, and plenty of good feed and pure water. A quart each of meal and bran, morning and night, in addition to other food, will more than pay for itself in an increase of milk.

Increase the products while lessening the expense. This is now the great desideratum in farming, and just as that line is reached is any success worthy of the name attained.

Leaks in the barns, stables or houses are expensive. They cause discomfort, and decay in one, and damage of stored crops in the other. A few shingles and nails will save many times their cost. Stop the leaks now.

It has been estimated that on every large farm in the Southern [illegible] [illegible] individual.

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During the past summer our new consols were admitted upon the New York Stock Exchange and are now quoted [illegible] other unquestioned bonds in the markets of this country and Europe. As the nature of these bonds and the guarantees by which they are surrounded become more widely known they cannot fail to appreciate in value. The interest on all bonds funded up to date has been promptly met at maturity. Payment of the interest falling due January 1, 1877, [illegible]

It is a matter of history that the [illegible] have been lowered and limited were carried into effect by the Republican party with the aid of many Conservative business men of the community, against the united efforts of the political party opposed to the present State administration. The justice and necessity of these provisions are now, I believe, admitted by all, and their validity is unquestioned. I regret to note that at the recent election other constitutional amendments reducing the salaries of officials, limiting the expenses of the General Assembly and abolishing superfluous offices have been defeated by votes [illegible] with that organization which manifests most clearly a desire to advance the general welfare.

The assumption that the Southern States cannot prosper under governments [illegible] in strict accordance with the requirements of the thirteenth, fourteenth and fifteenth amendments to the constitution of the United States, is disproved by the [illegible] logic of facts. The [illegible] rolls of the different parishes of the State for the year 1876, filed in the office of the State Auditor, give statistics of the agricultural productions of the year. From [illegible] of the parishes complete returns [illegible]. It is fair to assume [illegible]

thousand barrels of molasses, and two hundred and seventy thousand barrels of rice, with more than sufficient corn to supply all home demands. These statistics do not include cypress lumber, [illegible] and other natural products, nor do they include many other items which go largely to make up the agricultural wealth of the State, as for instance oranges and other fruits, tobacco, one variety of which is cultivated to a considerable extent in some of the parishes, oats and other cereals which in the hilly districts are successfully raised, and meat cattle and vegetables, [illegible] of which the State is almost self-supporting. All these considered, it is safe to say that the value of the products of the State during the present year will range from fifty-five to sixty millions of dollars. By whom have these results been produced? Not to any appreciable extent by white labor. It is one of the lamentable legacies of slavery that by a large class of the white population the cultivation of the soil is regarded as a badge of degradation. The cotton, sugar and rice, which maintain the commerce of New Orleans and afford support to the great bulk of the population of our chief city are the products of free colored labor.

The fact is indisputable that the agricultural districts of the State are rapidly gaining in prosperity, while the city of New Orleans, the chief centre of turbulence and political discord, is daily declining in wealth. Our cotton crop is equal to that of the most prosperous years before the war, the sugar crops have largely increased; the rice crops have nearly trebled within the last few years. No country in the world, no State in the Union with similar advantages of salubrious climate, offers equal inducements to immigration. The rich sugar lands on the Teche and elsewhere yield one hundred and fifty to two hundred dollars per acre and are taxed upon low assessments not [illegible]

[illegible] trolling few who terrorise over the Conservative sentiment of the community, Louisiana would offer an unequaled field for the unemployed capital and the ill-paid labor of other communities. In no other State in the Union is the capitalist so fully insured against excessive taxation as in this State under the recently adopted constitutional amendments. In no other State can equal returns be obtained for an equal amount of capital invested in agricultural pursuits.

It would be gratifying to me if, in reviewing the events of my four years' term of office, I could point to rail roads built, steamship lines established, telegraphic communication extended, fertile lands reclaimed from overflow, natural resources developed, and above all, harmony and good feeling established on a firm basis between the two races by the honest acquiescence [illegible] settlement. I do not think these results are far distant, but it would be encouraging to note more rapid progress in each direction. In some parishes of the State, notably those which are most prosperous and peaceful and strongly Republican, kindly relations exist between whites and blacks. The colored people have become, to a large extent, either the owners of the lands they cultivate or jointly interested with their white employers in the products of their labor. This of itself establishes a community of interest and of sentiment between the two classes. It was one of the recommendations earnestly urged in the first message I had the honor to address to the Legislature of Louisiana, that the laborers should be given every opportunity to acquire capital by fair means, that they should be guarded from imposition, and encouraged to invest their earnings in some permanent form, thus becoming capitalists in interest, and by consequence capitalists in sentiment, and, above all, that they should be protected in the exercise of the ballot, the guarantee and safeguard of their rights. In this way, it seemed to me, antagonism between labor and capital would be avoided and harmony would be established between the races. Wherever this policy has been carried out, peace [illegible] ed in every respect with the past

history of their section, [illegible] frankly accepted the [illegible] war, were elected to [illegible] Republican or Independent tickets. The hangings, whippings, maltreatment and murders [illegible] other portions of the State to influence political results [illegible] ted to be not only [illegible] civilization and humanity but political blunders, [illegible] their own correction through the election laws of the [illegible] them to slavery.

In the communication I have had the honor to lay before the General Assembly heretofore, I have scarcely alluded to political questions. There has been much in our political history during this time [illegible] but I have preferred to confine my recommendations chiefly to measures calculated to advance the material interests of the State, trusting that time and returning prosperity would soften asperities and harmoniously adjust the changed relations of capital and labor, and the political status of the [illegible]

Recent events, however, seem to require that I should [illegible]

[illegible] The judge of the criminal court,

who refused to charge the grand jury in relation to the murders then committed, has ever since been biennially re-elected to the same office by the majority of the voters of the city of New Orleans.

In the spring of 1868 the interposition of military power under the direction of Congress enabled the colored people to exercise their newly-conferred right of suffrage, and to elect a Republican State government. Whatever may be the errors or shortcomings justly chargeable against that administration (which entered upon its duties under circumstances of great difficulty), it is a matter of record that no disposition was shown to wait and judge it fairly by its acts, or to accord to it moral support in any effort for the general welfare. It was at once denounced as a usurpation thrust upon the people by federal bayonets, and the young men of the State were invited by public resolution to form themselves into clubs and arm for its overthrow. A few months later in that same year the candidate of the national Democratic party for the Vice Presidency of the United States declared the constitutional amendments void and the reconstruction acts a nulity, and called upon the President to use the army of the United States to suppress the usurping Southern governments established under those enactments. As a natural consequence of this declaration and of the scenes of violence which followed, scarcely more than five thousand out of the forty-eight thousand colored men in Louisiana who had voted in the spring for a Republican Governor were permitted to cast their votes in the fall for a Republican President. These are matters of notoriety. It is not necessary to trace in detail the subsequent history of colored suffrage in this State, through the Fusion frauds of 1872, the massacres of Colfax and Coushatta, the White League riots of September, 1874, and the later outrages attending the last election, which have shocked the moral sense of the whole country. Viewed separately or together, these crimes disclose one motive; their accomplishment has tended to procure one end. Their perpetrators are shielded by public sentiment; their defenders are rewarded by election to public office in communities where hostility to Republican principles predominates.

It is a painful fact in the history of the State that when a number of white citizens were arrested, tried and convicted before a jury in the United States Circuit Court of the murder of more than a hundred surrendered, defenceless colored men at Colfax court-house, the most influential residents of New Orleans formed associations for their relief. The entertainments given for the benefit of the so-called "Grant parish sufferers" were the most popular of the season. No terms of opprobrium were found too strong for the United States Circuit judge who, acting under a strict sense of duty, held that the proceedings taken under the reconstruction acts of Congress against these accused persons were legal and valid, and no praise too extravagant to be bestowed upon the Associate Justice of the Supreme Court of the United States, who, acting, it is to be presumed, under an equally strict sense of duty, declared those proceedings unconstitutional and void. The Grant parish massacre is still regarded as a justifiable assertion of white supremacy.

It is argued with apparent plausibility that the disorders admitted to prevail in some of the Southern States are the result of the inefficiency of the Republican State authorities and their inability to enforce the laws and bring the guilty parties to justice. In August last the executive of this State officially directed the attention of the State Central Committee of the opposing party to the organized violence exercised in certain parishes of the State toward prominent Republicans. The Chairman of that Committee replied that the parishes named were presided over by Republican officials, whose duty it was to bring evil-doers to justice under the State laws, and that if there was any truth in these charges it was conclusive proof that the Republican party was responsible for the disorders which had occurred in this State. Similar arguments are continually repeated. It is pointed out that in Georgia and Alabama and other Southern States, which have been "redeemed," as it is called, from Republican rule, peace prevails and political murders are comparatively unknown. The very statement of this proposition carries with it confession of guilt. It discloses the fact that the disorders in the South are created by the opponents of Republicanism for the purpose of obtaining control of the government, and that until they obtain possession of the offices, whether they have such a majority of the legal voters as would justly entitle them to those offices or not, political turmoil will continue.

The first case of successful prosecution for political crime has yet to occur in Louisiana. Instances are unhappily not wanting where bold efforts made to enforce the laws have been promptly followed by the assassination of judges, prosecuting officers and sheriffs. It may here be recalled that during the local election for State officers and Congressmen in 1874, the State Central Committee of the opposition passed a formal resolution pledging their influence to secure a discontinuance of political violence throughout the State upon certain conditions, which being complied with, open acts of violence against Republicans almost immediately ceased. No local tribunals can prevent or punish political offenses whilst the controlling public sentiment amongst the more influential citizens sanctions or at least connives at those disorders. There seems to me but three ways by which peace can be maintained and the laws of the State and of the United States can be enforced in Louisiana against political offenders.

1. The surrender of the State government to the minority who controlled its destines before the emancipation of the slaves.

2. The acceptance by that minority in good faith of the constitutional amendments which express the issues decided by the war.

3. The enactment by Congress of such appropriate and valid legislation as will secure the enforcement of those amendments against organized, insidious and deep seated hostility.

The first of these plans I believe would be subversive of freedom and of the principles upon which a republican form of government is based. I shall be unfeignedly glad if I am called upon to welcome as my successor in office one whose fidelity to the principles on which, in my opinion, the future peace and prosperity of the community depend, has been abundantly proved, and whose tried integrity and experience in the public service entitle him to full confidence. I will ask you to accord to him earnest support in maintaining the laws and advancing the material interests of the State and in securing and protecting the humblest citizens in the rights guaranteed to him by the constitution of the country.

WM. P. KELLOGG, Governor.

Snatched as a Brand from the Burning.

In one of the Tabernacle meetings in Chicago, Mr. Moody referred to the letter he had received near the commencement of these meetings from a broken-hearted father and mother in Scotland, begging him to look out for their lost son, who had been a wanderer for years, during which no word had reached them to say whether he was dead or alive. They thought perhaps he might have come over to America, and asked that Mr. Moody would read the letter publicly at every place where he held meetings, so that their lost Willie might know that nothing but love awaited him if he would come home. This letter was read at the tabernacle and at Farwell hall, and Mr. Sawyer was directed to watch for him in the inebriate's meeting, for that was the class among which he was only too certain to be found, if ever found at all.

Last Friday a poor fellow, homeless and helpless, presented himself among the inquirers at the reformed men's meeting, at the inquiry-room at the tabernacle, whose Scotch accent led Mr. Sawyer to ask his name. He replied, Willie ——. "Oh, you are the very man we have been looking for," said Bro. Sawyer. "Looking for me; how is that?" "There's a letter for you from your father and mother." At this announcement the poor young man almost fainted with surprise and joy. He thought he was a castaway, and had no thought that any of his friends would ever own him again. He had sinned against them so much, and fallen so low; but the love of his father and mother, like the love of the Savior, had outlived all his abuse of it, and the wanderer was not only found for his parents in Scotland, but also for his Father and Savior in heaven. "He is here today," said Mr. Moody, "and I want he should speak a few words."

With such a sad history for an introduction, no wonder the great audience listened with open ears and gentle hearts, while the lost-one-found, a slight, florid, Scotch laddie, of perhaps thirty years of age, gave the following account of himself: Twenty years ago I was a happy boy, starting out from my home in Scotland to a school in a distant city. My father thought to make me a doctor, but my mother hoped I would be a minister. At school I fell in with evil companions, and, as the result, my life has been one long day of debauchery, the memory of which has lashed me with a whip of scorpions. When I was twenty years old I went away to Australia, and rushed through that country as a gold-seeker. Then, growing homesick, I came to Europe, and landed in Amsterdam. My father came to meet me, and after a while secured me a responsible position in a dry-goods house. I married one of the sweetest little women that ever drew the breath of life, the daughter of a minister [illegible] years she died of a broken heart on my account, and when I shut down the big black coffin-lid over her white face, I felt as if my last hope was gone. We had one daughter, and when I took the little child in my arms and bade her good-by, to go out and wander over the face of the earth, she gave me a hug as of iron, her tears burnt into me, and she said, "Papa, will you be long away?" From that time I roamed the wide world over, miserable, hungry, naked—a blot on the face of the earth. When I first came to Chicago, I tried for a while to do better—obtained a situation in a house which sent me out to travel; but with plenty of money I went back to my cups again; lost my situation, lost my friends, lost all. Then I missed my mother.

On Friday last I came to this hall, and went into the inquiry-room after the meeting was over. Mr. Sawyer asked me my name, and said he had been looking for me for six weeks; told me there was a letter for me from my father and mother. Then they prayed for me. Man could not save me, but I bowed at the foot of the cross, and asked the mercy of Him who died on it for me, and He saved me. And now I would rather live on crusts of bread, moistened only with my sincere tears, than go back to the life of sin from which I have been saved.

The vast congregation could not restrain its tears. Thousands were weeping and sobbing. And when Mr. Moody, with his voice full of sobs and cries, poured out a prayer to God to bless this lost one now found, and make him a preacher of righteousness, as his godly mother had designed, the scene was beyond description for tenderness and emotion.

GENERAL NEWS.

Austin, Texas, has no debt, and its warrants are at par.

Crocket, Texas, has a Reading Club, and is seriously talking of local option.

There is not less than 100 different denominations in the United States.

The Lutherans have ordained three colored men to the ministry in North Carolina.

Italy has only 550,000 voters in a population of 27,000,000.

The Colorado House of Representatives has a woman for enrolling clerk.

Special services were held by the Methodists in Lucknow, India, during the Dasehra holidays in September last.

Rev. Dr. Atticus G. Haygood, is announced as one of the special contributors to the New York *Methodist*.

It is said that the "pulpit is a great power in Sweden. The common people go in crowds to hear any earnest preacher, on almost any day of the week."

The State debt of Texas is thus reported: In 1867, the Auditorial Board estimated our debt at $243,990; in 1870, $338,960; at the close of 1873, $1,787,884; August, 1875, $4,721,914; August 31, 1876, $5,210,074.

On the 9th, there were seventy-six vessels in the port of Galveston, without including the small bay and coast schooners and sloops, which do a very important local business. These facts indicate, in some degree, the extent and importance of trade of Galveston.

The grounds occupied by Wm. M. Tweed in New York for a club house and a stable were purchased by Rev. C. Blian, and a few days before Tweed arrived in America, a German Methodist Church, which had been erected upon the ground, was dedicated to the whorship of God.

The *Jewish Messenger* wants "to see some Moodyism introduced in the Jewish form of service, some enthusiasm, some life." "Camp-meetings," says the *Messenger*, "may be sensational and ephemeral in their hold on sinners, but we have frequently wished that a little of their warmth were transferred to our synagogues and temples."

Rev. Dr. Cuyler says that he has preached thirty years, and lost only two Sundays by sickness in all that time. He attributes his uniform good health to his observance of three rules: First, take abundant sleep; Second, use no stimulants; Third, never touch a sermon on Saturday night.

Ruins, supposed to be the work of the ancient Aztecs, have been discovered in Arizona. Near the White Mountain agency are the remains of a sand-stone building, which was of nearly square form and set due north and south. [illegible] of the outlying buildings [illegible] other. They seem to have been the work of an agricultural, peaceful people. The remains of their irrigating ditches are to be seen for scores of miles, cut through stone or hard ground.

SOUTHWESTERN
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[illegible] JANUARY 11, 1877.

Mississippi Conference.

The Mississippi Conference meets in Macon January 17. Bishop Wiley will preside.

Presiding Elder Adams says homes are being provided for all the preachers, and he asks all Presiding Elders who have men coming up for [illegible] ordination, to let him know in time the number, so he can find places.

The Rail Roads give reduced rates.

The Louisiana Conference.

As we go to press the Louisiana Conference is organizing in Union Chapel. Bishop Wiley, accompanied by his [illegible] and wife arrived this morning (Wednesday).

The Bishop is the guest of Gen. [illegible], and Dr. Rust and wife are guests of Mrs. E. Heath.

Your Last Paper.

Many subscriptions expired January 1st. In all cases we have stopped the paper unless the subscription was renewed. We do not want to lose one old reader. Renew at once.

[illegible]

The Pastor.

It is one of the essential conditions of the true minister of Jesus that he be Christ-like in heart and life. No man may consider himself fully qualified to go forth and save souls until he can bear testimony that Jesus is his Savior. When our Savior was on earth he was the constant friend and companion of men, even of sinners—gentiles. He came down to the lowest place of our poor humanity and laid his throbbing heart against the heart of the world. He wept with those that wept, and mourned with them that mourned. Every cry of distress or shriek of mortal woe echoed in His breast. He was touched with all the "feelings of man's infirmities." Herein was Jesus seen to be the brother of every man. Now whenever in His Providence he calls an individual to go forth as a herald of the gospel, it is not to do a sort of professional work—to run a round of duties in a mechanical way—receive a certain sum of money, and fill up a certain number of days or hours in a certain kind of prescribed work, but to have the spirit of Christ, and to do the work of Christ—to be pastors, overseers, as well as teachers, of the flock.

We live in a remarkable age—an age of unparalleled enterprise and thrift. The heart of the great nation seems to be stirred to its depths. Every thing is now done on a gigantic scale. Here is some danger to be shunned. We are inclined to carry this spirit into the church, and here, too, we are trying to do things on the same large scale. All this will do providing our efforts are such as will be calculated to promote the glory of God. We like large churches and corresponding congregations—large collections for Bible, missions, poor and other worthy objects. But large churches simply for the sake of out-doing somebody else—large congregations attracted to hear mere human utterances only—these will not save this world. Better not be large. Better be "little and unknown—prised and loved of God alone."

This age is remarkable for its production of large and stately church edifices all over the country. It may be there is a Providence in this, and [illegible] God will come down and fill them with his glory—[illegible].

But just here is a point of danger—let it be guarded. Every young man of talent must know that good [illegible] as a preacher just now command a premium. The rage is for [illegible] churches—great and respectable congregations. And rich churches in all denominations are on the qui vive to find men of mark. The question too often is—Can he preach [illegible]? This is the main point [illegible] must be filled, the people [illegible] drawn and held. Here [illegible] placed before the young minister. He is inclined to [illegible] preacher rather than a pastor. [illegible] is wanted, and if he can [illegible] and hold large congregations, that will do—those who can do this [illegible] almost anywhere. [illegible] is important. No one [illegible]—no man can preach too well. But never was there a greater demand for pastors of the flock. The inducements held out by our elegant churches and congregations afford a sufficient stimulus to ambitious young men to make effective preachers of themselves, but on the other hand the details of the pastor's work often drag heavily and are consequently neglected. Love of applause may stimulate the *preacher*, love of Christ and souls alone can make the pastor. Which motive is most worthy?

There exists among preachers of [illegible] the opinion that fine preaching [illegible] and active pastoral labors are incompatible; that a man must be either preacher or pastor, that he cannot be both. This may be true if preaching be defined by simply the [illegible] preparations of elaborate discourses, addressed rather to the intellect than to the heart, learned [illegible] requiring vast learning [illegible]—but if by preaching [illegible] explaining and enforcing [illegible] God, practical talk on [illegible] brought down within [illegible] of the average intellect, [illegible] nature, ex[illegible]—yet all [illegible] intelligent good [illegible] to be both a good

teacher of mind and a good shepherd of souls. And every young man who may chance to run over this brief article, should make his idea of the perfect preacher include that of the perfect pastor.

Bishop Wiley and his Friends.

The removal of Bishop Wiley from Boston to Cincinnati has been the occasion of two very pleasant incidents.

The Boston Preachers' Meeting, through a committee of which Dr. Mallalien was chairman, Dec. 9, sent to Bishop Wiley a farewell note in which is said:

Your residence among us was a source of unusual pleasure and profit; and your departure from us at a period when acquaintance was ripening into high regard and Christian affection, and when our churches were coming to prize the services you were able, or disposed, to render our smaller as well as more important interests, is occasion of sincere regret. We had hoped you might long abide among us, affording us the pleasure of your society and of that of your family, and the advantage of your counsel. But it was to be otherwise.

While we cheerfully acquiesce in the new arrangement as the order of Providence, and therefore best, we can but feel sad that your impaired health should be the cause of it, and we beg to assure you of our sympathy in the affliction, and of an interest in our prayers that the great Head of the Church will restore you to entire soundness, and afford you many more years of usefulness in His cause.

While your residence may remain at a distance, we are pleased to know that your official connection continues as heretofore with the whole Church. Our Methodism is one. Its common banner, borne by our chief officers, floats over the whole country. Our Bishops are general superintendents; they all belong to us all.

As one of that noble body of chief pastors to whom are committed so grave and extensive interests, we may hope occasionally to see you on your rounds of duty, in New England, and you may be assured that the delightful associations of the past will ever cause your coming to be hailed with delight.

On Thursday evening, Dec. 28, a formal reception was tendered Bishop Wiley by the ministry of Cincinnati. The pleasant meeting occured in the Wesleyn College. Dr. Walden presided and Dr. Nast made the opening prayer. Rev. Wm Young made an appropriate address of welcome.

The *Western* says: Bishop Wiley responded to this address in a simple, earnest style. He spoke of the embarrassment which a formal welcome of this kind caused him to feel where he felt himself at home. He expressed his joy at being privileged to return to Cincinnati, and lauded its people for the generous, openhearted, open-handed manner in which they received frank and upright strangers who came among them. He would not reflect upon the people whom he had last lived among. In all his wanderings he had never found a warmer-hearted people in a colder climate, but Cincinnati had attractions which no other place had. He reminded the brethren that, though he was a resident Bishop of Cincinnati, he was nevertheless a wanderer on the face of the earth. Bishop Soule said, when declared elected after the counting of the ballots in the General Conference: "Now my wife is a widow and my children orphans." He would ever be with them in sympathy, however. Though his work should call him to the Gulf, to the far East, or even across the ocean, he would still be resident Bishop of Cincinnati. In concluding he asked a blessing on the work and all assembled.

Half an hour was consumed in shaking hands with the Bishop, after which an adjournment was had to supper rooms. All in all, it was a thoroughly enjoyable affair. The brethren and sisters of the Churches mingled cordially together without regard to nationality or race. Bishop Wiley has a warm place in the hearts of the Methodists of this vicinity.

The Year that is Past.

How rapidly we are making history! The events of a single year in the Nineteenth Century are such as to astonish us, both by their numbers and importance.

We clip the following from the *Pittsburg Christian Advocate*, as a good statement of some of the wonderful events of the year that is past:

Can we do better than to start with our Centennial, and the matchless exposition that crowned it! These must stand out prominent in any history that records the national transactions of the year 1876. The fact that the Republic has stood for a hundred years, the most active and testing century to human institutions that has ever proved the works of man, and that, too, amid abundant prophecies of speedy failure, and the most gigantic efforts at overthrow, is one that must modify the judgments of man touching the stability of popular governments. And the immense progress shown to have been made in all that goes to make a nation great, in comparison with

[illegible] governments of an opposite [illegible] to the growth and development of human society. The friendly pressure of all nations [illegible] development of opinions favorable to the greater freedom of individual action, and bespeaks a growing feeling of brotherhood among the peoples. Years to come will garner up the results.

That which suggests itself as next in order in the political [illegible] [illegible]

[illegible] clearer than has ever [illegible] before.

In our own political affairs another significant and important fact must be regarded, the late passage through the lower house of Congress of the Silver Bill. Whether it shall become a law or not, its importance cannot be overlooked. It shows the direction of public thought, and indicates a method of relief from the burdens of our oppressive debt. If that relief can be afforded without infringing upon the national faith, all will hail with gladness the method proposed by Mr. Bland, even though it add much to the wealth of the holders of silver stocks. We confess we have never been able to see the wisdom of demonetizing a metal recognized by the constitution as a standard of value. Should silver be restored to the throne it occupied, in company with gold, by the action of our government, we may expect marked results arising from it in the business of the world.

[illegible]

[illegible] It indicates such a development of our industrial enterprises as bids fair to make us the most independent among the nations of the earth.

[illegible]

The burning of the Brooklyn Theater has taken its place in history as one of the saddest on record.

It had been a year of deep interest in the religious world. In the progress of Christianity its enemies have not been slow to predict its failure, and speedy departure. No year has been more fruitful in such prophecies than the present. With the advancement of science there has come in an overbearing materialism that has asserted its superiority over all spiritual truths, and indeed, [illegible] if not denied, their existence. Christianity has to do with the spiritualities of the world, primarily, and if there be no such truths, it must be dismissed. We have no place for it.

But in the midst of these ill prophecies, how God has vindicated his cause, in the conversion of thousands. The result of the evangelist labors of Moody and Sankey at New York, Philadelphia and Chicago, have been an ampler refutation of objections to the supernatural, than all the logic of the learned. The wicked turning from his wickedness and following virtue, the profane exchanging his profanity for prayer, are arguments that make their way in spite of all opposition.

These illustrations of Gospel power have been the most prominent, but in thousands of quiet churches all over the land, the triumphs of saving grace have been multiplied, and thousands have been born into the kingdom of God. It has been a year of "refreshing from the presence of the Lord." The clouds still cover the sky, and the rain is falling yet. The windows of heaven are waiting to be opened that the floods may descend.

Space forbids looking abroad, and we must stop.

Inauguration Day.

Monday, the 8th, was inauguration day. Hon. S. B. Packard and Hon. C. C. Antoine were inaugurated Governor and Lieutenant Governor in the State House. The Hall of Representatives, where the ceremonies took place, was crowded, and the ceremonies were impressive and solemn.

Gen. Nicholls and Hon. L. A. Wiltz were inaugurated by the Democrats in front of St. Patrick's Hall. The crowd was large and enthusiastic. There were no disturbances during the day. Both Packard and Nicholls are gentlemen against whom personally nothing can be said. Either one, under favorable circumstances, would make an excellent Governor. Gov. Packard is in full possession of the archives of the State, is sustained by a legal quorum of both houses of the Legislature, as determined by the Returning Board, the legally constituted tribunal of the State to pass upon the election returns; is recognized as the legal Governor by the United States authorities, and should his city and State police be unable to enforce his authority it is understood that United States troops are at his command. On the other hand his opponents claim that the Returning Board count is wrong, and that General Nicholls was fairly elected. General Nicholls has the sympathy and support of the largest portion of the white people of the State, who pledge him money to carry on his government, and, if necessary, military force to sustain his authority.

The issue centers directly on the action of the Returning Board. That Board, under the law, has judicial as well as ministerial powers. Its existence is claimed to be just on the principle that intimidation and violence may be defeated by making it fruitless. The late election was quiet throughout the State except in the five parishes, Ouachita, Morehouse, East and West Feliciana and East Baton Rouge. In these there was sufficient violence and intimidation, in the judgment of the Returning Board, to require throwing out most of the polls. The question whether or not the evidence justified this action is the point now being investigated by the two Congressional Committees in session in this city. Their reports are looked for with great interest.

The Jetties.

Gen. Comstock, United States Engineer, has given Capt. Eads a certificate to the effect that, through the jetties, there is an outlet to sea at South Pass, 20 feet deep and 200 feet wide; and the Captain is now in Washington to receive his first payment of half million dollars from the U. S. Treasury. The bar at the head of the Passes is rapidly being removed. The depth there will soon be 24 feet, and as soon as the river rises, the Jetties will be thrown open to the commerce of the world.

Strangely enough in this undertaking, Capt. Eads has met with much opposition and adverse criticism. The success of the Jetties will conflict with many interests between this city and the Gulf, such as dredging, towing and piloting; and there were others who had theories of their own they hoped to get the government to adopt for deepening the channel, or for the construction of canals of various descriptions. But Captain Eads is accustomed to such opposition. He met it in the construction of gun-boats during the war, and of the St. Louis bridge since, and in those cases as in this, he quietly pressed his work forward to complete and triumphant success. All honor to the man who, commencing life as a poor boy, has by his own exertions attained a rank as an engineer second to none other in any land!

Before commencing the improvement at South Pass he expressed his confidence that the jetty system would be equally applicable in deepening and straightening the river above. The great Mississippi valley will now be ready to hear further from him on that subject.

A correspondent, (T. F. Parker,) in the New York *Advocate* estimates that $118,555,997.36, are spent a year, in the United States for tobacco, snuff and cigars. As the majority of church members are adults, Mr. Parker estimates that over nineteen millions of the expense is incurred by Protestant Christians, and nearly *four millions* by Methodists.

PERSONAL ITEMS.

Mrs. Daniel Webster still lives in New York city. She is 83.

Hon. Robert Toombs of Georgia has joined the Southern Methodist Church.

Bishop Foster is receiving the heartiest welcomes by Boston Methodists.

Bishop Marvin, of the M. E. Church South, has reached Japan, and reports the missionaries of his church in good health. He sailed for China Dec. 6, and was in good health.

Hattie, youngest daughter of Bishop Harris, was married to M. P. Hatfield, M. D., eldest son of Rev. Dr. Hatfield, in Evanston, Illinois, Dec. 22.

The New York *Christian Advocate*, makes a handsome appearance in its new style and dress. It is now a sixteen page paper, editorially it was never better.

Rev. T. C. Reade, lately transferred from Ohio, and stationed at Austin, Texas, has entered upon his labors, judging from a letter, he writes the *Western*; he is in good heart and expects success.

M. E. CHURCH.

Our First German Church in this city has decided to build a parsonage. Bro. Braun, the new pastor, has already captured the hearts of his people and is exerting an extended influence.

Mt. Zion M. E. Church, New Orleans, at its last quarterly Conference passed complimentary resolutions concerning their pastor, Rev. J. Hayward, who has closed his three years pastorate in that church. The resolutions speak highly of him and commend him to whatever church he may be appointed.

Rev. Anthony Ross is one of the oldest and most effective ministers of the Louisiana Conference. Three years ago he was stationed by Bishop Janes to what was called the Perdido Street Mission. The Board of Church Extension owned the ground and gave its use to the Mission. Bro. Ross now closes his three years pastorate, begun without a member and no building, with a good congregation worshipping in the basement of an $8000 church, all finished outside. Over $3800 have been raised and expended.

RELIGIOUS ITEMS.

The expenses of collecting and disbursing the missionary funds of the Methodist Episcopal Church is less than two and a half per cent. That is of every dollar contributed to this society, ninety-eight cents go directly to missions.

Rev. J. B. Middleton, of the South Carolina Conference, has written a tract for circulation among the colored people, of which the Boston Preachers' Meeting will print three thousand copies.

Rev. B. F. Watson, colored Methodist, is chaplain of the Colorado State Senate. There are no colored members in either branch of the Legislature.

Bishop E. G. Andrews met the South India Conference, Thursday, November 9, at Bombay. The members of conference were Messrs. Thoburn, Hard, Bowen, Goodwin, Robbins, Blackstock, Nichols, Osborne, Gladwin, Fox, Davis, Shaw, Newton, Christian, Gilder, Lee, Mookerjee, Robinson, Oakes, Curtiss, Janney, Rowe, Peters. Messrs. Mansell, Parker, Cunningham and Wheeler, of the North India Conference, were present and participated in the discussions. On Sunday morning the bishop ordained Mr. T. H. Oakes and Mr. W. Curtiss deacons, and in the evening he ordained C. W. Christian, G. K. Gilder, T. H. Oakes and W. Curtiss elders. The sessions of the conference were continued till Tuesday the fourteenth. A local paper speaks in the highest terms of the bishop's pulpit ministrations and personal character.

The Sixteenth Annual Meeting of the Foochow Methodist Episcopal Mission was held in Foochow, from October 25 to November 1, 1876, inclusive. Several were admitted to full connection, and a fine class of ten was received on trial, seven of whom are to attend the theological school for their preparatory training. Six students from the theological institution, having completed their term of three years, were put into the itinerant work. There has been a slight falling off in numbers during the year, but the work has not retrograded. The statistics are as follows: Members, 1,254; last year, 1,227, increase, 27; probationers, 536; last year, 651, decrease, 115; baptisms, children, 491; last year, 436, increase, 55; total, 2,281; last year, 2,314, decrease, 33. Adults baptized during the year, 192; children, 98; died, 29; excluded, 63.

A telegram of December 31, from Chicago, says:

"In the Tabernacle this afternoon, Mr. Moody read a telegram from Major Whittle, who is now at Ashtabula, endeavoring if possible to identify and collect the remains of P. P. Bliss and wife. The dispatch states that so horribly mutilated and disfigured are the bodies of the dead that up to this time he has been unable to discover a single clue that would lead to their identification. There were nearly 13,000 people in the Tabernacle when the dispatch was read, and from one end of the building to the other the people sobbed and prayed aloud. It was one of the saddest scenes ever witnessed by the eye of man. Mr. Moody stepped forward with tears in his eyes, and read the text, 'Be ye also prepared,' etc., but he could go no farther; his voice was choked with grief, and he was compelled to take his seat. Mr. Sankey tried to sing in vain. Again and again he broke down. All were praying and weeping. Young and old alike were stricken with grief. The doors were thrown open earlier than usual, and the vast audience moved out, it being found utterly impossible to go on with the regular exercise."

NEWS ITEMS.

Richard Grant White has returned from Europe.

The pecan crop in Brown county, Texas, is estimated at $20,000.

There are 1487 miles of railroad in Texas, with a tax valuation of $16,605,090.

In the collection of fossils at Yale College there are some thirty species of fossil horses.

The packery at Lavaca, Tex., is putting in cans each day, sixty-five to seventy-five beeves.

The petitions of Generals Joseph E. Johnston and M. L. Bonham are before Congress, for a removal of political disabilities.

Ten thousand dollars were raised in one day by Mr. Moody in Chicago, for Mr. P. P. Bliss' children.

The President's New Year's reception was largely attended. Many distinguished gentlemen and ladies were among the callers.

The 400th anniversary of the introduction of printing into England is to be celebrated in London next June.

Work is progressing rapidly on the building for the Paris exposition of 1878, and April 1 that year is announced as opening day.

Mr. Blain elected by Maine Legislature to the U. S. Senate for both the short and long time.

The recent heavy snows, it is thought, will cause a rise in Red River and tributaries and let all the embargoed boats out.

On the 2nd, the Louisiana National Bank paid, on presentation the interest coupons on State consols. Also [illegible] their face, coupons due on Jackson railroad first mortgage bonds.

Comodore Vanderbilt, died in New York on the morning of the fourth. The present value of the stocks and bonds by him owned is estimated at $85,000,000.

The United States steamer Gettysburg recently discovered a coral reef off the coast of Spain. A company is already being organized to work it. Pure corals worth more than its weight in gold.

The first legislative act of Mr. Stephens, ex-Vice-President of the late Southern Confederacy, in the present Congress, was to introduce a resolution providing for having the American flag unfurled each day from the building. The resolution passed.

The Reformed Episcopal Church, established by Bishop Cummins some three years ago, has grown to possess fifty parishes, embracing between four and five thousand communicants.

Among the lost in the recent terrible railroad accident, near Ashtabula, Ohio, were the sweet singer and musical composer, Mr. P. P. Bliss, and his wife. Such compositions as "Hold the Fort," "I am So Glad That Jesus Loves Me," "What Shall the Harvest Be?" "When Jesus Comes," etc., all attest the affection as well as the culture and genius of Mr. Bliss, and have given him a world-wide reputation.

At Grayville, Ill., a few days since, a five year-old child, left alone by a fire, got too near the flames and its clothing became ignited. The house-dog, a common cur, sprang on the child, threw her down and actually stripped off the burning clothing, burning himself severely. By the time the parents had arrived the noble dog had saved the child's life, the dog being the worst burned of the two.

Snow fell at Dennison, Texas, the 28th ult., to the depth of eight inches. The young folks enjoyed sleigh riding. On the night of the 30th, the snow increased to fourteen inches. Awnings and roofs began to bend under the weight; and heavy loss among stock was apprehended. At McKinney, snow heavier than ever known since settlement of the county. At Ennis, snow six inches deep. Trains at places, blocked by the snow. At Will's Point, on the night of the 28th, they had snow four inches deep. At Marshall, January 1st, the snow was reported at eighteen inches. The weight of the snow crushed the roof of the Texas Pacific hotel, and also of the freight house of the Texas Pacific railway, and the warehouse of Mr. Elgin, damaging the building and merchandize. A shed at the house of Mrs. Evers fell, badly crushing Mrs. Evers in the ruins. It is feared her injuries are fatal. The stock has suffered terribly.

Christ Saving Fallen Women.

One of the marked results of the great revival under Mr. Moody in Chicago and the Northwest, has been the interest awakened for the salvation of fallen women. A special meeting was held for them in the [illegible]. About 7000 people were present, and in the crowd were hundreds who had come from their homes of vice. The meeting was one of power. We quote a part of Mr. Moody's sermon:

There is one thing I want you to notice. We haven't got the name of any of these three fallen women that Jesus saved. People sometimes call societies for the reform of fallen women Magdalen Asylums but there isn't a word in the Bible against the character of Mary Magdalen in this respect. It is true, she had seven devils cast out of her; she might have been a maniac, but I don't think she was a fallen woman. If she had been I don't think we should ever have known her name. Christ will not tell their names; those lost women whom He saved may have a place in heaven without any one knowing of their former sin and shame.

The next is a careless woman, as perfectly indifferent when she meets the Savior as any woman here tonight, who has come to the tabernacle merely out of curiosity. Mr. Moody then related the scene of Christ talking with the woman of Samaria at Jacob's well, concluding with the remark, "Just see what that [illegible] woman has done! She [illegible] on the Messiah herself, and [illegible] a whole town to accept Him. The Son of God is not [illegible] to talk with this fallen woman, and the result of it is that she and [illegible] others are saved.

[illegible]

SUNDAY SCHOOL.

Lesson for January 21, 1877.

SCRIPTURE.—1 K. 16: 23-34 OMRI AND AHAB.

GOLDEN TEXT.—"But evil men and seducers shall wax worse and worse; deceiving and being deceived."—2 Tim. 3: 13.

TOPIC.—"Deliver ye every man his soul from the fierce anger of the Lord."—Jer. [illegible]

HOME READING.

Monday—1 K. 15: 1-8.
Tuesday—1 K. 15: 9-24.
Wednesday—2 Chr., 13: 1-5.
Thursday—2 Chr. 25: 1-29.
Friday—1 K. 15: 25-34.
Saturday—1 K. 19: 1-7.
Sunday—Rev. 6: 1-7.

Forty-six years have intervened since the last lesson. They were years of derangement and uncertainty in the kingdom of Israel, and of increasing stability in the kingdom of Judah.

The prophecy of evil hung over Israel on account of the calf-worship, which Jeroboam had set up (14: 7-16), and the covenant of the Lord with David, that his mercy should not depart from his successor as it had from Saul, still guarded the kingdom of Judah.

OMRI.—(23-28). The recorded acts of Omri are very few. One of them was to change the capital from Tirzah to Samaria. In the "six years" he reigned in the former place, it was evident that the four years of war must be included; or, his whole reign would have been sixteen years instead of twelve. Samaria, the place chosen in its stead, was remarkable both for strength and beauty of situation. It is situated on a hill with steep but accessible sides, and has a level top, from which one can behold the sea, the plain of Sharon and the vale of Shechem. For this hill, Omri paid two talents of silver, or a little over $3,000. Samaria was the centre of idolatry in Israel, and was often sentenced by the prophets.

Wrought evil.—Omri introduced another dynasty but not another course of action. The new helsman kept the ship of state on the same old course. He learned no lesson from his predecessors. Micah 6: 16, gives a clue to that which he did that was worse than anything done by his predecessors.

With their Vanities.—Vanities was an admirable word to apply to idols. It was vain to worship them; vain to reverence them, and vain to trust in them.

Slept with his Fathers.—[illegible] John 5 [illegible] was his idolatry [illegible] story of his idolatry [illegible] two centuries. [illegible] was a worthy [illegible] and Omri. Ahab [illegible] rather than an [illegible] prominent for wickedness and defiance of Jehovah. She was to him [illegible] energy and power. *As if it had been a light thing.* Was it a light thing to walk in the ways of Jeroboam, that he must add to it by marrying a daughter of Baal? Baal was their chief deity. Innocent children were frequently offered to Baal as sacrifice. [illegible] priests danced (or in the [illegible] expression of the original, limped) about the altar, and, when their prayers were not heard, cut themselves with knives.

Jezebel was the daughter of the high priest Baal. Worthy daughter of her infamous sire [illegible]. The chapter closes with the chronicle of the fulfillment of the remarkable prophecy concerning him who should rebuild Jericho. Josh. 6:26. We are not told how it was fulfilled, but it was terribly done. It affords a striking testimony to the power of God, whose worship had been set aside, that his curse was ratified in its most [illegible] that he showed [illegible] on the walls of the [illegible] Bel-[illegible]

The Million Series Tract—A Splendid Offer.

The beautiful tract on "Christian Life and Consecration," [illegible]

[illegible]

GENERAL NEWS.

Since April last 43,360 emigrants have entered Texas by way of Denison, by actual count.

The *Tribune* reports "local option" a success in Live Oak county, Texas. A drunken man would be a strange sight in the streets. The [illegible] [illegible] under the new law, and prohibition wins nearly every time.

Three hogs killed by Mr. Martin, in Fannin county, Tex., weighed 400, 438 and 488 pounds.

REV. THOMAS HARWOOD, superintendent, sends the following statistics of our work in New Mexico. Members, 173; probationers, 28; churches, 5; probable value, $10,500; parsonages, 5; probable value, $2,-600; day schools, 5; scholars, 156; Sunday school scholars, 244; for missions, $53.50; church extension, $34; S. S. Union, $3; American Bible Society, $4; church improvement, $2,-515.54; total, $2,619.95.

SAYS the *North Western*, "Bishop Harris has been quite disabled for public labor by a very large and painful felon on his right hand. Writing, sleep and several other very necessary employments were quite out of the question for many days."

President Grant's name is mentioned in connection with the next Senatorship of Illinois. But he says respecting it, that he could not be Senator from Illinois for three good reasons. First, he does not consider that he had resided in the State continuously enough during the past twenty years to properly represent its interests; second, he had been a servant of the public for the past sixteen years, and on the 4th of March next, proposed to see how it would seem to be a sovereign; and third, he was earnestly in favor of the re-election of General Logan.

Fifteen teachers are employed in the public free schools of San Antonio, all females but one. During the month of November, 788 scholars were enrolled, and the average aggregate attendance was 655. The highest average number in one class was 80; the lowest, 27 pupils. The superintendent reports the schools in a satisfactory condition.

CITY OF MEXICO, Dec. 29.—Whole brigades and regiments of Iglesias' army have pronounced for Diaz, but the latter has [illegible] attack Iglesias, [illegible] with [illegible] miles from Gua[illegible]. The St[illegible] Durango, [illegible] va Leon [illegible] Gen. M[illegible] [illegible] tice and [illegible] of Congress, on January 28.

Gens. Mejia and Iglesias are both excluded as candidates at elections, also members of the Lerdo and Juarez Government. This is denounced as one of the most arbitrary acts ever perpetrated in the name of a republic, and is considered unwise as it is tyrannical. There is, however, a prospect of temporary peace, which animates everybody.

Lerdo succeeded in making his escape from the country, having embarked at Acapulco.

Course of Study for Local Preachers.

In pursuance of the provision found in ¶ [illegible] of the Discipline of 1876, the following has been prescribed as a

COURSE OF STUDY FOR LOCAL PREACHERS.

I. Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the M. E. Church.

II. FIRST YEAR.—The Bible—History—Binney's [illegible]

[illegible] Wesley. A Hundred Years of Methodism—Simpson.

III. SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—[illegible] Books. Christian Baptism—Merrill. To be READ.—Scripture History—New Testament—Smith's History of the United States—[illegible] Church History—1 vol. 8vo.

IV. THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books.—Christ[illegible] one vol. 8vo.

V. FOURTH YEAR.—Review of the whole [illegible] Sermons [illegible]

By order and on behalf of the Board of Bishops,
WILLIAM L. HARRIS, Secretary.

Mr. Morton's Electoral Plan.

It provides for the abolition of the electoral college, and proposes, as the Sixteenth amendment to the Constitution, as follows:

1. That each State be divided into Congressional districts, as at present; and that the candidate for President receiving the highest number of votes in each district shall receive the vote of that district, which shall count as one Presidential vote.

2. The person having the highest number of votes for President in a State shall receive two Presidential votes from the State at large.

3. The person having the highest number of Presidential votes in the United States shall be President.

[illegible]

PUBLISHER'S ANNOUNCEMENT, 1877.

The last General Conference made the SOUTHWESTERN CHRISTIAN ADVOCATE an official weekly Church paper, and directed that we should publish it. We found it better to leave the paper under the former management during the remainder of 1876. Beginning with January 1, 1877, we assume the entire management of the paper. Subscribers whose subscription have not expired, *and have paid*, will receive the paper to the full amount of their subscription. All other subscriptions are considered out, January 1, 1877. All money due for subscriptions to January 1st [illegible] at once to the former publishers to meet unpaid bills.

In beginning the publication of the SOUTHWESTERN we ask, and shall expect, the most hearty co-operation of all the ministers within the patronizing territory. Without this co-operation the paper will fail. We propose that in proportion to its size the SOUTHWESTERN shall not be second to any paper in the Church. Our purpose will be to adapt in to the wants of the Methodist Episcopal Church in the South, and we hope that our ministers, not only in the South, but in the whole Church, who feel a special interest in our Southern work, will unite with us in making the paper a success financially.

We have adopted the cash system, and send papers only as paid for. This is better for all. We will gladly send specimen copies *free* to any who ask for them. If subscribers cannot pay for the whole year, let them pay for part, and the paper will be sent during the time paid for.

$2.00 will pay for the Southwestern one year, including postage. All ministers of the Methodist Episcopal Church are our authorized agents—to whom the paper will be sent for $1 a year.

YOUR PAPER FREE.

To any person sending us four subscribers and $8.00 we will send the SOUTHWESTERN one year. This offer holds good until April 1, 1877.

Address all business letters to

NELSON & PHILLIPS,
Lock Box B, New Orleans, La.

LITERARY NOTES.

BOOKS AND PERIODICALS.

☞ We cheerfully devote space in each issue of the Southwestern to the announcement of the publication of such books and periodicals as publishers are pleased to send us, giving names, publishers and when given us, the price, and where for sale. Beyond this we promise nothing, but will give reviews, criticisms—favorable or unfavorable—as our space will allow and our judgment dictate.

WIDE AWAKE FOR JANUARY, 1877.—Christmas, in the superlative degree, pervades the holiday number of Wide Awake. Mrs. L. C. Whiton opens it with one of the loveliest of this year's Christmas poems. Opposite is the frontispiece, an engraving of Raphael's St. [illegible]. Edgar Fawcett and Mrs. S. M. B. Piatt, [illegible] represented by holiday poems, "Children's Faces," and "About a Maiden." H. R. Hudson furnishes [illegible] tale, "Two Days Before Christmas." Margaret Eytinge's "What Happened to the Baby" is still funnier. But the "star" story is "Lill's Travels in Santa Claus Land." It is magnificently illustrated by Jessie [illegible] with scenes in Santa Claus Land, Santa Claus and his Reindeer appearing on one of the pages. Mrs. Handy of Richmond, Virginia, writes about "A Confederate Christmas Tree," while Wm. M. F. Round opens his "Child Marian Abroad" with Child Marian's jolly "Christmas on Shipboard." Sophie May's serial, "Quinnebasset Girls," opens well. "Good-for-nothing Polly," who is growing in character, is still the same good-for-nothing boy in his daily practice. The Little Folks all over the country are represented by the letters which they have sent with their dolls to the Dolls Fair, as Christmas gifts to the children in the hospitals.

Only $2.00 per annum, free of postage. Ella Farman, editor. D. Lothrop & Co., publishers, Boston Mass.

The following sermons preached by leading divines in New York and Brooklyn, are reported in condensed form in the January number of [illegible] Pulpit," New York. [illegible] Proof of [illegible] D., Presi[illegible] members [illegible] D. D; [illegible] More L. [illegible] Stephen [illegible] by G. F. Krotel, D. D.; Those we Lend to Christ an Element of our First Rescue, by Joseph T. Duryea, D. D.; The Brooklyn Theatre Disaster, its Lessons, by Edward P. Ingersoll, D. D.; The Bow of Promise, by J. [illegible] Smith; The Brooklyn Sorrow, by [illegible] Sarles; The Song of the Angels at the Birth of Christ, by Matthew Simpson, D. D., LL.D., Bishop M. E. Church [illegible]; No More Sea, by [illegible] An Honorable Servitude, by Geo. E. Reed; Winter Voyages, by Stephen H. Tyng, Jr., D. D.; also 50 Themes and Texts of others leading Sermons.

The Baptist Quarterly for January, 1877, contains Doctrinal contents of Christ's teaching in the Synoptical Gospels, by Ezra P. Gould, D. D., Newton Centre, Mass.; Modern Evolution theories, by Geo. W. Samson, D.D., New York; Comparative Religion, by Geo. W. Gardner, D. D. Cleveland, Ohio. Life of Dr. Norman Macleod, by L. E. Smith, D. D., Boston, Mass.; Baptist Doctrine and the Pulpit, by [illegible] D. [illegible] Upland, Pa. [illegible]

[illegible]

OUR AGENTS.

All Pastors of the M. E. Church, are the authorized agents to receive subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE.

PRICE OF THE PAPER.

The price to Subscribers is $2 00, or for less than a year, at the rate of 5 cts. per week. All subscriptions must end with the current year, but may begin at any time.

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Send money by Post-office Order, or Registered letter. All Postmasters are required to register letters when asked to, and the only expense is 10 cts. additional postage. Post office orders, cost 10 cts. for any amount less than $10, and 15 cts. for any amount between ten dollars and $50.

BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent on RECEIPT OF PRICE.

SUGGESTIONS.

1. Write plainly. 2. Do not mix up your business letters with other matters. Write your business matters on a sheet by themselves. Say just what you want and [illegible]. 3. Always give the names of your State, County, and Post-office.

Address all business letters to

NELSON & PHILLIPS,
39 Natchez St., New Orleans, La.

Book Committee Notice.

The Annual Meeting of the Book Committee will be held on Wednesday, Feb 14, 1877, at 805 Broadway, New York, commencing at 9 a. m.

The members of the Committee are requested to be present on the previous day, so that the proceedings of the two local sub-committees may be submitted to the eastern and western sections as provided for in the Discipline ¶319 §2.

J. SMITH, Chairman.
S. O. MATLOCK, Sec'y.

BUSINESS COLUMN.

Quarterly Meeting.

MERIDIAN, MISS., DISTRICT.

Misshurlarville, Jan. 13, 14; Trenton, Jan. 13, 14; Louisville, Jan. 13, 14; Whitefield, Jan. 13, 14; Starkville, Jan. 13, 14; Macon, Jan. 20, 21. M. ADAMS, P. E.

GALLATIN TENN., DISTRICT.

SECOND ROUND.

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap, April 7th. 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville; April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th. C. PICKETT, P. E.

NAVASOTA, TEXAS DISTRICT

FIRST ROUND.

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 28th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April 1; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Consumption Cured.

An old physian, retired from active practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousand of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Powers' Block, Rochester, N. Y. [1 2 3 4]

Attend to your Head and Hair—Don't Delay Using This.

Wood's Improved Hair Restorative is unlike any other, and has no equal. The Improved has new vegetable tonic properties, restores grey hair to a glossy, natural color; restores faded, dry, harsh and falling hair; restores, dresses, give vigor to the hair; restores hair to prematurely bald heads; removes dandruff, humors, scaly eruptions; removes irritation, itching and scaly dryness. No article produces such wonderful effects. Try it, call for Wood's Improved Hair Restorative and don't be put off with any other article. Sold by all druggists in this place and dealers everywhere. Trade supplied at manufacturers' prices by C. A. COOK & Co., Chicago, sole Agents for the United States and Canadas, and by Wheelock, Finlay & Co., New Orleans. [sept14-4m

A Very Sick Woman.

While calling at the office of a friend the other day, we were handed a letter from which we read the following: Friend Craddock—My best friend, for thus I must address you, as you have done me more good than any one on earth under God, and I believe I owe my life to you, and thank you from the bottom of my heart for all that you have done. It would take several sheets of paper to enumerate all my sufferings, so will only speak of the most important. For four years I had hemorrhages, beginning in February and lasting until fall; palpitation of the heart, soreness of the breast bone and short ribs, pain in the back and lower part of the abdomen, cold hands and feet even in August. constipation and headache. I had tried doctors, far and near, but all in vain. Some said I had consumption, others liver disease. I quit all doctors and wrote to you for help, and obtained it from your great "East India Hemp." I depend upon you alone for a perfect restoration to health, and feel that I shall not be disappointed. Please send two more bottles, with Pills and Ointment, which I think will do the work. Yours truly,

A. E. RICHARD.

An advertisement of Boctwick & Co. appears in our columns. We have had dealings with Messrs Bostwick & Co., and know them to be reliable. Their picture is worth the money.—*Herald and Presbyter, Cincinnati.*

THE SOUTHWESTERN, For 1877.

Beginning with January 1, 1877, the SOUTHWESTERN will be issued every week under the direction of NELSON & PHILLIPS, the Book Agents of the Methodist Episcopal Church in New York. The subscription price will be *Two Dollars* a year. All who subscribe now get their paper free until January 1st. Let every preacher begin the canvass at once.

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For the preservation or recovery of health and strength, the diet should be wholesome and nutritious. When it happens that the alimentary processes are disturbed by improper or half masticated food, the best remedy for the evil results of abusing the digestive organs is Hostetter's Stomach Bitters, a most agreeable, prompt and gentle remedy for dyspepsia, and for the bilious and evacuative irregularities which result from it. The liver and bowels, in common with the stomach, experience its beneficient influences. The refuse of the system is carried off through its natural outlet, a healthy flow and secretion of the bile is promoted, and a powerful impetus is given to assimilation in consequence of its use. It healthfully stimulates the bladder and kidneys when they are inactive, and by its tonic and regulating action fortifies the system against malaria. Jan1 4t

Cowardly Assaults.

When a candidate for high office is so well liked and so popular with the masses as to make his defeat difficult in a fair and honorable fight, mean and cowardly men are not wanting who delight in manufacturing lies and slandering his good name. There are also those whose selfishness prompt them to prostitute their honor, pervert truth, and ignore right, for the sake of injuring a competitor in business, whose prosperity they envy, and with whose business sagacity they have not the talent to successfully compete in an honorable way. These thoughts are suggested by the mean, cowardly attacks made upon me and my medicines, by those who imagine their pecuniary prospects injured by the great popularity which my standard medicines have acquired, and the continued growth of my professional practice. Narrow-minded practitioners of medicine, and manufacturers of preparations which do not possess sufficient merit to successfully compete for popular favor, have resorted to such cowardly strategy as to publish all sorts of ridiculous stories about the composition of my medicines. Almanacs, "Receipt Books," and other phamphlets, are issued and scattered broadcast over the land, wherein these contemptible knaves publish pretended analyses of my medicines, and receipts for making them. Some of these publications are given high sounding names, pretend to be issued by respectable men of education and position, for the good of the people—the more completely to blind the reader to their real object in their circulation, which is to injure the sale of my medicines. "The Popular Health Almanac" is the high-sounding name of one of these publications, which contains bogus receipts without a grain of truth in them. Not less devoid of truth are those which have been published by one Dr. L., of Detroit, in the Michigan Farmer, and by other manufactures of medicines, in several so-called journals of Pharmacy. They are all prompted by jealousy and utterly fail in accomplishing the object of their authors, for notwithstanding their free circulation, my medicines continue to sell more largely than any others manufactured in this country, and are constantly increasing in sale despite the base lies concocted and circulated by such knaves. The people find that these medicines possess genuine merit, accomplish what their manufacturer claims for them, and are not the vile, poisonous uestrums which jealous, narrow-minded physicians and sneaking compounders of competing medicines represent them to be. Among the large number of pretended analyses published, it is a significant fact that no two have been alike—conclusively proving the dishonesty of their authors. It is enough for the people to know that while thousands, yea, I may truthfully say millions, have taken my medicines and have been cured, no one has ever received injury from their use.

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1876-77.

Rev. W. D. Godman, D.D Pres't

SECOND TERM.

The Second Term of the present Scholastic Year, of the New Orleans University, (corner of Camp and Race Streets,) will begin Tuesday, January 2, 1877.

Dr. Godman, the President, is temporarily absent in the North raising funds for the Institution.

In his absence, Prof. A. B. Collins, acting President, is well qualified to continue the good management and discipline of the University, which have heretofore contributed so much to its success. Prof. Wm. Morton, graduate of the Ohio University, and Miss Anna S. DeWoolf, of Chicago, have lately been added to the faculty, and are excellent instructors.

The friends of the University desire to secure the attendance, especially of young men who intend to devote their lives to teaching or preaching, and of young ladies who intend to teach.

Preparations are made for instruction in all the branches usually pursued in Preparatory and College Courses. Classes already organized will enter upon the following studies January 2, 1877:

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"THE BOYS."

BY OLIVER WENDELL HOLMES.

Are we the boys that used to make
[illegible] with noisy follies?
[illegible] laughter oft would
[illegible]
[illegible] valleys?
[illegible]
[illegible] tutors,
[illegible] morn,—
[illegible] tutors?

[illegible]—but who are these
[illegible] serve for Plutarch's
[illegible]
[illegible]
[illegible] ages?
[illegible]—can these be those?
[illegible] morning's blush were
[illegible]
[illegible] Jims, and Joes,
[illegible] once were well ac-
[illegible]
[illegible] they're masking;
[illegible] What's your name,
[illegible] the use of asking?
[illegible] or Bill, or Ben;
[illegible] yourself,—there's you that
[illegible]
[illegible] I knew you then,—
[illegible] be your younger brother!

How to Bring up Boys.

[illegible] parent can do [illegible] him. A boy [illegible] and nursed to [illegible] by moth- [illegible] fatherly guardian- [illegible] young animals [illegible] what will one [illegible] most essential [illegible] The [illegible] of his or- [illegible] strong [illegible] this to [illegible] the way of food, [illegible] making [illegible] doting [illegible] ball, a [illegible]

little by little night after night—gaining an hour's motion in about a fortnight, two hours' motion in a month, twelve hours' motion (or half the complete circuit) in half a year, until, finally, at the end of the year they have gained a complete circuit.

It is because of this steady, turning motion or rotation around the pole of the heavens, that the stars of the Dipper (say, for instance, the pointers) form as it were a clock in the sky, by which the astronomers at any rate, though also any one who is willing to give a little attention to the matter, can tell the hour within a few minutes on any night in the year.

A few observations made in this way on a few nights during the course of the year, will give a clearer idea of the steady motion of the star-dome (resulting in reality from the earth's steady rotation on her axis) than any amount of description either in books or by word of mouth.—Prof. R. A. Proctor in *St. Nicholas.*

Pray on My Plate Too.

A little bright-eyed three-year-old was seated in his high chair at the dinner table. Mamma had arranged the little uneasy, while for a moment his sprightliness and fun had made him the observed of all the family. She had placed him snugly up to the table, pinned on his bib, and succeeded in getting his little mischievous hands quiet, and making him "hush," when the father proceeded to ask the blessing. While this was in progress, our little chubby made a discovery. It was that all the plates on the table, except his own *little* plate, were in one pile at "papa's place," and, as it seemed to him, were put there to get the benefit of the solemn ceremony. So, scarcely waiting for the "amen," he held out his own plate in both hands saying, "Please, papa, pray on my plate, too." May this little fellow always be as eager to share the benefit of his father's [illegible].

HOUSE AND FARM.

Irish Potatoes.

The *Peerless* is one of the most valuable sorts. It yields enormously; it is one of the best varieties for a main or general crop: it thrives on a stiff soil, stands frost, and is good for general market purposes; plant from Jan 1, 15th of February in Lower Louisiana, Mississippi, Alabama and Texas, and later in the northern portions of [illegible].

Jackson Whites—Another excellent variety. This potato stands frost and wet weather, and does best in a light soil. It is an excellent [illegible] potato. Plant from 1st of February to 1st of March, according to latitude.

Early Rose requires a light soil, and should be planted late, as it will not stand frost. It is equally valuable for market purposes as for private use. It is oval in form, shallow eyes, pink skin, flesh white, and cooks dry and mealy. It is one of the most popular varieties, and especially adapted to our Southern climate for home use, but does not sell as readily as the two others in the New Orleans market. Should be planted about the 15th of February [illegible] March.

In planting select Eastern potatoes for seed, secure them only from [illegible] dealers, as it is best to pay [illegible] more per barrel for [illegible] than to adopt a foolish [illegible] buying cheap seed that [illegible] 25 or 50 per [illegible] seed.—[illegible] *Journal.*

Cows' Milk.

The art of feeding cows so as to produce the greatest quantity and the best quality of milk, is neither understood nor practised generally. An experienced writer, who says that one good cow gives all the milk that is needed in a family of eight persons, and from which cow was made two hundred and sixty pounds of butter last year, gives the following as his treatment. He says: "if you desire to get a large yield of rich milk give your cow every day water slightly warm, slightly salted, in which bran has been stirred at the rate of one quart to two gallons of water. You will find if you have not tried this daily practice that your cow will give twenty-five per cent. more milk immediately under the effects of it, and she will become so attached to the diet as to refuse to drink clear water unless very thirsty; but this mess she will drink almost any time and ask for more. The amount of this drink necessary is an ordinary [illegible] time, morning, [illegible] *Farmer.*

It has been discovered by a [illegible] that the flesh of [illegible] are killed in the lat[illegible] will keep much [illegible] salting than it will [illegible] the flesh is [illegible] when the [illegible] the [illegible] [illegible] will [illegible]

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GEO. F. [illegible]

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National Hotel, Washington, Dec. 2, '74.

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 3. NEW ORLEANS, LA., THURSDAY, JANUARY 18, 1877. WHOLE NUMBER 333

SOUTHWESTERN
Christian Advocate,
PUBLISHED WEEKLY AT
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New Year.

[illegible]

Hilton, Wm. Murrell, H. P. Taylor, S. W. Overton, E. P. Royal, A. Kennedy, H. Wallace, W. M. Daily, S. Priestly, S. Davage, I. Hayward, Felix Landor, A. Ganby, J. Brooks, P. Yarborough, M. Smith, C. Downs, J. W. Wesley, P. Brown.

T. Kennedy's character was passed and his relation changed from supernumery to effective.

H. Green was placed on examining committee for first year, in place of H. P. Taylor, absent.

On motion of the Secretary, the Bishop was requested to appoint Rev. M. C. Cole, Secretary of the State Board of Education.

Rev. J. H. McCarty, D.D., and Rev. J. Braun, late transfers were introduced; also Rev. Dr. R. S. Rust, Corresponding Secretary of Freedmens' Aid Society, and Mr. James Wharton, an English evangelist.

After announcements, Conference adjourned.

Benediction by Rev. Dr. Rust.

SECOND DAY.

Thursday, Jan. 11.

Bishop Wiley read the opening scripture lesson, and W. P. Forest led in prayer.

Under the tenth question the following elders reported their benevolent collections, represented their work and their characters passed; H. T. Ankens, J. Dutch, A. Hilton, George Washington 2d, Perry Hall, S. Osborne.

A. Jones was reported withdrawn from the Conference and Church.

D. W. Jones was appointed to collect the SOUTHWESTERN CHRISTIAN ADVOCATE claims.

Under the question, who remain on trial? the characters of G. Leary, F. Walker, Thompson Jackson were passed and they were continued in first year probation, not having brought up their studies. T. Gates was discontinued. N. Bonaparte was absent, and was continued in first year probation.

Under the question, who are deacons of the first class, the characters of [illegible] R. W. Overton, [illegible] Willis [illegible] having [illegible]

[illegible] was ordered on the [illegible]

On motion, J. H. McCarty, S. Priestly and E. Williams were appointed a committee to consider the [illegible] of establishing a Pastor's Theological Union in connection with the New Orleans University.

The committee on Bible Cause, reported as follows:

[illegible]

and in view of these facts your Committee would recommend the following resolutions:

Resolved, 1. That the reading of the Bible is a great means for the dissemination of evangelical truth,—that as Pastors we will not only read the Bible in our Churches, but that we will impress upon our several congregations the necessity of reading the same in their families, and that we will encourage the use of it in our Sunday services.

Resolved, 2. That we pledge ourselves to support the Bible Cause by taking up the collection for the same, as the Discipline directs, and that we will see to it that every family in our congregation is supplied with a copy of the Word of Life.

Resolved, 3. That we will do all we can, and in every way we can to promulgate "the glorious gospel of the blessed God," that to this end WE WILL FORM BIBLE CLASSES, not only in the Sunday School, but also wherever it is practicable among adults and members of the church and,

Resolved, 4. That we will pray the great "Head of the church" more abundantly to send out his light and His truth, and prosper the great cause, "that His way may be known upon the earth, his saving health, among all nations."

Respectfully submitted,
C. HUNT,
W. CARR,
F. LANDOR,
C. THOMPSON,
Committee.

THIRD DAY.

Friday, Jan. 12.

J. J. Kienle made the opening prayer after reading of scriptures and singing.

Minutes read and approved.

George Washington was continued in the supernumerary relation.

A. Spruce who was on trial was discontinued. Nelson Lee in same class was absent and was continued on trial. Stephen Duncan, on trial, had passed examinations and was examined in the Disciplinary classes by the Bishop, was admitted in full connection and elected to elder's orders under the missionary rule.

Willis Carr was elected to elder's orders under the missionary rule.

Hon. P. Landry, State Senator, Rev. Dr. C. H. Thompson of the Presbyterian Church, Rev. Mr. Lynch of New York and Mr. Kasper of New Orleans were introduced.

George Henry, recommended from St. Charles Circuit was elected to local deacon's orders.

Dr. Thompson and Dr. Rust, by request, addressed the Conference on the subject of education.

Adjourned.

FOURTH DAY.

January 13, 1877.

Mr. Brooks made the opening prayer.

Minutes were read and approved.

Julian F. Marshall recommended from Mt. Zion Church, New Orleans, and Edward Fields recommended by Wesley Chapel, New Orleans; [illegible] R. Lynch, recommended by Seventh Street Church, New York city, and Allen Luster of La Teche were admitted on trial and elected to local deacon's orders. Thomas Montgomery from Stony Point, and Pinster Davis, of Donaldsonville were admitted on trial.

Dr. J. Mathews of the M. E. Church South was introduced.

The Bishop submitted from the General Conference the proposition to so far suspend the 3rd Restrictive Rule as to permit a modification of the "plan of our itinerant general superintendency," by adding to paragraph 218 of the Discipline [[illegible] of the Discipline of 1876] these words, namely: "The Conferences having authority to determine the number of districts; provided no Conference shall have less than two or more than eight districts, nor shall any district have more than sixty pastoral charges," so that the whole paragraph may read, "To form the districts according to his judgment, the Conferences having authority to determined the number of districts; provided no Conference shall have less than two, nor more than eight districts, nor shall any district have more than sixty pastoral charges."

After some discussion a count vote was taken resulting as follows: *None for and forty-six against.*

By a show of hands the Conference voted unanimously that by the above vote it was desired to express the sentiment that no change was desirable in present polity of the Church.

The Bishop also submitted from the General Conference the proposition to amend the Second Restrictive Rule, by striking out from the fifth line of paragraph 94 of the Discipline [¶ 70 § 2 of the Discipline of 1876] the words "forty-five," and inserting instead thereof the words "ninety-nine."

This proposition gives to the General Conference the right to change the ratio of representation from one for every forty-five to any number up to 99 as in its judgment deemed best.

The vote stood: *None for and forty-six against.*

The following resolution was adopted:

Resolved, That the Secretaries be directed to publish the Conference journal as approved, and that the published minutes be the official record of the Conference.

The Committee on Education reported:

[illegible] said to Jesus, "Thou art a teacher come from God." Our Savior [illegible]

not make education the test, but he recognized its value. Some of the disciples were not men of much scholarship, they were men of good common sense, true [illegible] and they, like the grand old men of the present time did a work which more scholarly men could not have done so well. The church is like a beautiful building. One class of men lay the solid foundation away down in the trenches, other men rest the walls and still others do the painting. The painter would make a poor out if somebody did not first lay down the solid rocks on which the structure rests. All honor to the men who have laid the foundations of Methodism broad and deep and solid. Our dear Lord [illegible] ever chose some men of scholarship [illegible] was an educated physician, John [illegible] a thinker, a metaphysician of the first order, while Paul was the most learned man of his time. So that the Lord has selected men of all grades from the rude fishermen to the princely Paul. Paul could write, [illegible] made his pen talk to the whole world [illegible] could not have written as Paul [illegible] could mount the [illegible] a Jewish palace and thunder [illegible] crowd of scoffers and unbelievers [illegible] trembled like aspen leaves [illegible] "What shall we do to be saved?" [illegible] was great in one way—Paul was [illegible] another.

The Methodist Episcopal Church [illegible] lost sight of the benefits of education [illegible] at the very beginning Mr. Wesley [illegible] for the education of all the people [illegible] along through our history, the church has recognized not the advantages merely but the necessity of education. [illegible] saved who are not scholars but [illegible] is not enough, we must be a blessing to the world around us. If we were to [illegible] claims of education, we should [illegible] our history as Methodists. It is [illegible] glories of our common Methodism [illegible] have more schools, and more [illegible] them than any other denomination [illegible] And it increases our power [illegible] fully in the world.

The Methodist Church has had [illegible] of very learned men. Mr. Wesley [illegible] profound scholar, Adam Clarke [illegible] mentator and Asbury, [illegible] it would take hours to [illegible] What would we have been [illegible] for our educated men. Who [illegible] written our books, and taught [illegible] leges?

[illegible]

Resolved, 1. That we deem it our solemn duty as christians and as Methodist ministers to sustain our school by sending to it our children and then setting an example to our people worthy of their imitation.

Resolved, 2. That we will use our influence constantly to encourage our young men and women to seek a good education, and that we will hold up New Orleans University as in all respects worthy of their confidence and [illegible] if it is not so we will not cease to labor until it becomes all that its name implies.

Resolved, 3. That in our judgment the school should be placed more directly under the management of a responsible local Board.

Resolved, 4. That in our judgment as soon as practicable one or more colored professors should be employed in the School.

Resolved, 5. That we have confidence in the ability and devotion of Dr. Rust, Secretary of the Freedmens' Aid Society; Dr. Godman President, and the other members of the Faculty, and believe that they should be properly sustained in their work by the Church at large.

J. H. McCARTY, Chairman.

The report was discussed at length by J. H. McCarty, Dr. Rust, and others, and unanimously adopted.

J. C. Hartzell offered the following which was adopted:

Resolved, That we highly appreciate the services of Rev. W. D. Godman, D.D., President of the New Orleans University, in his work of raising money for the University and the Orphans' Home. We are glad to learn that already he has secured $3,000, and we earnestly commend him to the friends of our Southern work.

The following was also adopted:

Whereas, Rev. J. L. J. Barth, an effective Elder of this Conference, who heretofore has been an efficient and successful minister in our German work, contemplates entering upon the English work;

Resolved, That we here record our high appreciation of Brother Barth as a minister and Christian worker, and whatever his labors we shall follow him with our prayers and good wishes.

J. C. HARTZELL,
E. WILLIAMS.

Also the following:

Whereas, The Board of Managers of the Freedmens' Aid Society of the Methodist Episcopal Church are maturing plans for Christian work among the Freedwomen of the South.

Resolved, 1. That we have heard of this movement with great pleasure, and regard it as a step indicated by wise Christian philanthropy, and as promising glorious results for Christ and His Church.

Resolved, 2. That we are pleased to see in our midst Mrs. Dr. Rust, a prominent representative of this movement, and hereby request her to address the Conference and explain the character of the work contemplated.

The Committee on the matter of a Theological Union reported, and on motion the following was adopted as a substitute:

Resolved, That the Committee, with the University faculty, be authorized to make all necessary arrangements to organize a Theological Union in connection with the New Orleans University.

Rev. J. A. Ivy, Agent of the Southwestern Bible Society, was introduced.

After announcements the Conference adjourned, with benediction by S. Chinn.

HAVE more than thou showest, speak less than thou knowest, lend less than thou owest.

Letter from Mexico.

In leaving Macing, one meets with very little of interest until he reaches the mountains and begins their ascent. Here and there a deep gorge is crossed which reveals a little vista of romantic beauty. Its dark sides festooned with flowering vines, the little rivulet at its bottom dashing and dancing about among the rocks, and the old time-touched Spanish bridge near by with its massive arch, remind us of the firm tread of the conqueror.

It is mid-day when we reach the mountains and we are glad to escape from the hot rays by entering a little opening in the stony wall—the outlet of the valley of the Chiquihuiti.

Our most exalted ideas of the romantic beauty of this glen were barren and threadbare when contrasted with the enchanting scenes that broke upon our view, while treading its mazy windings.

The road follows every convolution of its ragged sides by a pathway hewn out of the solid limestone and bounded by heights on the one hand, while on the other, the dark depths make one cling convulsively while enjoying this exquisite art album of nature.

The falls at Atoyac are so noted and have been sketched by so many readier pens, that I need but mention them. Indeed they cannot be described. The eye alone can transmit to the soul the beauty of the scene.

The special charm lies in the completeness and harmony of the picture, resulting from the elevation from which it is seen.

One gathers at a single glance the imprisoning mountain sides covered with a deep dense growth of tropical vegetation, the opening valley beyond with its orchards of banana and orange, the little stream bordered with the trailing morning glory that has clambered down the rocks to embrace it, opening into a tiny lake here, that mirrors attending nymphs in its crystal depths, and then gathered into a closer embrace ere it leaps in a sheet of foam from the lips of the precipice, and hurries away full of bubbling laughter to the plain below.

Nothing is wanting but a description, the picture is perfect. We catch the words may beautiful, from [illegible] their meaning—very, very beautiful.

As we advance into the broader valleys and reach a greater elevation, the tropical features of the country, become more marked and at Cordova, we enter the great orange and coffee producing belt of the country.

These two products grow together in the same field, the coffee filling up the territory between the orange trees and reaping the benefit of their dense shade during the intensely hot season. The coffee berry is about the size of a small acorn and contains two kernels, which are removed by the process of hulling. When ready for picking, it is of a bright red color and gives the loaded bushes a most beautiful appearance.

Here we meet with large fields of luxuriant cane that attest the rich possibilities of this country were it fully developed. With a fertile soil, a delightful climate, unlimited water power, and direct communication by rail with the coast, one would confidentially expect to find rich and flourishing agricultural and manufacturing communities. There are a few, but until a people of more enterprise and push shall reign here one's anticipations are not likely to be largely realized.

Ouzaba is an interesting little place, the centre piece of an exquisite valley surrounded by high mountains themselves the foothills of the snow-clad peak that towers up, a beacon light on the West.

In an old convent, once a monument of the supreme dominion of Popery, we find a neatly fitted up chapel, the residence of the Methodist Church. Bro. Stevens gives a warm welcome and reveals while showing us about and telling of the present and past of his work, the key to its success in his own faith and devotion. The church cannot too highly appreciate, nor too devotedly sustain these men who in many instances are working alone and separated from all the fond associations of life and counting all personal danger and loss as nothing compared with the glory to be revealed through the faithful ministry of the Word. Having seen them and their work, we honor them as worthy representatives of a church and a christianity that is destined to bless and save this country. We tarry here for the night, the morrow must speak for itself.

J. F. WILLIS.

Ouzaba, Dec. '76.

The Rev. Dr. Babb, of San Francisco, says: "The results of the mission works among the Chinese on this coast are seen already in the conversion of hundreds, and the converts give as good evidence of piety as the average Anglo Saxon church members. Some of them are quite intelligent, and earnest laborers for Christ."

His Last Charge.

The last words of the late Bishop Andrew, of the Methodist Episcopal Church South, were: "Tell the preachers to remember the Sunday schools. Feed my lambs."

The words of this dying man of God ought to be repeated all over the land. Think of them. Think of the man, the charge, the work. A bishop lies face to face with death. The work of his life as the leading representative of a Christian Church, is done. The gates of eternity are opening to receive him. Watch him. He has not forgotten the interests of the Church whose field of toil he is about to leave. Nothing lies nearer his heart than the highest prosperity of the work to which his life has been given. He can work no more; but he can yet speak. What last solemn charge shall he leave for his surviving brethren? Listen: "Tell the preachers to remember the Sunday school. Feed my lambs."

Yes, tell the preachers! The lambs need their care. The Sunday school is trying to feed and shelter them. It is a blessed agency, and it needs the preacher's inspiring help and intelligent, earnest leadership. No true preacher can afford to forget or treat slightingly the Sunday school. The words of the dying bishop are but the echo of the pleading, pathetic voice of the Son of God, crying to his servants and messengers: "Feed my lambs."

The chief Shepherd has laid this solemn trust on the hearts of the under shepherds. Can they afford to disregard it? Can they turn a deaf ear to his command and be guiltless in his sight? Can they be so blind or so wicked as to refuse to lay hold on this tried and approved agency of the times for the salvation of the young? Can they stand aloof from the great and God-approved Sunday-school work without shame and remorse? "Tell the preachers to remember the Sunday school. Feed my lambs."—*Evangelical Messenger.*

Keep the Gate Shut.

An English farmer was one day at work in his fields, when he saw a party of huntsmen riding about his farm. He had one field that he was especially anxious that they should not ride over, as the crop was in a condition to be badly injured by the tramp of horses. So he dispatched one of his workmen to the field, telling him to shut the gate and then keep watch over it, and on no account to suffer it to be opened. The boy went as he was bidden; but was scarcely at his post before the hunters came up, peremptorily ordering the gate to be opened. This the boy declined to do, stating the orders he had received, and his determination not to disobey. Threats and bribes were offered alike in vain; one after another came forward to act as spokesman, but all with the same result; the boy remained immovable in the determination not to open the gate. After awhile one of the noble presence, advanced and said in commanding tones:

"My boy, do you know me? I am the Duke of Wellington, one not accustomed to be disobeyed; and I command you to open that gate that I and my friends may pass through."

The boy lifted his hat and stood uncovered before the man whom all England delighted to honor, and answered firmly:

"I am sure the Duke of Wellington would not wish me to disobey orders. I must keep this gate shut nor suffer any one to pass but by my master's express permission."

Greatly pleased, the sturdy old warrior lifted his own hat and said:

"I honor the man or boy who can be neither bribed nor frightened into doing wrong. With an army of such soldiers, I could not only conquer the French but the world," and the Duke put spurs to his horse and galloped away, while the boy ran off to his work, shouting at the top of his voice:

"Hurrah, hurrah! I've done what Napoleon couldn't do—I've kept out the Duke of Wellington."—*Christian Weekly.*

IF one should give me a dish of sand and tell me there were particles of iron in it I might feel for them with the finger in vain. But let me take a magnet and sweep through it and how would that draw to itself the most invisible particles by the mere power of attraction. The unthankful heart, like my finger in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find, in every hour some heavenly blessings—only the iron in God's sand is gold.—*Holmes.*

IF there were less scientific accuracy and more general participation in the singing in our shrines, it would be better for all of us. A hymn set to a simple melody, sung by an entire congregation, with all their hearts and all their lungs, is true worship.

THINK for yourself—and think much more than you talk.

NEWS ITEMS.

J. Gordon Bennett and Frederick May fought a duel at Slaughter Station, Delaware, on the 8th inst. May was wounded in the arm.

Governor Isham G. Harris, of Tennessee, was elected United States Senator on the first ballot in both Houses of the Legislature, for the long term, to succeed Hon. Henry Cooper, whose term expires on the 4th of March, 1877.

At a meeting of North Carolina bondholders in New York, on the 4th, a resolution was adopted authorizing the appointment of arbiters, for the purpose of adjusting, if possible, on some fair basis to both parties, the debt of the State.

From the report of the Postmaster General it appears that the expenditures of this Department during the last fiscal year were $33,263,487.50. The revenues were $29,181,697.50, leaving a deficiency of $4,081,790 08.

A recent census of India shows that 636 of the natives are authors and poets, 130 astronomers, 23,000 fortune-tellers and pedigree-makers, 30,000 religious merchants, 8,000 painters and sculptors, 38,600 actors and jugglers, and 1,000 snake-charmers.

A Jewish convention has been held wherein it was proposed to convene, as early as possible, a conference, composed of delegates of the chief Jewish communities in the world, to deliberate upon the question of securing for the Jews in the East the same rights with Christians.

Cardinal McCloskey's health has grown steadily but slowly worse since his accession to the important station which he now occupies. He said mass at St. Peter's Church, New York, on Christmas day, and the long service, together with a fast preceding it, told upon him severely.

George Muller, so widely known as "man of faith," is preaching on the Continent eight or ten times a week, to audiences of two or three thousand. At present he is laboring in Switzerland, and is loudly called in Germany. Past threescore-and-ten, he preserves, to a remarkable degree, the zeal and fervor of earlier days.

The steamer Amerique, from Havre for New York, went ashore at Seabright, four miles north of Long Branch, N. J., a few days since having on board two hundred and sixteen persons, including officers and crew, all of whom, with the exception of three sailors, were rescued in the life-saving station.

Special cable dispatches to the *Herald* say that Russia has 100,000 troops concentrated on the frontier ready to march into Turkey, notwithstanding the reports of Russia's unreadiness for war. The Russian naval preparations are as complete as could be expected, and the Black Sea fleet is in position at the mouth of the Dnieper. This position, outside of Nicolief and east of Odessa, is well situated for offensive movements.

The Postmaster General concludes his lengthy report by saying, "The fact that in only seven of the States and two Territories the receipts equal the expenditures is sufficient to show that a long time must elapse before the remainder will be able to bear their share of a self-sustaining service. So long as the Post Office Department must follow the pioneer to the remotest settlements and put him in communication with the centers of trade and business, and also carry the mails to towns and cities in the first years of their existence as frequently as they are conveyed to those of larger population and more matured growth, so long the general treasury will probably have to bear a part of the cost. When our new States and Territories shall become more populous and their inexhaustible resources more generally developed, the earnings of the Department will be more than sufficient to defray its expenses."

A new treaty has been consummated between our Government and the Nicaragua government, for the construction of a ship canal upon the route selected by the engineers, who recommended the Nicaragua route. This treaty has been transmitted to the Senate. It provides for the construction of a ship canal from the Atlantic coast, at or near Greytown, running by canal to the San Juan River, and following it by slack-water navigation to Lake Nicaragua, across the lake to the Rio Del Medio, from thence by canal to the Rio Del Botto on the Pacific coast. The President, in speaking of this project, says it has always been one of interest to him. He thinks it entirely feasible. Foreign nations, so far as heard from, indicate a desire to recognize its international character, and some of them will aid in its construction. The estimate of its cost is [illegible] 000,000. The length of the canal requiring excavation is sixty-one miles.

[illegible]

[illegible] Pavilion.

[illegible] Rev. [illegible]

The Protestant churches of the world number 2,000,000 communicants, 1,000 ordained ministers, 2,000 [illegible] and 20,000 [illegible] missionaries, at an annual expenditure of nearly $6,000,000.

The Methodist Episcopal Church has 17 colleges in Baltimore, Md.; the Methodist Episcopal Church, South, 8; the Methodist Protestant Church, 1; the Methodist Episcopal Church, South, 8; the Independent Methodists, 8; and the African Methodist Episcopal, 6.

It is not generally known that a Methodist Publishing House has been established at Lucknow, India, with a term lease of the Government Press, and the United States has a consulate success. A large number of more than twelve years, and is the rate of $3 50 per head.

A celebrated wolf of Irwin and Coffee counties, Georgia, who had in two years killed 500 head of sheep, and for whom a reward of $500 was offered, was killed last week in Irwin county.

The outlook for cheaper tea is good. This plant was only introduced into Jamaica 40 years ago, and bids fair to be a very valuable product.

A Mexican, having wooed in vain a young woman in San Mateo, California, attempted suicide by poisoning himself with all the Mexican [illegible] of a plan of elegant [illegible] of detection. Bullfinch repel, wallaby.

[illegible] Holy of New York, five promises [illegible] Hall and the plume by H. H. Mosse, [illegible] German [illegible] William [illegible] German [illegible] nothing [illegible] of the Roman [illegible] [illegible] German [illegible] [illegible] [illegible]

Ninth Session of the Louisiana Conference.

FIFTH DAY.

Monday, Jan. 15.

Opening prayer by R. Hodge.

A. Primus, a deacon ordained in 1878 [illegible] his Parchment, and on motion the Bishop was requested to give him a duplicate.

Baton Rouge was fixed upon as the place of holding the next session of Conference.

Rich'd Coleman, formerly an elder of the Free Will Baptist Church was, on motion, recognized as a local elder in the Methodist Episcopal Church.

Dr. Stone, President of Leland University, was introduced.

T. Reeves, J. H. J. Barth, and R. Anderson were granted a supernumerary relation.

[illegible] and R. Hodge were granted a superannuated relation and the Conference stewards directed to give them an equal share of the Conference claimant fund.

On motion it was determined to raise at least $300 during the coming year, and the Presiding Elders were instructed to apportion the amount to the Churches according to their strength.

The committees on Memoirs and Periodicals reported.

Adjourned until 2:30, p. m.

AFTERNOON SESSION.

Opening prayer by J. M. Vance.

The Preacher's Aid Society was organized, the Bishop presiding. On motion the old officers and managers were re-elected, except the Treasurer, J. Polk, and Stephen Priestley was elected in his place.

Conference resumed business.

[illegible] Board of Church [illegible] and Committees on Education were appointed. Committees on Temperance, Sunday Schools, [illegible] Aid, Publishing Manager [illegible] and Stewards, and [illegible]

[illegible] resolutions on Fra[illegible] adopted:

[illegible] That we accept, cor[illegible] establishment of fratern[illegible] the Methodist Episcopal [illegible] the Methodist Episcopal [illegible] as agreed upon by the [illegible] Commission, com[illegible] of these [illegible]

[illegible] we regard the [illegible] cases in [illegible]

NORTH NEW ORLEANS DISTRICT.

W. M. Daily, Presiding Elder.

New Orleans: Wesley Chapel, J. M. Vance.

New Orleans: Union Chapel, Marcus Dale.

New Orleans: La Harpe, A. Moore.

New Orleans: Thomson, A. Ross.

New Orleans: Pleasant Plains, Stephen Priestly

New Orleans: Algiers, Felix Landor.

Shady Grove: To be supplied.

Springfield: R. Ennis.

Mandeville: L. Johnson.

Indian Village and Bayou La Comb: E. Fields.

Opelousas and Washington: A. Hilton.

New Iberia and Thomson: Willis Carr.

Cypre Mort: S. Duncan.

La Teche: To be supplied.

Franklin: A. Jackson.

Jeannerette and Pecan: H. A. Lewin.

St. Martinsville: J. Sparks.

Morgan City and Centreville: Allen Luster.

BATON ROUGE DISTRICT.

Emperor Williams, P. E.

Baton Rouge: Isaac Hayward.

West Baton Rouge: Alexander Martin.

Iberville Parish: George Lacy.

Gross Tete: T. Montgomery.

The Plains: Peter Brown.

Magnolia: Plaster Davis.

Stoney Point: Amos Gunby.

East Feleciana: J. W. Wesley.

Comite: John Brooks.

Clinton: P. Yarborough

State Line: Alex. Spears.

Jackson: Marshall Smith.

St. Francisville: S. Armstead.

New Roads: C. Downs.

Bayou Lettsworth: to be supplied.

Monroe: S. Osborne.

Island Circuit: J. Dutch.

Lake Providence: To be supplied.

Bastrop: Nelson Lee.

SHREVEPORT DISTRICT.

Samuel Davage, P. E.

Shreveport: St. Paul, S. E. H. Morant.

Shreveport: St. James, H. T. Abbot.

Fairfield: J. W. Hilton.

Mansfield: Cortez Thompson.

Red Springs: N. Bonaparte.

Natchitoches and St. Mark: R. Thomson.

Conshatta: G. Washington.

China Grove: Perry Hall.

Allensville: Frank Harvey.

Campte: Frank Walker.

Scott Circuit: A. Legard.

Columbia: To be supplied.

Tona: T. Jackson.

[illegible]: To be supplied.

[illegible] and Pineville: Wm. [illegible]

[illegible] supplied.

[illegible] allace.

[illegible]

LITERARY NOTES.

BOOKS AND PERIODICALS.

[illegible]

The ILLUSTRATED WEEKLY, begins its third year with an improved form. The number dated January 6, contains sixteen pages of the choicest family reading and illustrations of the best class. Among the contributors to this number—all of whom have been on the regular staff for the past year—we find the names of James Parton, John Brougham, "Max Adeler," Stephen Fiske, Edgar Fawcett, "Wallingham," "Jennie June," Howard Paul, Junius Henri Browne, Thomas W. Knox, and Rose Graham.

The ILLUSTRATED WEEKLY, has in a very short time attained a very large circulation. It contains all the best features of the "HEARTH AND HOME," with others peculiarly its own. It may be ordered of any newsdealer.

Course of Study for Local

[illegible]

SUNDAY SCHOOL.

Lesson for January 28th, 1877.

ELIJAH THE TISHBITE.

GOLDEN TEXT.—"In famine he shall redeem thee from death."—Job. 5: 20.

HOME READINGS.

Monday—1 K. 17: 1-16.
Tuesday—Heb. 11: 1-22.
Wednesday—Heb. [illegible] 40.
Thursday—[illegible]
Friday—Heb. Dan. 3: 8-27.
Saturday—Luke 7: 1-10.
Sunday—Luke 8: 41-56.

BEFORE AHAB.—It is no sign that God has forgotten a man, or a nation because, unfettered and unharmed, they go on in their evil ways. He had not forgotten Saul all those years when he was persecuting his saints. It was in the very climax of his career that the light from heaven shone suddenly around him as he was on his way to Damascus, breathing out threatnings and slaughter, and in that awful instant he found himself in the very presence of the Son of God.—Eccl. 8: 11. Saul and Ahab both, no doubt, were rendered more bold in their wickedness by the fact that no evil consequences seemed to follow on their acts. Ahab built his temple, and erected his altar to Baal, and set out the grove for Ashtoreth, and by no sign did God enter his protest against this profanation. Other altars were erected and other groves planted to their false deities, and their worship became popular; and still God was silent. As in the case of Saul, it was at this moment of supreme self-congratulation that the Lord suddenly tore away this sense of security, and brought him face to face with the God of Israel whom he had despised.

ELIJAH THE TISHBITE.—As a flash of lightning out of a clear sky, so appears Elijah in this history. His appearance and disappearance are instantaneous — but, nevertheless, the lightning leaves its mark. We know nothing of his antecedents. From the suddenness with which he came into view, it would seem as if God had laid his hand on some wild mountaineer, instead of one brought up in some school of the prophets, or educated at the feet of some Gamaliel.

His appearance was wild and calculated to strike terror, 2 K. 1:8. Stern, solitary, disdaining the luxuries of life, the wild surroundings of Gilead would be congenial to his character, and perhaps, helped to make it. Yet he who could scathingly denounce Ahab was distressed with [illegible] of [illegible] For Ahab and [illegible] the priests of [illegible] sion, but [illegible] as she, there[illegible] unfathomed [illegible]

[illegible] Ahab [illegible] apparently he [illegible] that Jehovah [illegible] in existence. He at least had comforted himself with the thought that "The Lord shall not see, neither shall the God of Jacob regard it." Rather a startling way to be thus disabused of one's illusion's! *Before whom I stand* — "serve." Deut. 18: 5. Very unpopular thing in those days to serve God. Baal was the reigning divinity. To confess the true God was to incur odium and run the risk even of death. Most dangerous of all to avow him to the very face of Ahab.

Shall not be dew nor rain.—That meant famine and famine at its very worst. Such a punishment for idolatry was distinctly threatened in the law, Deut. 11, 16, 17, 28: 28, 24; Lev. 26: 19. *According to my word.* How came the prophet to know this? From James 5: 17, 18, we learn that he had earnestly prayed that it might not rain. His assurance, therefore, was based on some intimation that his prayer would be answered.

[illegible] was sure to run dry.

Commanded ravens to feed thee.—The most selfish bird in existence, and most unlikely to be a purveyor of food. Elijah believed what God told him and went; while there he trusted God's ravens for every single [illegible] by [illegible] no [illegible]

When he saw it dwindling [illegible] from which he could get [illegible] only by [illegible] ing out a sort of reservoir for [illegible] to fall into and collect—were there no [illegible] *I have commanded a widow.* By no revelation of the prophet's coming, but by preparing her heart [illegible] to [illegible] gathering sticks for her last meal. Dependent times these were for her. Water was scarce, and no food left but a little meal and a little oil. She was thinking of death, when before her stands a singular looking man who at first demands of her a little water. This she readily consents to give, partly out of compassion and partly, perhaps, from the thought that the giving of a little water would make no special difference—it was starvation that was looking her in the face. *Bring me, I pray thee a morsel of bread.* Then her despair finds utterance. She has only a handful of meal in a pail—only a little oil in a pitcher. She was just going to make a cake of [illegible] there in place of [illegible] and then wait for death. Elijah might well have said [illegible] woman is not the one who is to sustain me; she has not enough [illegible] to sustain herself. [illegible] *me thereof a little cake first* [illegible] singly cool that must have [illegible]

MARKET REPORTS.

NEW ORLEANS, Wednesday Evening, Jan. 10th, 1877.

COTTON—For a week or ten days past, the Liverpool Cotton Market has been decidedly strong and tending upwards, with large sales, and closes to-day, steadier, than the opening sales of this morning. Our present prices, are still higher than European markets—We report the morning quotations, as indicating the sales. Good Ordinary 11½ to 12—Low Middling 12½ to 12¾ Middling 12¾ to 13, Good Middling 13⅛ to 13¼—Fair 14 to 14½.

SUGAR.—Received this morning 460 hhds. The market to-day is firm and the demand active at previous prices. Norrhern markets tending higher. The receipts sold: Inferior 5¼@6¼c; Inferior to Common 6½@8c; Common 7½@7¾c; Fair to Good Fair 7¾ to 8½@8; Fully Fair 8½c; Prime 8¾ Strictly Prime 8¾ to 8⅞; Choice 8⅞ to 9¼; Centrifugal 8½ to 9½c; Second 7½ to 9¼c; Yellow Clarified 10 to 10¼c; off Whites 10 to 10½c; Whites 11 to 11¼c ⅌ lb.

[illegible] & Co. send the following telegram: New York, January 10th, 1877—Crushed 11¾c, Powdered 12¼c Coffee A 11¼ ⅌ lb. The market is tending higher.

MOLASSES.—Received this morning 784 bbls There is less activity exhibited, occasioned principally by less desire among exporters to operate, and diminished home trade requirements; prices are easier for buyers. Common is quoted at 35c., centrifugal, 25@37c., fair, 38a40c., prime, 43@45c., strictly prime, 47a48c., and choice, 49a50c. ⅌ gallon.

RICE—Is firm and moderately active. Louisiana No. 2 is quoted at 2¾a3c., common, 3½a4c., ordinary, 4½a4½c., fair, 4½a5c., good, 5¼a5½c., prime, 5½a5¾c. ⅌ lb.

COFFEE.—The market is strong, the demand is fair for cargoes, and the job trade active. Prime to choice, 24a24½c, good, 23½c, fair, 23c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

BREADSTUFFS.

FLOUR—Received since yesterday 1,194 bbls. The market is quiet but steady with a very small stock on hand consisting of the higher grades only. Only 355 bbls sold in the local trade, of which 50 and 200 bbls choice extra at $8, 30 at $8 25, 25 and 50 bbls at $8 50 ⅌ bbl.

In the absence of low grades we omit quotations for them. Double extra is quoted at $7a7 25, low treble extra, $7 25a7 50, good do, $7 75a8, choice treble extra, $8 25a8 50, choice and family extra, $8 75a9 ⅌ bbl.

CORN MEAL—Is in fair supply and dull. A receiver sold 300 bbls to a dealer at $3 ⅌ bbl. Dealers are jobbing at $3 15a3 25 ⅌ bbl, from store selling at 25c ⅌ bbl more.

GRITS—Scarce and in demand at $3 90a4 in lots, jobbing at $4 10a4 25 ⅌ bbl.

GRAIN AND FEED.

CORN IN SACKS—The supply is light and prices are firmer, showing an advance of 1c ⅌ bushel. 800 sacks sold, of which 200 white mixed and 500 white and white mixed at 72c, and 100 white at 73c ⅌ bushel. In bulk, 63a65c ⅌ bushel. Shipments by rail at once will probably net handsome profits, as prices will probably be maintained or even higher, and so continue until opening of navigation. Ship only in bulk or good sacks, well filled and well sewed.

Yellow corn wanted for export should be in square Dundee sacks, holding three bushels.

OATS—Large stocks and offered without sales. St. Louis is quoted at 48c, and Galena at 50c per bushel.

BRAN—Is scarce and prices rule firm; 150 sacks sold at $1 05 per 100 lbs; it is jobbing at $1 10a1 15 per 100 lbs.

HAY—Light supply in warehouse, and none on the landing in first hands. Prime is quoted at $24 per ton; choice to fancy none in first hands. Wanted would sell at $26 per ton.

PROVISIONS.

PORK—Is dull and quoted at $19 75a20 per bbl for mess with only a job demand; 25 bbls sold at $19 75, and 25 at $20 per bbl. Dealers are jobbing at $20 per bbl.

DRY SALT MEAT—The demand for consumption runs on this article and the market is steady and strong. Yesterday a car load of shoulders, loose, sold at 7¼c per lb. Dealers are jobbing shoulders at 7½a7¾c per lb; clear rib sides are quoted at 9½c, clear sides, 9¾c per lb, jobbing at 9¾a10c respectively

BACON—Is scarce but there is only a limited job demand at 8c for shoulders, 10¾a11c for clear rib sides, and 11¼a11½c for clear sides A receiver sold 6 casks clear sides at 11c per lb

LARD—Is scarce and commands 12¾a12½c in tierce, and 12¾a13c in half-bbl and keg for packers' and refined

HAMS—Choice sugar-cured are quoted at 12a12½c for uncanvassed, large size, 13¼a14¼c, small, 15a15½c per lb

BREAKFAST BACON—Is dull at 12½c per lb for canvassed and 10c for uncanvassed Western

PACKERS' HOG PRODUCTS—Pigs' feet are selling at $1 50a1 65 per keg, and $7 50a7 75 per bbl; pig pork, $9 50 per half-bbl; family pork, $16 50a17 per bbl; extra prime pork, $15a15 50, prime pork, $16 50; rump pork, $15 50a16 50 per bbl; pigs tongues 7c apiece; ham sausages, 7½c per lb, spare ribs, 65a7 50 per bbl as in size and weight

BUTTER—Our market is overstocked with low grades, they are unsaleable Choice grades are scarce and wanted Choice creamery Goshen sells at 35c, prime State, 31a33c, medium Goshen, 25a30c, inferior is nominal A receiver is jobbing good Western at 20a25c per lb, as in size of lots; prime repacked is quoted at 18a20c, low grades, 14a16c per lb.

CHEESE.—Light supply and good demand. Choice Western factory sells at 15c, New York cream, 16a17c, English dairy, 20c, pineapple, 25a37c per lb.

SALT —Stock heavy, demand moderate; no cargo arrivals or sales to report. We quote from warehouse Coarce 80a87½c per sack delivered, fine $1 05 a1 15. Turks Island no inquiry, nominally 75a80c per bag of 2 bushels. Table salt in pockets 2a5¼c each, as in size.

COUNTRY PRODUCE.

POULTRY. Western grown chickens sell at $4 50, [illegible] ducks, $4a4 50, geese, $6a7, turkeys, $15a17 per dozen. Louisiana grown chickens, $4a5, young do, $3, ducks, $3a3 50, geese, $5a6, turkeys, $15a18 per dozen.

EGGS. Arrivals are larger than for some weeks past and the demand is moderate. Western sells at 31a33c, Louisiana, 35c per dozen.

ESCULENTS. The stock on hand is almost exhausted and prices [illegible] scarcely any arrivals. Potatoes are selling at $3 75a4 per bbl, onions, $5a6 per bbl, apples, $7 75a8 25, sour kraut, $12 per bbl, cabbages would command high prices, there is none in market.

LOUISIANA ORANGES. The crop is almost exhausted; the late receipts are considerably damaged by frost. Selling at $4a4 50 per bbl.

PECANS. Good supply. Texas are held at 6a7c per lb.

BEANS AND WESTERN PEAS. In the absence of receipts we note no change, and continue to report a light supply with a good demand. White Northern beans are quoted at 4¼a4½c, Western beans, 3¼a4c, red kidney, 5¼a5½c, green peas, 3c per lb.

DRIED FRUITS Continues dull and the stock is more than ample. Prices are nominal. Western apples are held at 6c, Northern, 7c, peaches, 10c per lb.

HIDES. Stocks at all United States ports are large and the supply in our market has been accumulating for some weeks past, hence prices are unsettled. Country green are quoted at 8c, dry salted, 14c, dry flint, 17c per lb.

In city, slaughter sales are making as follows Steer hides, over 85 lbs, 10c, 70 to 84 lbs, 10½c, under 70 lbs, 7c, cow hides, as they run, 7½c, kips, 20 to 24 lbs, 10½c, kips, 25a30 lbs, 10c, calf skins, each, 75c, bees wax, prime yellow, 25c per lb; ox horns, each, 8c.

TALLOW. Large stock and dull. Quoted at 8c per lb.

WOOL Is out of season.

MOSS. There is an active demand for good grades; the market is bare of them. Grey is quoted at 2a3c, mixed, 3¼a4c, black, 4¼a4½c per lb.

COTTON SEED IN SACKS. Sells at $10a11 per ton.

FEATHERS. Prime live geese sell at 63a65c per lb.

BALING STUFFS AND BAGS.

IRON COTTON TIES. [Patrons of Husbandry, by ordering the Quick and Easy Tie (for many reasons the best made), save 10 per cent if ordered through this agency.] The Arrow Tie is selling at $3 36 per bundle; the Grip Tie 5¼c per lb, with the usual discount; the Philip Wire Tie 8c per tie, with a discount on large lots, put up in bundles of 90 ties.

BAGGING. The season is almost ended and prices are unchanged. Domestic jute is quoted at 13c at wholesale and 13½c per yard at retail. India is jobbing at 10c per yard.

BALING TWINE. Is selling at 13½c per lb in round lots and 15c per lb at retail.

GUNNY BAGS.—Scarcely any here, quote at 16c apiece in bales, and 16c re-sewed.

MILCH COWS AND SPRINGERS.—Common to fair, no demand; good to choice, $50@75 and extra, $75@125.

Good to choice cows are native stock of Western [illegible]

[illegible]

MULES.—Unbroken, 3 to 4 years old.

[illegible]

Unbroken mules preferred by most planters, while broken mules 4 to 7 years old, 15 to 16½ hands high, blocky, and without blemish, are now in demand for city use.

All mules to sell well in this market must be fat. The higher their condition the more readily sold. The market now is fairly active. The Grangers' Mammoth Stable is ready to receive consignments. Consign all stock to [illegible]

BUSINESS COLUMN.

Quarterly Meeting.

GALLATIN TENN., DISTRICT.

SECOND ROUND.

McMinnville, Jan. 27th, 28th; McMinnville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th. 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stone-river, March 31st, and April 1st; Clark Chap, April 7th, 8th; Nashville, Ct., April 7th, 8th; Gallatin; April 14th, 15th; Mitchelsville; April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th. C. PICKETT, P. E.

NAVASOTA, TEXAS DISTRICT

FIRST ROUND.

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 28th, 14th; Brenham, Jan. 20th, 21st; Courtney, Jan. 27th, 28th; Plantersville, Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April s; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Publisher's Department.

OUR AGENTS.

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Book Committee Notice.

The Annual Meeting of the Book Committee will be held on Wednesday, Feb 14, 1877, at 805 Broadway, New York, commencing at 9 a. m.

The members of the Committee are required to be present on the previous day, so that the proceedings of the two local subcommittees may be submitted to the eastern and western sections as provided for in the Discipline ¶319 §2.

J. SMITH, Chairman.
S. C. MATLOCK, Sect'y.

A PAPER FOR YOUNG PEOPLE.—The Youth's Companion, of Boston, is one of the most judicious and enterprising sheets in the country, and in breadth of miscellaneous reading, has no superior.

Happy Influence of a great Specific.

For the preservation or recovery of health and strength, the diet should be wholesome and nutritious. When it happens that the alimentary processes are disturbed by improper or half masticated food, the best remedy for the evil results of abusing the digestive organs is Hostetter's Stomach Bitters, a most agreeable, prompt and gentle remedy for dyspepsia, and for the bilious and evacuative irregularities which result from it. The liver and bowels, in common with the stomach, experience its beneficent influence. The refuse of the system is carried off through its natural outlet, a healthy flow and secretion of the bile is promoted, and a powerful impetus is given to assimilation in consequence of its use. It healthfully stimulates the bladder and kidneys when they are inactive, and by its tonic and regulating action tortifies the system against malaria. Jan1 4t

A Very Sick Woman.

While calling at the office of a friend the other day, we were handed a letter from which we read the following: Friend Craddock—My best friend, for thus I must address you, as you have done me more good than any one on earth under God, and I believe I owe my life to you, and thank you from the bottom of my heart for all that you have done. It would take several sheets of paper to enumerate all my sufferings, so will only speak of the most important. For four years I had hemorrhages, beginning in February and lasting until fall; palpitation of the heart, soreness of the breast bone and short ribs, pain in the back and lower part of the abdomen, cold hands and feet even in August, constipation and headache. I had tried doctors, far and near, but all in vain. Some said I had consumption, others liver disease. I quit all doctors and wrote to you for help, and obtained it from your great "East India Hemp." I depend upon you alone for a perfect restoration to health, and feel that I shall not be disappointed. Please send two more bottles, with Pills and Ointment, which I think will do the work. Yours truly,

A. E. RICHARD.

Consumption Cured.

An old physian, retired from active practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousand of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Powers' Block, Rochester, N. Y. [1 2 3 4]

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PUBLISHER'S ANNOUNCEMENT.

1877.

The last General Conference made the SOUTHWESTERN CHRISTIAN ADVOCATE an official weekly Church paper, and directed that we should publish it. We found it better to leave the paper under the former management during the remainder of 1876. Beginning with January 1, 1877, we assume the entire management of the paper. Subscribers whose subscription have not expired, *and have paid*, will receive the paper to the full amount of their subscription. All other subscriptions are considered out, January 1, 1877. All money due for subscriptions to January 1st should be sent at once to assist the former publishers to meet unpaid bills.

In beginning the publication of the SOUTHWESTERN we ask, and shall expect, the most hearty co-operation of all the ministers within the patronizing territory. Without this co-operation the paper will fail. We propose that in proportion to its size the SOUTHWESTERN shall not be second to any paper in the Church. Our purpose will be to adapt it to the wants of the Methodist Episcopal Church in the South, and we hope that our ministers, not only in the South, but in the whole Church, who feel a special interest in our Southern work, will unite with us in making the paper a success financially.

We have adopted the cash system, and send papers only as paid for. This is better for all. We will gladly send specimen copies *free* to any who ask for them. If subscribers cannot pay for the whole year, let hem pay for part, and the paper will be sent during the time paid for.

$2.00 will pay for the Southwestern one year, including postage. All ministers of the Methodist Episcopal Church are our authorized agents—to whom the paper will be sent for $1 a year.

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Come Now and Let Us Reason Together.

Why do people so frequently say to Dr. Pierce, "I suppose your Golden Medical Discovery cures everything!" Because it has been the practice of knavish charlatans to manufacture worthless nostrums and attempt to dupe the ignorant and credulous by recommending them to cure every form of disease. To such an extent has this been practised that it is no wonder that many have acquired prejudices against all advertised remedies. But Dr. Pierce does not advertise his standard preparations as "cure-alls," does not claim that they will perform miracles, but simply publishes the fact that they have been developed as specifics for certain forms of disease for which he recommends them, after having tested their efficacy in many hundred cases with the most gratifying success. It is a fact known to every well-informed physician that many single remedies possess several different properties. Quinine, for instance, has a tonic quality, which suggests its use in cases of debility; an anti-periodical by which it is efficacious in ague; and a febrifuge property, which renders it efficacious in cases of fever. The result of its administration will also vary with the quantity given and the circumstances under which it is employed. So, likewise, the Golden Medical Discovery possesses both pectoral and alterative, or blood-cleansing properties of the highest order. By reason of these two prominent properties it cures two classes of diseases. First, those of the respiratory organs, as throat, bronchial, and lung affection, chronic coughs and asthma, and second, diseases of the blood and glandular system, in which affections all skillful physicians employ alteratives, as in cases of blotches, ruptions, ulcers, swellings, tumors, abscesses, and in torpor of the liver or "biliousness." While its use is, by its combination of properties, suggested in cases of pulmonary consumption, yet you need not take it expecting it will cure you if your lungs are half consumed, nor because it is recommended as a blood medicine would its proprietor advise you to take it expecting it to cure cancer. It will not perform miracles, but it will cure many grave forms of disease.

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1876-77.

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SECOND TERM.

The Second Term of the present Scholastic Year, of the New Orleans University, (located corner of Camp and Race Streets,) will begin Tuesday, January 2, 1877.

Dr. Godman, the President, is temporarily absent in the North raising funds for the Institution.

In his absence, Prof. A. B. Collins, acting President, is well qualified to continue the good management and discipline of the University, which have heretofore contributed so much to its success. Prof. Wm. Morton, graduate of the Ohio University, and Miss Anna S. DeWoolf, of Chicago, have lately been added to the faculty, and are excellent instructors.

The friends of the University desire to secure the attendance, especially of young men who intend to devote their lives to teaching or preaching, and of young ladies who intend to teach.

Preparations are made for instruction in all the branches usually pursued in Preparatory and College Courses. Classes already organized will enter upon the following studies January 2, 1877:

Junior class.—Greek, Latin, Astronomy and Geology.

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Freshman class.—Latin Algebra, Rhetoric and Natural Philosophy.

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Those who attend with a view of preaching will be required to furnish a recommendation from their Quarterly Conference. Such Students will be helped, when needy, to the amount of $5 00 a month each.

Candidates for admission are requested to call, (or if out of the city,) to correspond for information.

Address all communications to Prof. A. B. Collins, corner Camp and Race Streets, New Orleans.

On behalf of Board of Trustees

J. C. HARTZELL,
President.

Dec. 21-tf

1877.

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PREMIUMS.

New subscribers (applying early) for the year 1877, may have, without charge, the numbers for the last quarter of 1876, of such periodicals as they may subscribe for.

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FAMILY CIRCLE.

Beautiful Things.

Beautiful things are those that wear—
[illegible] printed there.

[illegible] are those that show,
[illegible] earth fires glow,

[illegible] those whose words
[illegible] like songs of birds,

[illegible] are those that do
[illegible] love, and true,

[illegible] are those that go
[illegible] God attested.

[illegible] are those that bear
[illegible] and daily prayer.

[illegible] are those that bless—
[illegible] happiness.

[illegible] way guiles
[illegible] set of sins!

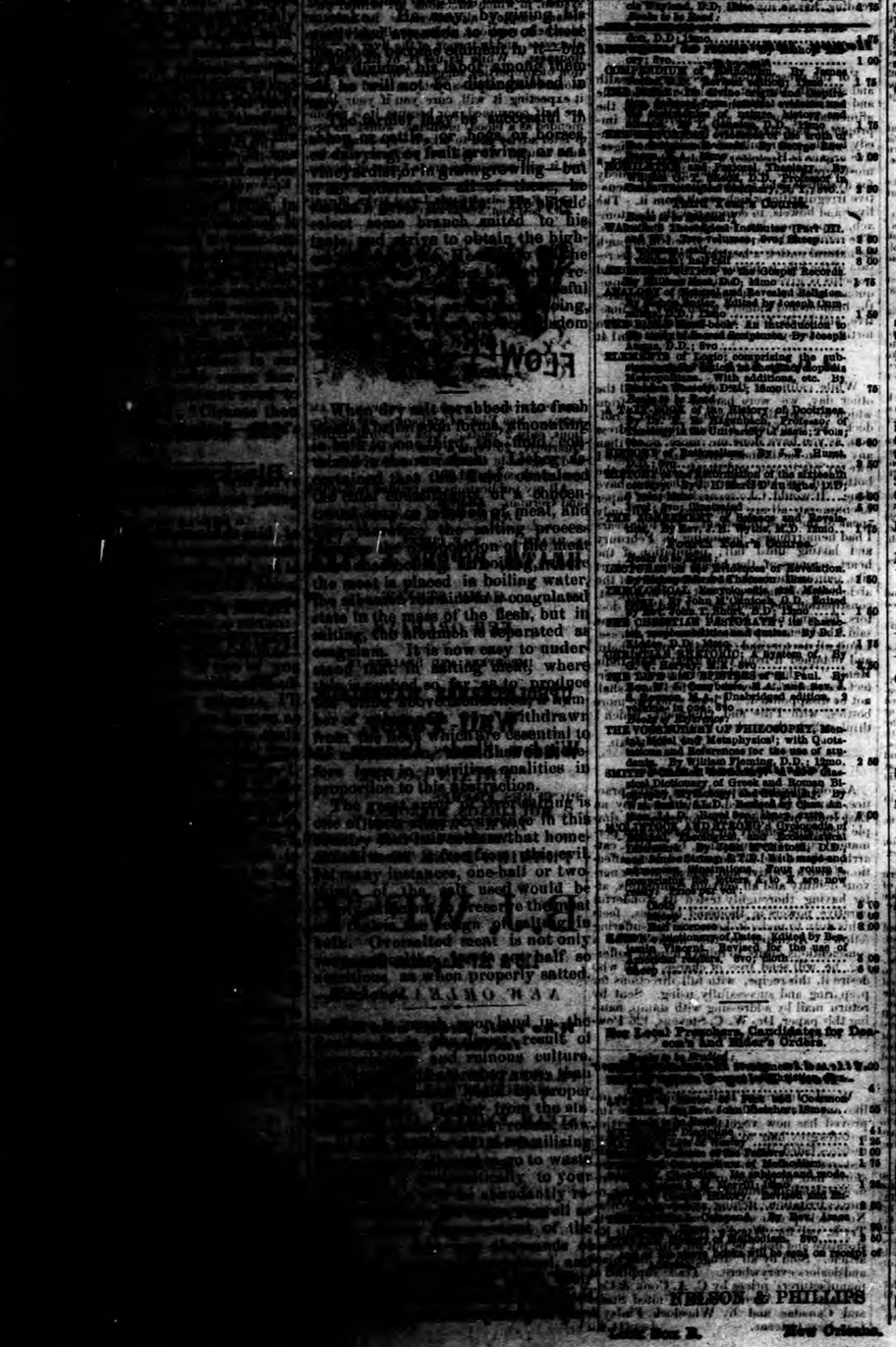
[illegible] life, with work well done.

Franklin's Innocence.

[illegible] we are told,
[illegible] the one his
[illegible] perseverance,
[illegible] courage, and the
[illegible] from his mother Sir Walter
[illegible] his love of poetry and
[illegible] and his writing proves that
[illegible] with Byron's fine
[illegible] with a miserable
[illegible] a taste and
[illegible] Old *Le Mete* Bona-
[illegible] project
[illegible] genius was
[illegible] last
[illegible] Come now and let us reason
[illegible] great
[illegible] from his
[illegible] Dante." He
[illegible] imbibed
[illegible] the need "to
[illegible] books of her
[illegible] and composed,"
[illegible] a lesson in
[illegible] mother
[illegible] Franklin
[illegible] set of sins!
[illegible] life, with work well done.

Franklin's Innocence.

[illegible] (their mothers, I was told)
[illegible] the one his
[illegible] perseverance,
[illegible] courage, and the
[illegible] from his mother Sir Walter
[illegible] his love of poetry and
[illegible] and his writing proves that
[illegible] with Byron's fine
[illegible] with a miserable
[illegible] a taste and
[illegible] Old *Le Mete* Bona-
[illegible] project
[illegible] genius was
[illegible] last
[illegible] Come now and let us reason
[illegible] great
[illegible] from his
[illegible] Dante." He
[illegible] imbibed
[illegible] the need "to
[illegible] books of her
[illegible] and composed,"
[illegible] a lesson in
[illegible] mother
[illegible] Franklin



circle of her household but by hearts which had felt her burden in life lightened through her kindness. Were you or I to die, would tears of sorrow fall from the eyes of those whom we have helped in life? It had been her aim to make hearts around her happy. Are our lives of the same mould?

We look at the conduct of great men for the model of our lives; suppose we take this humble Christian woman for our example and try each day to make some human being happy. What blessings our efforts would spread over hearts and homes which are now chilled and dreary. When we die their tears will be a nobler monument than the sons of Astor are placing in the marble they are piling over their father's grave.

Old Sayings in Rhyme.

As poor as a church mouse; as thin as a rail;
As blind as a bat; as lean as a snail;
As brave as a lion; as spry as a cat;
As bright as a sixpence; as weak as a rat;
As proud as a peacock; as sly as a fox;
As mad as a March hare; as strong as an ox;
As fair as a lily; as empty as air;
As rich as Crœsus! as cross as a bear.

As round as an apple; as black as your hat;
As mean as a miser; as blind as a bat;
As broken as a bowl; as [illegible] as a [illegible];
As plump as a partridge; as sharp as a stick.

As clean as a penny; as dark as a pall;
As hard as a limestone; as bitter as gall;
As true as a fiddle; as clear as a bell;
As dry as a herring; as deep as a well;
As light as a feather; as hard as a rock;
As stiff as a poker; as calm as a clock;
As green as a gosling; as brisk as a bee;
As [illegible] as [illegible]

Boots and Shoes.

Specialty in Farming.

Every day it is becoming more important that to obtain pecuniary success in farming brain work is as essential as muscle work.

Farmers cannot be equally successful in all the branches of husbandry. They should have some [illegible] they should study [illegible] the business of all their farm, if possible. The lawyer who [illegible] generally [illegible] his [illegible] law, etc., makes a great [illegible] by specializing [illegible] to one of these [illegible] in [illegible] or horses, [illegible] or in growing wheat or [illegible] growing—but [illegible] the field [illegible] branch suited to his [illegible] and strive to obtain the high-[illegible]

[illegible]

When dry salt is rubbed into fresh [illegible] the [illegible] forms a mouthing [illegible] result of [illegible] and ruinous culture. [illegible] proper [illegible] from the sta[illegible] to waste [illegible] to your [illegible] abundantly re[illegible] of the [illegible]

[illegible] land in the [illegible] result of [illegible] and ruinous culture. [illegible] proper [illegible] from the sta[illegible] to waste [illegible] to your [illegible] abundantly re[illegible] of the [illegible]

[illegible] Bacon.

Salt Meat.

The first film of ice is scarcely perceptible; keep the waters stirring and you will prevent the ice from hardening; it becomes less at first and remains so, it thickens over the surface and it thickens still, and at last it is so solid that a wagon might be drawn over the solid water. So with consciences, it films over gradually and at last it becomes hard, unfeeling, and it can bear up a [illegible] Bishop Simpson.

Books and Farm.

[illegible]

[illegible]

Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 4. NEW ORLEANS, LA., THURSDAY, JANUARY 25, 1877. WHOLE NUMBER 334

SOUTHWESTERN
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Waiting and Watching for Me.

When my final farewell to the world I have said—
And gladly lie down to my rest;
When softly the watchers shall come to my bed
And fold my pale hands o'er my breast;
And when [illegible] my purified vision at last,
[illegible]
Will any one there, at the beautiful gate,
Be waiting and watching for me?

There are little ones glancing about in my [illegible]
In want of a friend and a guide;
There are dear little eyes looking up into [illegible]
Whose tears might be easily dried.
But Jesus may beckon the children away
In the midst of their grief and their glee—
Will any of them, at the beautiful gate,
Be waiting and watching for me?

There [illegible] who linger awhile
In [illegible] their dearest have left;
And a [illegible] word or an action of love
[illegible] spirits bereft.
[illegible] to the long-standing
[illegible]
The [illegible] to let free—
Will [illegible], at the beautiful gate,
Be [illegible] for me?

Oh, should I be brought there by the boun[illegible]
[illegible] to forgive,
[illegible] the weary about in my
[illegible] while I live,
[illegible] o'er my sinful
[illegible]
[illegible], at the beautiful gate,
[illegible] for me.

[illegible] and Temperance.

[illegible]

tle the above question by precedents, and Germany is presented as the model land. The brewers in their essay say:

"In Germany the State uses every possible means to provide for the people good, wholesome malt liquor, which is the habitual beverage of the people, used by them at their meals and at their places of amusement, rendering them temperate, industrious, healthy and contented."

If contented, why the stream of emigration? Of the 5,567,229 persons of foreign birth in the United States in 1870, 1,690,533 were from Germany—nearly as many as from whisky-cursed and foreign-ruled Ireland. Bavaria, the state that is particularly cited, that produces relatively more beer than any other state in the world, is represented here by 204,119 persons born on her soil, equal to one-twentieth of her present population. It is also certain that there are temperance societies in Germany, composed of those who, familiar with the character of the prevalent drinking customs and alarmed at their tendency, are moving with their combined moral influence against them.

But if all that is claimed in favor of the measure in Germany, were true, it would not follow that Americans could diminish drunkenness by its adoption. Germans in Germany are very different from Americans, native or foreign in America. It is plain that the effect of malt liquors upon our active, nervous American people, native or foreign, can not be argued from their effects upon the phlegmatic, steady-going Germans, who are content under limitations that were onerous to the millions who have sought a home in America.

England has aimed by legislation, since 1830, to substitute brewed for distilled liquors among her people. The plea for the passage of Wellington's Beer-House Act was the hope of diminishing intemperance by facilitating the sale of malt liquors. Her course is commended in the brewers' essays; but a Committee of the British Parliament reported that the Beer Act had done more than all other agencies to increase drunkenness and prostitution, and to brutalize the English laborers.

During the last ten years the United States have collected revenue on above two billion gallons of fermented liquors. This entire volume has been consumed, and yet where and in what measure has it diminished drunkenness? The brewers' Centennial estimate of the capital employed in producing malt liquors is $178,486,350, and of the wages annually paid, $18,370,800; where and in what measure has this vast capital and expenditure diminished drunkenness?

The next point made by the author is that "Malt liquors induce and increase intemperance." According to the brewers' essay, beer contains 5 per cent of alcohol. Whisky contains from 40 to 50 per cent of alcohol; therefore ten pints of lager beer or seven pints of ale contain the same quantity of alcohol as one pint of old Boubon; and one pint or two glasses of lager beer or seven pints of ale contain the same quantity of alcohol as one pint of old Bourbon; and one pint or two glasses of lager beer as much alcohol as half a gill—a moderate drinker's "dram"—of whisky; hence not a few of those who drink beer or ale become intoxicated by it. It is the thing—alcohol—not the quantity, that creates the appetite, and it may be safely aserted that the use of any beverage containing sufficient alcohol to stimulate, though never so gratefully, will inevitably create an appetite for intoxicating drinks.

The breweries of the United States produce one-half as much alcohol as the distilleries. In 1874, United States revenue was paid on 61,814,875 gallons of distilled liquors, the great bulk of which was whisky, so that the average was not more than 50 per cent of alcohol—about 31,000,000 gallons. The brewers' essays place the amount of alcohol in malt liquors, at 23,850,000 gallons, or two-thirds the amount.

Dr. Walden closes these references to the apologies for the use of malt liquors by asserting that were it possible to extract from them the alcohol, leaving in them the healthful albumen, sugar, and gum, the bitter principle of hops, and carbonic acid gas, and the "large proportion of water, from which all organic impurities are eliminated," the demand for these liquors would cease, and every brewery would fail in a twelvemonth. These liquors are consumed by the million barrels not for the nutrition, if there be any, but for the alcoholic stimulation!

The next assertion is that the malt-liquor interest exerts a baneful influence in politics. The liquor interest, as a whole, is recognized and [illegible] to in the caucuses and [illegible] of political parties. In [illegible] of the country, with [illegible] party, a temperance re[illegible] [illegible]

most restless under temperance laws, the most fruitful in expedients to embarrass their execution and degrade them before the public. In many States this interest could, if it does not, dictate the liquor-laws.

But for this element, the influence of the liquor interest in politics and legislation would rapidly wane. It began to develop its strength just when a rising temperance sentiment was influencing legislation in almost every State, and but for it prohibitory laws would, ere this, have cut off the traffic in ardent spirits throughout the land. It is the aggressive force, cajoling some by the bold assumption that its effect is not injurious, winning others by the plausible pretense that its use is promotive of temperance, and winning a still greater number by the boastful control of foreign and native voters.

Its destruction of the Sabbath is a two-ofld attack upon our civil institutions—a stroke at the supremacy of law by its wanton violation, and an attempt to subvert the American Sabbath. The magnitude of the malt-liquor interest makes it a dangerous power. According to the brewers' essay the total capital invested in breweries, malt houses, etc., is $178,486,350, and the number of men employed in the breweries, etc., is 35,207. The first lesson to be deduced from these figures is that the liquor interest is more potential than the distilled liquor interest. The two thousand six hundred breweries employ directly three times as many hands and four times as much capital as the seven hundred grain distilleries. Of 39,198,148 acres in corn in 1874, it required only 840,000 acres to supply grain for the distilleries, while 1,580,626 acres, nearly twice the breadth, did not meet the demand of the breweries for barley. The value of the corn raised for the distilleries, at the average price for the year was $9,700,000, for the barley crop, $29,983,787—three-fold the value of the corn.

Its power is further indicated by its growth. The barley crop of 1840 yielded 4,161,504 bushels; of 1850, 5,167,015 bushels, of 1860, 15,825,898 bushels; of 1870, 29,761,-305 bushels; of 1874, 32,551,500 bushels. In 1850 only 300,000 acres of barley were raised, in 1874, 1,580,625. In the course of twenty-four years the annual yield of corn has not quite doubled; that of wheat has increased three-fold; of barley more than six-fold. The growth of this industry is unprecedented and marvellous; it has sprung into these proportions in a quarter of a century: it is characterized by all the vigor of a life; and boastful of its achievements, it rears its own Centennial buildings on a scale that illustrates its effrontery and its magnitude.

The writer concludes his admirable essay with a presentation of some of the logical sequences of these facts and arguments. We will quote but one:

That the rapidly augmenting power of the malt liquor interest is an occasion for alarm, especially in view of its dictation to political parties, its influence on Legislation, its disregard for wholesome laws, its contempt for the opinions and sentiments, wise and pure, of the American fathers; its antagonism to habits and observances that are distinctively American; and that, if not checked by the constitutional exercise of wise laws, if the social customs upon which its growth depends are not rebuked and remanded by a better sentiment to the Old World, it will ruthlessly ruin what it has already seriously marred.

—[Central Christian Advocate.

The Character of Dueling.

The Bennett-May duel gives the *Christian Advocate* (New York) occasion for the following comments:

The character of dueling is not difficult to find. It is essentially cowardly. It sinks down to the level of mere brute courage. A bear, a bull dog, or a wild boar is not lacking in this low grade courage, that can endure physical peril. True courage is moral—the courage that dares to do right in spite of an offended public opinion.

It is demoralizing. It makes life, God's gift, cheap, and pride, Satan's gift, dear. It uses elevated station as a protection against insulted justice. A poor man, trying with his best weapons to kill his fellow, is either hung or sent to the Penitentiary. These men set a bad example. If they can kill with impunity, the poor men, who want bread more than a lady's hand, can use the same harsh means; and if life is made too cheap it will not long protect bread.

It is criminal. It defies law. This is no time for prominent men to make light of law. The republic can spare many thousands of these law breakers better than it can afford to have the law tampered with in these times.

During the reign of Henry IV. of England, a servant of the Prince of Wales, afteward Henry V., was put on trial for some crime and condemned. The Prince, overcome with rage, rushed into the court-room and demanded his servant's release. The Chief Justice, Sir William Gascoigne, mildly reminded the Prince of the dignity of the ancient laws of the kingdom, and advised him to seek a pardon from his father, the King. The Prince, in a rage, flew at the Judge, and was about to do him violence. But the Judge, preserving the dignity of his office, frowned down upon the Prince, and awed him into silence by his majestic sternness, and said: "Sir, I keep here the place of the King, your sovereign lord and father, to whom you owe double allegiance. In his name I charge you to desist, and henceforth give a better example to those who shall hereafter be your own subjects. For your contempt and disobedience I commit you to the prison of the King's Bench, there to remain till the pleasure of the King, your father, be known." The Prince, awed into sense, suffered himself to be led to jail by the officers of justice. A courier hastened to inform the King, who, on hearing it exclaimed: "Happy is the King in having a magistrate who has the courage to execute the laws, and still more happy in having a son who will submit to the punishment inflicted for offending them." In this country the people are sovereign, and ought not to fall below this royal standard. How deserving of public punishment are these men, who trample the law for the sake of revenge or notoriety! What dignity of character they have thrown away! What dignity they might have added to the law by seeking redress only through the law!

This act is criminal in its offense against manhood. It reduces the average of manhood. We are all poorer and meaner on account of this offense. We were all struck down when these brave men brawled on the public street. We were all set up as targets when, fleeing from the officers of justice and from the dignity of the law, these men went away to shoot at, and try to murder each other. How low and helpless their dignity, when they could resort to such public outrages to redress private grievances! The old Roman consul, a prisoner chained in his cell, met the hired assassin with the supreme authority of his eye. The slave got down on his knees and crawled out of the cell. What would these men do in such a presence? It is too late in the century to tolerate such offences against the dignity of human nature.

Something About Cattle Raising in Texas.

The business of cattle raising is of a nature so peculiar that the perspective immigrant is curious to learn of its characteristics.

There are two sorts of cattle raisers—the small and the large. All the small cattle men, and many of those to whom it would not be profane to apply the words of Holy Writ, "the cattle upon a thousand hills are theirs," were poor immigrants, located in the stock country, and possessed of but a few cows. The natural increase of cattle is a compound multiplication, and its calculation closely resembles the school boy's wondrous problem about the horse-shoe nails, at a penny for the first, two cents for the second, and so on up to thirty-two.

No man is entitled to the distinction of a large cattle raiser until he is the owner of more than five thousand head. This class of cattle raisers usually conduct the business upon a farm or ranche, where their families live, and where they raise crops of corn and other products, from which their support is derived until their cattle become marketable. Having but few cows, the cattle are accustomed to the farm and become quite gentle. About the first of March they commence dropping their calves. The owner then rides about every few days, seeking the cows with young calves. These he drives up, and puts the calves into a large pen. The mothers naturally remain close at hand, returning to the pen every night. The cows are turned in one at a time, and the calf allowed about half its mother's milk, when it is roped off, and the balance taken by the milkmaid, who is usually a stalwart cowboy. When the milking is over, the calves are turned out for the night to graze, and the cows kept in the pen. This treatment, rude as it may seem to the professional dairyman, is sufficient to keep the cows gentle, and is all that they get until November, when cows and calves are turned out together, the calves being first marked and branded.

This matter of marking and branding has developed a vast amount of human ingenuity. The calf has but two ears, and the problem is how to cut those ears that each one of a thousand owners may have his own easily recognized and recorded mark. The combinations of a burglar-proof safe lock are not more intricate than the combinations of under bits, over bits, slopes, crops, half upper crops, holes, splits and swallow forks. The brand book of Texas cattle is the most curious specimen of picture writing extant. Naturally, the first brands were simply the initial letters of the owner's name, but as those were appropriated by the first comers, others were forced to resort to other devices, so that one writer declares he saw in Texas cattle branded with hearts, spears, arrows, coffee-pots, fiddles, hands, stars, diamonds, the Greek alphabet, keys, figures, bars, circles, semi-circles, crescents, hats, crosses, boots, spurs, and forms of all other conceivable things.

After all the cows within a few miles of the farm have been gathered, all the cattle raisers of the neighborhood combine for a grand cattle hunt, which unites business and pleasure very equally together. There is generally fifteen or twenty in one of these crowds of hunters.

These hunts are always made in the summer, when the grass is very high, and all the animals are, as the saying is, "rolling fat." At night the cow-drivers camp out and sleep soundly. When all are up they prepare for the hunt. Dividing themselves into squads of from two to four, they start out, diverging their course so that when six or eight miles from camp they will be a mile distant from each other. Each party then commences to gather all the cattle whose owners are represented in the hunt. As the hunters always ride in the direction of camp, it so happens that they all meet before sundown. The cattle are then penned or herded for the night. After one locality has been thoroughly searched, the herd is removed to another. When all that can be found have been gathered, the herd is driven to the nearest farm, and all belonging to its owner left, and so on until the whole is disposed of; and at each a fair proportion of the "mavericks" are also. This term is used to designate such yearlings as follow no particularly branded cow, and whose ownership can not therefore be ascertained. The custom is for any man having stock in the range to brand all the mavericks he can find. Young men without cattle frequently join in the hunt for a share of the mavericks. Many of largest stock men made their first start this way, and have grown wealthy by their industry and the natural increase of their mavericks.

Boys' Work and Girls' Work.

Are we not sometimes over-nice in drawing the line between boys' work and girls' work, and so get the distinction overdone, much to the disadvantage of both parties?

What an opportune moment for choosing this subject! As I look up from my paper, glancing out the window, I see a woman across the lot cleaning out a sooty stove funnel. Now, if I had been asked whose work that would be, I should have said, most emphatically, "*the boys' work, of course.*"

That woman seems to take it as her work, and now that I think of it, perhaps she finds it easier to do it herself, nicely and carefully, emptying the soot, as she does, outside the yard fence, than it would be to clean up the floor, the steps, the stove and the funnel itself, after the emptying had been carelessly done. So I will say, by way of parenthesis, it may be a good thing for a girl to learn how to clean stove funnels, so that if the choice ever lay between doing that and a smoky stove, she could be mistress of the situation.

But to go back to my text. There are many kinds of work which seem very naturally to adjust themselves as belonging either to boys or girls, and the division is apt to be so arbitrarily made, that both miss the instruction and practice which might make them, in a measure, self-dependent.

For instance, sewing is girls' work, no one disputes that; but what harm will it do the boys to learn to sew on buttons, or even sew on a patch, or sew a seam neatly! They may never need to do it, but hundreds of men have needed to do just such work when away from home, and hundreds more would have been more comfortable had they known how to do it.

I never knew a girl to learn the carpenter trade; but, with perfect propriety, she could learn the use of common tools, so as not to be perfectly helpless when there is a nail to drive, a board to saw, or a bit of planing to be done.

Of course a home is not furnished which has no hammer, saw, plane and such every-day tools in readiness for use. Why! mother's hammer is just as much a necessity in our house as mother's scissors, and it finds numberless odd bits of work to do which you might call the boy's work if you were very precise.

It is not half the trouble to learn to open a barrel of flour that it oftentimes is to wait for somebody to come whose business it is to do such things, for everybody knows that waiting is hard work when one is in a hurry. And besides, it is a real comfort to feel that girls can do things as well as boys.

Scrubbing floors, scouring knives, washing dishes, grinding coffee, and even cooking is not boys' work, in a general way, but I have seen boys do these things when it was the greatest help, and it did not make Betties of them either. No noble-minded boy thinks it beneath his dignity to do girl's work sometimes, if he has leisure, and his mother or sister needs his help. Neither should girls be particular to leave undone all the boy's work, when they can make themselves helpful to fathers or brothers, as girls often can.

On a farm this interchange of kindness is almost necessary, where there are so many hurrying times and no one ought to feel abused, who occasionally does that which belongs to somebody else to do.

I would much rather know how to do that which I never have to do, than find it necessary to do that which I do not know how to do, and that is the general feeling of all self-reliant persons.

Now if there were a little less precission in drawing the line of division, and both boys and girls were taught to do the work which comes to hand, both would be better for it, and there would be less danger of the domestic wheels being thrown off the track by family jars.—*Son of the Soil.*

The Heart-Lock.

A lock was shown to Gotthold, constructed of rings which were severally inscribed with certain letters, and could be turned round until the letters represented the name Jesus. It was only when the rings were disposed in this manner that the lock could be opened. The invention pleased him beyond measure, and he exclaimed, "O! that I could put such a lock as this upon my heart."

Our hearts are already locked, no doubt, but generally with a lock of quite another kind. Many need only to hear the words, gain, honor, pleasure, revenge, and their hearts open in a moment, whereas to the Savior, and to His holy name, they continue shut.

Take my poor heart, and let it be
Forever closed to all but Thee.
Take Thou my breast, and let me wear
That pledge of love forever there.

A Young Man's Dying Speech

"I took the pledge," said an old man, "at the foot of the gallows when I saw a young man hung." The sheriff took out his watch and said, "If you have anything to say, speak now, for you have only five minutes to live." The young man burst into tears and said: "I had only one little brother; he had beautiful blue eyes and flaxen hair, and I loved him. But one day I got drunk and, coming home, found him gathering berries in the garden, and became angry without a cause, and killed him with a rake. Whiskey has done it—it has ruined me. I have but one more word to say—never, *never*, NEVER touch anything that can intoxicate."

OH, what a blessing is Sunday interposed between the waves of worldly business like the divine path of the Israelites through Jordan! There is nothing in which I would advise you to be more strictly conscientious than in keeping the Sabbath holy. I can truly declare that to me the Sabbath has been invaluable.—*Wilberforce.*

The Ice Tree.

The ice storm comes, a leafless tree is clothed with ice from bottom to top— ice that is as bright and clear as crystal; every bough and twig is strung with ice beads, frozen dew-drops, and the whole tree sparkles, cold and white, like the Shah of Persia's diamond plume. Then the wind waves the branches, and the sun comes out and turns all those myriads of beads and drops to prisms, that glow and hum and flash with all manner of colored fires, which change and change again with inconceivable rapidity, from blue to red, from red to green, and green to gold; the tree becomes a sparkling fountain, a very explosion of dazzling jewels; and it stands the acme, the climax, the supremest possibility in art or nature of bewildering, intoxicating, intolerable magnificence! One cannot make the words too strong.—Mark Tain.

An Illinois farmer says: "My cattle follow me until I leave the lot, and on the way up to the barnyard in the evening, stop and call for a lock of hay." Brown says there is nothing at all remarkable about that. He went into a barnyard in the country one day last week, where he had not the slightest acquaintance with the cattle, and an old bull not only followed him until he left the lot, but took the gate off the hinges and raced with him to the house in the most familiar way possible. Brown says he has no doubt but that the old fellow would have called for something if he had waited a little while, but he didn't want the folks waiting for dinner, so he hung one tail of his coat and a piece of his pants on the bull's horns and went into the house.

In Boston, last Sunday, a gentleman had been addressing the children gathered in a Methodist chapel, and in concluding his remarks told the little ones that they might ask him any questions that suggested themselves. He was gratified by a seven-year-old girl, who immediately piped out, "Who's elected?" He couldn't tell.

NEWS ITEMS.

Jo. McCall, convicted of the murder of Wild Bill, at Yankton, D. T., has been sentenced to be hanged on the 1st of March.

The Grand Duke Alexis is again a visitor among us. He reached Norfolk, Va., in the Russian flagship, on the 13th inst.

The faculty of Harvard College have finally decided to receive applications from women for admission to the full privileges of the University.

On the 12th inst., at Louisville, Ky., the Chancellor decided against the Library Lottery, holding it to be illegal, and the money could be recovered.

The general officers of the army are General W. T. Sherman, Lieutenant General P. H. Sheridan; Major Generals W. S. Hancock, J. M. Schofield, Irwin McDowell; Brigadier Generals John Pope, O. O. Howard, A. H. Terry, E. O. C. Ord, C. C. Auger and George Crook.

There are twenty-five Republican Governments, as follows: San Marino, Argentine Republic, Bolivia, Chili, Colombia, Costa Rica, Ecuador, France, Guatemala, Hayti, Honduras, Liberia, Mexico, New Grenada, Nicarauga, Orange Free States, Paraguay, Peru, San Salvador, Switzerland, St. Domingo, United States of America, Uruguay, Venezuela. Of these San Marino is the oldest.

Washington R. Vermilye, of Englewood, New Jersey, made bequests to religious and charitable objects as follows: To the Presbyterian board of Foreign Missions, $10,000; to the Presbyterian Board of Home Missions, $5,000; to the American [illegible] Society, $5,000; to the New York Eye and Ear Infirmary, $2,500; to the Northern Dispensary of New York, $1,500; and to the Presbyterian Society for Aged and Disabled Ministers, $5,000.

The contest between the trustees of the California millionaire [illegible] amicably arranged. John [illegible] natural son of James Lick, [illegible] $533,000, from which he [illegible] to other heirs, in various [illegible]. This leaves the trustees in a [illegible] to carry out the conditions of the trust deed, and give [illegible] all real estate included [illegible] which, on testimony of [illegible] increased in market value [illegible] per cent by clearing away the [illegible] the title caused by the recent [illegible]. The value of the property involved is estimated at $3,300,000.

The new "Democratic" Constitution of Turkey has been [illegible] ed at Constantinople with [illegible] eclat. The Sheikul-Islam ([illegible] hammed pope), the Jewish [illegible] and Armenian priests, were out in all their bravery—their [illegible] dresses would make the [illegible] a Ritualist water! Prayer was offered in Arabic for the long life of Abdul Hamid—then came salvos of cannon, music, shouts, torchlight processions, and withal a heavy rain to qualify the hilarity. But nothing will do good to the Orient till the Crescent has set.

The length of the Great Eastern is 680 feet; extreme breadth, 118 feet; height to the top of the bulwarks, 70 feet. She can carry 20,000 tons of [illegible] 5,000 troops, besides her crew of [illegible]. She has eight engines, four for her screws and four for her paddle wheels, capable in actual work of 11,000-horse power, and has besides twenty auxiliary engines. The Fury is the largest iron war vessel. It belongs to the British navy, and has a tonnage of 10.886 tons and a length of about 290 feet. The Peter the Great of the Russian navy has a length of 321 feet but a less tonnage.

The ice gorge in the Ohio River was broken up on the 14th inst., since which time the river has been filled with floating ice. Considerable damage has been done to boats. At Pittsburg, several steamers and a large number of coal barges were destroyed. The loss at that point amounts to $1,500,000. There were losses at nearly all points between Pittsburg and Cincinnati. At the latter city the steamers [illegible] Andes were sunk, at a loss, including cargo, of $35,000 and [illegible] respectively. The total loss at this point was $400,000. Below Cincinnati the damage was [illegible]

Among the great calamities of the closing part of the year [illegible] following: "The [illegible] tion in India, by which a [illegible] a million of lives were lost; the famine that prevails in large [illegible] of that country, and the [illegible] Japan, destroying [illegible] houses, fifty lives, and [illegible] the value of ten millions of [illegible] are the greatest calamities [illegible] from other lands. In this country the ravages of yellow fever in Savannah, Georgia, the burning of the Brooklyn Theatre, involving the loss of three hundred lives, and the more recent railroad horror at Ashtabula, Ohio, in which [illegible] hundred lives were lost, are the most prominent."

SOUTHWESTERN
Christian Advocate.
PUBLISHED WEEKLY AT
[illegible] St., New Orleans.

[illegible] of the SOUTHWESTERN can be [illegible], 118 Canal street, and at all principal [illegible] in the city.

[illegible] We are prepared to do all kinds of JOB WORK neatly and promptly. We solicit work [illegible] in the city.

THURSDAY, JANUARY 25, 1877.

The *Methodist Advocate* commends the cash system adopted by the SOUTHWESTERN and, speaking of our paper in its new dress, says: "The first number is well filled and presents a decidedly creditable appearance. We wish it success."

The Ames M. E. Church in this city has organized a literary circle which meets once in two weeks, when the young people spend the evening in readings, recitations, music and other exercises of a social nature. So far it has been quite enthusiastically patronized.

CLARK UNIVERSITY, in Atlanta, Ga., is in a flourishing condition. So reports a visiting committee composed of Revs. Parmenter, [illegible] and Dr. Fuller, to Dr. [illegible], Corresponding Secretary of the Freedmens' Aid Society.

There is no settlement as yet of the Eastern Question. Turkey has rejected all proposals made to her by the Conference of other powers. Both she and Russia are rapidly pushing forward their preparations for war, and the probability is that as soon as the warm weather comes active hostilities will be commenced.

[illegible] Term of East Tennessee [illegible] began January 22, [illegible] attendance has been [illegible]. The Board of [illegible] room rent and tuition [illegible] men studying for [illegible]. Arrangements are [illegible] students can board [illegible] from 60 to 80 cents a [illegible]

[illegible] & WALDEN have re[illegible] of the "Appeal [illegible] by Erasmus Q. Fuller, [illegible] of the Methodist [illegible] Church in its policy [illegible] toward the South. On receipt of price [illegible] a copy by mail, pre[illegible] to the preach[illegible]

[illegible] of Italy, since [illegible] ecclesiastical [illegible] to amount to [illegible], or over $100,[illegible] exceed the [illegible] by over [illegible]. The [illegible] property already [illegible], and there is [illegible] still.

[illegible] three [illegible] Wesley Metho[illegible] Charleston [illegible] results: [illegible] Probation[illegible], raised for [illegible] alone, $2,879 58; [illegible] to the pres[illegible] by death [illegible] have now a com[illegible] capable of seating [illegible] persons. Our mem[illegible]

[illegible] fifty Chinese [illegible] Schools of San [illegible] one thousand [illegible] in the Sunday [illegible] Chinese [illegible] as members of [illegible] Churches of Cali[illegible] addition to these [illegible] seven [illegible] in Christian ac[illegible] Christian doc[illegible]

[illegible] of the two [illegible]

Spirituality the Law of Christianity.

A great truth not to be forgotten is indicated in the words at the head of this article. Christianity is a specially spiritual system. This is announced by the prophet Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Here we note a time and a work. The prophet says of the time that it is "afterward," evidently alluding to the reign of the Messiah. Peter in his famous sermon on the day of Pentecost quotes from Joel, but uses the term "last days" instead of "afterward," referring to the then present dispensation, the establishment of the kingdom of Christ in the earth. The "last days" were inaugurated by a spiritual baptism. The Messiah's kingdom was begun on that memorable day when in answer to prayer, long and fervent, fifty days after the covenant of grace was consummated on Calvary, there was a spiritual baptism such as the Church of God never experienced before. We do not suppose that there was no spirituality in the patriarchal and Mosaic dispensation. God was ever with His Church in spirit from Adam to Christ. We only affirm that the new dispensation is one of enhanced spiritual power and privileges. And this is evidenced in the writings of the prophets and in their fulfillment in the day when three thousand were converted and added to the Church. And again is this confirmed by the language of the Savior, who said, John xiv, 16; "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever." And again, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you." Also, in chapter xv, verse 26: "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." Now, in the old dispensations God appeared to men in the form of an "angel of the Lord" and in the "flame of fire." Jesus was a higher revelation of God. God manifested in the flesh to take away our sin, to "destroy the work of the devil." The "angel of the Lord" was a divine revelator; the fire was a revelation. Christ was a revelation of God to man, a medium by which the finite takes hold of the Infinite. This was, then, the design of the dispensations. This highest revelation was the beginning of the "last days." Now, what is the distinctive feature of this dispensation? Jesus has answered, "I will send you the Comforter," "He shall abide with you forever." The Spirit proceeding from the Father, and the Son, shall be the source of the Church's power, light, and comfort to the end of time. God the Father and the Son shall reign by the Spirit in the Church forever. This is a spiritual dispensation in which we are to be emancipated from the bondage to all selfishness, lust, materiality. It is the privilege of every Christian, of the whole Church, to be baptized with the Spirit and with power from on high. It is the duty of the Church to pray that Pentecost may come again, and continue till the whole earth shall be filled with the glory of God.

It is the duty of the Church to make use of every lawful means to elevate man from the deep pit into which sin has cast him. For this purpose the Church should foster educational interests; and since education is a necessity, it should always be under the guardianship of the Church. The Church should diffuse a wholesome literature; it should present literary attractions superior in taste and range to that of the world. This is the duty of the Church. Not less do we advocate learning in the ministry. We cannot have too much sound learning in the pulpit. The minister of Jesus should be competent to grapple with any question of science, [illegible] of history, of general [illegible]. The Church should have [illegible] worship with all the finish [illegible], and com[illegible] and refines the [illegible]. The temple of Jesus [illegible] in all respects equal to the cause which it represents. But all these must only be the instruments of the Spirit. The education of the Church must be a sanctified education; our college presidents and professors should aim to teach young men the language of holiness, the science of salvation, the art of "holy living and dying," as well as the languages, sciences and arts that belong to our college curriculum. The Church in all her borders should pray that our seminaries of learning may be centers of spirituality as well as of learning. It is a matter of gratitude to God that college revivals are no uncommon thing with us. May they be more abundant!

The same may be said of our papers and books. Our publishers should keep before the mind of the Church such writings as will foster the spiritual growth of the Church. Biographies of our sainted dead—"Methodists die well," is an old and true saying. Works on all our distinctive doctrines should be held out to view constantly. Our literature, as well as our educational interests, should be sanctified. Let us keep in mind that our mission as a Church is not to lead the world in culture, but in religion, and all our efforts must be in this direction. If not successful here we shall be successful nowhere.

And there is one other thing to be named, that is, the ministry. We who have been called to this work should not forget that the pulpit is not a literary rostrum. Our sole business is to preach Jesus to the hearts of men. I think it is true that Methodism, with her organization, with her peculiarities, with her spiritual requirements, cannot be the Church of the upper classes, though she does number some of them in her fold. Well, what of that? Thank God, Methodism has a grander field; her mission, like that of her Head, is to the poor. These are more numerous. It is her glory, and it is great glory. While the upper tens reject Methodism as they rejected Christ, the lower thousands come to her fold with songs of praise to God.

Our preaching should be simple, tender, pathetic, practical, pointed, spiritual. We should aim our arrows at the heart. We should study to affect and influence the spiritual nature and meet the spiritual wants of our hearers. How disappointed many a poor soul has gone from the house of God who went there to be refreshed with spiritual food, but was starved on dry metaphysics. Great Spirit, breathe on the sons of Levi the rich influence of the Spirit! Clothe them with the meek mind that was in Jesus. Let everything in the Church be subordinate to the Spirit. Let us sing and pray and preach and publish and educate and build churches, and do everything else with the distinct remembrance that spirituality is the great law of the Christian Church, as gravitation is of the material universe. Forget this, and we become as "sounding brass or tinkling cymbal."

Missions for the Century.

BY R. W. ALLEN.

The first century of the American Republic has been remarkable for Christian Missionary work. Before the century commenced, but little had been done, comparatively, for the conversion of the heathen. The Moravians had entered Greenland, South Africa and the West Indies; and by their sacrificing labors had met with some success. Schwartz and a few associates of the German Halle-School had commenced a noble work among the Danish Tranquebar and nearly connected regions of India; otherwise, the Protestant Church was doing nothing for the evangelization of the heathen world.

The oldest of the missionary societies is the English "Society for the Propagation of the Gospel into Foreign Parts," which had its origin in the Independent Parliament of 1648, but had done really nothing in converting the heathen. Later, as the results of the labors of the Wesleys, sprang up the "Society for the Propagation of Christian Knowledge," and a little later, the "Church Missionary Society." In 1792 the "English Baptist Missionary Society" was organized; in 1795 the "London Missionary Society"—Congregational; in 1810, the "American Board of Commissioners for Foreign Missions;" in 1814, the "Baptist Missionary Union;" in 1819, the "Methodist Episcopal Missionary Society;" in 1820, the "Missionary Society of the Protestant Episcopal Church;" in 1831, the "American Presbyterian Board of Missions," in 1845, the "Southern Baptist Board;" and in 1846, the Missionary Society of the Methodist Episcopal Church, South."

The first company that ever went to a foreign mission from this country sailed from Salem, Mass., Feb. 19, 1812, consisting of Adroniram Judson, Samuel Newell and their wives. On the 23d of October, 1819 the first missionaries to the Sandwich Islands sailed from Boston—twenty-two in number—sent by the American Board. What has been wrought in the conversion of the heathen to Christ since the above dates,—1812 and 1819? The results as now spread before the Church are wonderful, marvelous! The modern missionary enterprise has been an extraordinary success. The heathen world is dotted all over with mission stations, from which Gospel light is radiating into the surrounding darkness; in it there are more than four thousand centers of Christian work and Gospel teaching, twenty-five hundred congregations, and two hundred and seventy-five thousand communicants of Christian churches, and one million three hundred and fifty thousand nominal Christians. There are about sixteen thousand laborers, including foreign missionaries and native pastors and teachers, acting under the various missionary Boards in heathen lands. Look at the fields where these laborers are toiling for the Master, and what do we behold? In more than three hundred islands in the Pacific, in Northern and Eastern Turkey, in Persia, in Hindoostan, in Burmah, in China, in Madagascar, in South Africa, Serre Leone and South America, what multitudes have been brought to Christ!

The Sandwich Islands have become Christian, and have one of the largest churches in the world, numbering forty five hundred members. The inhabitants of these islands were gross savages fifty years ago. The Fiji Islands in 1835 were inhabited by a fierce, blood-thirsty race of cannibals, now they have been largely Christianized, and where their horrid rites were once performed, ninety thousand happy Christians meet every Sabbath to worship God. Greenland has been Christianized by the Moravians. In India and Burmah, where fifty years ago there was scarcely a representative of the Christian faith, there are now nearly eight thousand missionaries and native teachers, thirty-five hundred mission stations, and a membership of eighty thousand converts! What a work for Burmah! The Friendly Islands, fifty years ago, were savage and full of dark superstition and cruelty, but now number upwards of thirty thousand Christians. On the Western coast of Africa, once the slave market of the world, there are a hundred organized churches with a membership of a hundred and fifty-seven thousand; in Serra Leone there are fifty thousand Christians. China is opening wonderfully to the Gospel; more than forty of its walled cities, and about four hundred of its villiages, are now occupied as mission stations, and nearly twelve thousand converts have been received into the Christian church. Japan is yielding strongly to Christian influence. There are in Madagascar nearly five hundred thousand Christians, including the queen and her prime minister, and about seven hundred churches. In Catholic countries, Protestant Christianity is rapidly gaining—in Italy, Spain, France, Mexico and South America. Brahminism and Buddhism in the heathen world are declining; so is Mohammedanism. The Church at home is rallying to the support of the mission work as never before. What results of mission labor do we see, beyond anything anticipated by the early friends of the mission enterprise! And all within the century and most within the last fifty years! "What has God wrought?" Let the Church take courage, and rally as never before to the accomplishment of her mission—the conversion of the world to Christ.

Address of the Missionary Board to the Church.

Dear Fathers and Brethren:

The Missionary Board, to whom the church has committed some of the weighty responsibilities of our great missionary cause, crave your attention to some important facts connected with our work.

1. The prayer of the church for the coming of the kingdom, has been heard and answered in giving us safe access to the great centers of population. God has answered beyond our past willingness to enter in and occupy.

2. We have all the appliances, such as a knowledge of the languages, translations of the Bible, familiarity with the customs of the people, and organized companies of workers capable of indefinite expansion, necessary for the speedy evangelization of the world.

3. Our foreign missions have never been more prosperous in their soul-saving work, or more inviting to Christian labor, than now.

4. The claims on the Board have never been so great or so imperative as at preseet.

5. The work as adjusted by the General Missionary Committee must be sustained.

6. The debt must be paid.

Dear Brethren, in view of these facts, we beg you to put forth your most strenuous efforts to relieve the missionary treasury and sustain this work.

1. Secure a liberal subscription from every member of the church.

2. Let every Sunday-school in our denomination be organized into a missionary Society according to the provisions of the Discipline.

3. Let every old contributor be urged to make an advance of at least two per cent.

Yours fraternally,
REV. R. L. DASHIELL, D.D.
REV. J. M. REID, D. D.,
Cor. Secretaries.

Louisiana Conference Apportionments.

Presiding Elders Hartzell, Daily, Williams, and Davage, of the Louisiana Conference, met at the office of the SOUTHWESTERN, January 18, 1877, and apportioned monies to be raised by their several Districts during 1877, as follows:

South New Orleans District is to raise,

For Missions	$300
Church Extension	200
Conference Claimants	100
Freedmens' Aid	70
Bishops	40
Total	$710

North New Orleans District is to raise,

For Missions	$200
Church Extension	150
Conference Claimants	80
Freedmens' Aid	50
Bishops	30
Total	$510

Baton Rouge District is to raise,

For Missions	$150
Church Extension	125
Conference Claimants	60
Freedmens' Aid	40
Bishops	15
Total	$390

Shreveport District is to raise,

For Missions	$150
Church Extension	125
Conference Claimants	60
Freedmens' Aid	40
Bishops	15
Total	$390

These amounts will be apportioned by each Presiding Elder to the Churches of the District, and it is expected that the amount will be raised.

The time of taking these collections will be published in the Conference minutes, and it is hoped that as far as practicable the order and time will be followed.

Temperance Pentecost.

A wonderful temperance revival, under the leadership of Mr. Francis Murphy, has been in progress for some weeks past in Pittsburg, Pa. We take from the *Daily Witness* the following, written by Rev. Alexander Clark, Editor of the *Methodist Recorder*, of Pittsburg:

Some twelve or thirteen thousand have signed the pledge. Many of these have been converted to Christ, and their testimonies are heard every day and almost every hour.

Among the reformed men are several prominent lawyers; merchants and railroad men; indeed, the revival seems to have compassed all classes, for in the same pews may be seen bankers and tramps, iron millionaires and peddlers, learned and illiterate, American, German, Irishman—all moved by the same divine power. Some of the very men, who, a few weeks ago, were down in the gutter, outcast, despised (all the more shame of those who dispised them!) are now clothed and in their right minds, and not only so, but are active talkers and workers for the cause of temperance. Among those are a brilliant lawyer, a colonel of the army, a restored minister and a hundred effective advocates of morality who were so recently in the service of Satan.

The overflow meetings fill two or three adjacent churches at noon, and every evening a score of crowded meetings are held in various parts of the city and suburbs. The subject is the theme of conversation on the streets, in the cars, in the pulpits, in every place and by every body. The results are astonishing. The gospel of glad tidings seems to be reaching every home and every soul. The movement is eminently Christian. It is the power of love. Not even the rum-seller is abused. Nobody is assailed but the devil. The poor sinner is visited, reached, lifted up, and told how to find his Savior. The churches themselves are amazed at the harvest. Ministers are holding special consultations to devise methods of garnering the grain. It is a penticost, almost a millenium, and the children of God are glad.

Letter from Mexico.

IN a private letter to us, dated City of Mexico, Dec. 26, Dr. Butler, Superintendent of our Missions there writes:

Julia and I were delayed in Vera Cruz for two days, till the battles were fought that gave this city and Puebla to the revolutionary forces. Last Friday the last serious resistance was overcome, and now we consider our civil war is over, and peace returning to this distracted land. General Diaz is master of the situation, and we fully expect soon to witness the good effect of the condition of things which he has inaugurated in Mexico. Our roads are opening again and business reviving. We have got nearly all our new arrangements set up and in working order. I am so grateful for the success of my effort, and feel sure it will give an impetus to our cause in Mexico of the most important character.

Last night we had our Christmas service, the grandest occasion I have seen in Mexico. Between four and five hundred persons present in our Church. Thank God.

STATISTICS in regard to marine disasters are startling. The number of vessels, both American and British, which are annually lost is frightful. During the year 1876, 1,052 American vessels suffered disaster on our shores, besides 85 foreign vessels, giving a total of 1,137. Of this number 477 collided; and 209 casualties arose directly from carelessness or ignorance; 312 were wrecked, causing the loss of an immense amount of property and 888 lives.

THE Richmond *Christian Advocate* denounces the outrages perpetrated upon Drs. Cooke and Webster, as follows: "We notice in the papers an account of most disgraceful conduct on a railroad-car in South Carolina, on the part of certain rude and, we suppose, drunken men toward two ministers of the M. E. Church—Drs. Cooke and Webster. Such conduct is a shame and a reproach to our country, and all good citizens should frown down such outrages. Whatever political opinions these brethren may hold, so long as they deport themselves as Christian gentlemen they are entitled to the protection of the laws of the land. Such rowdies as insulted these ministers bring reproach upon the entire Southern people, and place us in a bad light before the country. We call upon all good people through out the whole South to arise and put down such disgraceful exhibitions."

PERSONAL ITEMS.

DR. GODMAN, President of the New Orleans University, has been North for some months in the interests of that institution. He is expected home during the present week.

AARON SMITH is continued as Superintendent of Plum Street Sabbath-school in this city, and Nelson Collins continued as Superintendent of Camp Parapet Sabbath-school.

PROF. WM. MORROW, who for some time past has filled the chair of Latin Language and Literature in New Orleans University, has been transferred by Rev. Dr. Rust, Secretary of the Freedmens' Aid Society, to the Normal Institute at Huntsville, Alabama. The Professor has won the good will of very many people in the Crescent City, who will gladly hail his return at any time.

THAT invincible and semi-omnipresent Sunday-school Bishop, Dr. J. H. Vincent, keeps the Sunday-school ball rolling. Every month brings out some new element of power in the Sunday-school work, and some new, fresh plans to stir the Sunday-school world. Dr. Vincent is the heart in the great Sunday-school body from whose actions you can feel the pulse throbs at the nation's finger-tips from the Atlantic to the Pacific. He has recently placed us under obligations for a choice assortment of Sunday-school requisites. He has publications adapted to the wants of every worker in the good cause, from superintendent down to the youngest member of the infant class. Address him at 805 Broadway, New York.

OUR TEXAS CONFERENCES.

Rev. I. N. Breeze, West Point, Texas, says: "I find my work on my new appointment in a prosperous condition. The church membership is not large, but we have good congregations, and we pray that we may speedily be enabled to win souls for Christ. Our people are finishing a new and commodious church. We have a large and flourishing Sabbath School. I will take a copy of the SOUTHWESTERN into my pulpit on next Sabbath, and present its claims to the people. I have already the names of several subscribers, and expect to send you a good list."

Rev, Jeremiah Smith, Harrisburg, Texas, sends names of subscribers and adds:

"The church here mourns the loss of two of her members who have just died, Henry Larame and Demas Michael. Bro. Larame was one of our class leaders. As I have but recently come to this work, I had but little acquaintance with him, but his brethern say, that he was a faithful Christian man, loved by all who knew him."

Rev. J. K. Dozier, Belton, Texas, Says: "I pledged at Conference for ten subscribers to the SOUTHWESTERN, but I have concluded to not stop with that number." A very proper conclusion, Bro. D. Give the SOUTHWESTERN opportunity and it will help you preach to all you people.

Rev. James H. Cohns, Giddings, Texas, writes: "I came to this work with many misgivings, for there are not many church members, and in the hard times I did not see where my support was to come from. My first congregation did not number over one dozen. But I endeavored to trust all to the Lord, and go forward in discharging my duty, and I am thankful that I can say that God is blessing us. At the end of one month our congregations number near one hundred, and at our last service two persons were at the altar for prayers. I expect to send you a list of names, with the money, in a few days for the SOUTHWESTERN. It is a new thing to our people here to become subscribers to any paper, but they are learning that they must be educated to enjoy the advantages and blessings of freedom."

RELIGIOUS ITEMS.

There is a revival movement all through Scotland at present.

A Scotchman, says Mr. Moody, has counted thirty-one thousand promises in the Bible.

The Rev. Mr. Spurgeon has recovered from his last attack of illness, and is now in good health.

A large body of Jesuits expelled from Germany have gone to India, and have opened a college at Bombay.

The Rev. Dr. Morley Punshon, of England, has been obliged to give up preaching for the present on account of illness.

Three thousand islands have ceased to be idolaters within fifty years. In the Sandwich and other islands there is a membership of 70,000.

Prof. Davis, of the University of Virginia, besides the duties of his chair, though a layman, is delivering a series of lectures on the "Life of Christ," Sunday evenings.

At Pleasant Hill, Mo., the two Presbyterian Churches (North and South) have gone into "fraternal relations." The two congregations have united in the support of a pastor, without reference to the question of organic union.

A Presbyterian church composed of twenty members, all Mexicans, is something of a novelty. Such a church has been organized by the Rev. J. M. Roberts, of Taos, New Mexico.

The American Baptist Home Missionary Society has established seven schools in the South for educating freedmen as teachers and preachers, one at each of the following places: Washington, Richmond, Raleigh, Columbia, Augusta, New Orleans and Nashville.

There are five colored Baptist Churches in Nashville, Tenn. In the largest of these a membership of over 1,200 is reported. They have nearly completed a meeting-house, near the State House, at a cost of probably $20,000.

The Moravians carry on, at this time, missions in Greenland, Labrador, the West Indies, and Mosquito Coast, in South Africa, Australia, and Thibet, where they have 307 missionaries, 29 native ministers, 1,530 native helpers, and 21,966 communicants. What can not missionary zeal accomplish in the strength of grace, even in the darkest portions of the earth.

At a meeting of the members of the Walnut Street Presbyterian Church, at St. Louis, Rev. Dr. Brooks, Pastor, recently a proposition to sever their connection with the Southern General Assembly, and join the General Assembly of the Presbyterian Church of the United States, was carried by a vote of 197 to 21.

Drs. Wm M. Taylor, R. S. Storrs, W. J. Buddington, H. M. Seudder, Ruy Palmer, Geo. H. Hepworth, David B. Coe, A. H. Clapp, Benj. N. Martin, Wm. H. Ward, and several other clergymen of New York and Brooklyn have united to form a new local Congregational Association, most of them having withdrawn from the old Association in consequence of its indorsement of Mr. Beecher.

Missions have been very successful in Polynesia. More than three hundred islands have been won from idolatry to Christianity within less than fifty years, and their languages reduced to writing. In these tongues the Scriptures have been translated, besides other works for the enlightenment of the people. The number of communicants in Polynesia is estimated at 70,000, with 300,000 adherents.

Says the *Christian Guardian*, Some of the Japanese newpapers have taken a sudden turn in favor of religious equality. All religions are now tolerated by the Government, but this is claimed not to be enough. The State, it is argued by one of the venacular papers, must "free itself absolutely from all connection with religion." The movement is said to be supported by the "general opinion of the country," and several of the Mikado's Ministers are claimed as advocates of the separation of Church and State. Nowhere are more fearless reformers found than in Japan, and this agitation may amount to something eventually.

GENERAL NEWS.

Memphis is to have a new cotton mill.

John B. Gough, owing to poor health, has been obliged to cancel his lecture engagements for the season.

During 1876, 317,698 head of cattle were driven from Southwestern Texas to Kansas and Colorado.

The suit of Henry H. Boody against Samuel J. Tilden and others is set down for trial at the February term.

The committees of the two houses of Congress have agreed upon a plan for settling the question relating to the electoral vote.

From New Haven, Ct., a heavy shipment was recently made of munitions of war for the Turkish government. The value of the cargo is nearly $1,500,000.

Mr. Carpenter of Evansville, Ind., has conveyed by deed to trustees property to the amount of $250,000 for a public library, park and art gallery in that city.

The Rev. Dr. C. H. Deems, pastor of the Church of the Strangers, has been left $20,000 by the late Commodore Vanderbilt.

The Rev. S. H. Calhoun, D. D., for nearly forty years a missionary of the American Board in Palestine, is dead. He died at Buffalo, N. Y.

A prominent Wall street broker predicts that before this time next year gold will be down to par, and a number of monied men concur in the opinion.

Mr. E. House, formerly of the New York *Tribune*, is soon to begin the publication of a newspaper in Tokio, the capital of Japan, to be called the Tokio *Times*.

The number of converts in the revival at Chicago, Ill., is estimated at between 6,000 and 7,000. They have been taken from all classes and conditions of life, and will pass into various churches.

Mr. Kasson, of Iowa, has introduced a bill in Congress which looks to the recognition of the metric system in the regulation of the weight of matter passing through the mails.

Gen. W. R. Barksdale, a distinguished member of the Mississippi Legislature, from Grenada, died at his residence in that city, on the 10th inst., of typhoid pneumonia.

Mr. P. P. Bliss, the sweet evangelical singer who perished in the Ashtabula railroad disaster, is the author of the following hymn so appropriate to his last moments:

"I knew not the hour when my Lord will come
To take me away to his own dear home:
But I know that His presence will lighten the gloom,
And that will be glory for me—
Yes, that will be glory for me."

A [illegible] pedestrian, named William Knox, has just finished a trip on foot from New York down the Atlantic coast, along the Gulf of Mexico, across the Isthmus of Darien, and up the Pacific coast to Los Angeles, Cal., a distance of four thousand miles.

The selected singers for the Tabernacle choirs for the Moody and Sankey meetings, at Boston, now number over two thousand voices, and five complete choirs, of three hundred and sixty-two voices each, are fully organized and ready for work. The first choir will sing on Monday and Thursday evenings only; the second on Tuesday and Friday evenings; the third on Wednesday evening; the fourth on Sunday mornings at eight o'clock; and the fifth on Sunday evenings. Six other choirs are to be organized to sing at the day-time sessions throughout the week, excepting Sundays. The composition of the large chorus is as follows: Sopranos, [illegible]; altos, eighty-three; tenors eighty-one; basses, ninety-nine.

San Diego Harbor.

The accommodations and facilities of the harbor of San Diego have become objects of special interest in view of the construction of the Texas Pacific Railroad. On account of the important trade connections which may be developed between that city and New Orleans, it is gratifying [illegible] San Diego harbor is [illegible] for the great com[illegible] doubtless appertain [illegible] of the terminus of the [illegible] in the Coast Survey [illegible] be seen that deep water [illegible] 28 to 33 feet—extends [illegible] Point to the southeast [illegible] the four fathom limit [illegible]

SUNDAY SCHOOL.

Lesson for February 4th, 1877.

ELIJAH AND AHAB.

GOLDEN TEXT.—"And Joshua said, Why hast thou troubled us? The Lord shall trouble thee this day."

TOPIC.—Sin is a troubler.

HOME READING.

Monday—Gen. 42: 1-38.
Tuesday—Josh. 7: 1-26.
Wednesday—2 K 5: 1-27.
Thursday—2K. 17: 1-23.
Friday—Is. 1: 3-31.
Saturday—Matt 27: 1-10.
Sunday—Acts 5: 1-14.

(Condensed from Nat. S. S. Teacher.)

There was a sore famine in Samaria. From the particular attention that is called to it, we should say that in that place the famine was specially sore. That was the capital of Ahab's kingdom, though he had a royal palace at Jezreel. It was the centre of Baal worship. There it was where Ahab had erected a splendid temple to Baal. Elijah's challenge to that god to prevent the drouth if he could was, of course, unaccepted, and the impotency of that deity most clearly exhibited by the fact that the very place where his palace was located was the most affected by famine.

By all accounts this man was a very timid man. He was afraid to bear the message of Elijah to the king for fear of the personal consequences to himself. What is there more probable than that this timorous man should indeed have kept his faith, but kept it in secret?—like those "chief rulers" among the Jews, who believed in Christ, "but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.

It was not wholly chance that threw Obadiah in the way of Elijah instead of Ahab. That timid soul needed just the strengthening which he obtained at this interview with Elijah. And perhaps it did the prophet good, also, to find that God had at least one secret friend in the court of Ahab. Art thou that my lord Elijah? The peculiar dress, and the weird, wild appearance of the prophet, made it possible not to guess that this must be the man for whom such fruitless search had been made. Ahab, no doubt, had given a faithful description of him over and over again to all his officers and his spies. Obadiah, standing in his presence of authority, and remembering how the heavens had been shut up, and quailing before his intense and burning look, involuntary calls him "my lord." It was the instinctive homage that a weak nature gives to one that is strong and imperious. Go tell thy lord, Behold Elijah is here. It has been so that, for over three years, any one who could have brought that news to the king would have been a welcome messenger, sure of reward and position. But Obadiah dreads the office imposed upon him. What have I sinned? Conscience accused Obadiah then and not Elijah. If he had lived openly and boldly a life of faith in Jehovah, he would not now have hesitated to have carried this message, or thought that its delivering was sent to him as a punishment for his iniquities. He would have rejoiced, rather, at the opportunity. "Thus conscience does make cowards of us all." In the presence of Elijah, worshipping God in secret did not seem such justifiable and commendable conduct as he had often tried to convince himself that it was.

The message brought the man. No time for Ahab to enforce court etiquette, and insist that Elijah shall come to meet him. The prophet was the one to command, and it was Ahab's part to obey. Art thou (hero) that troubleth Israel? Marvelous impudence was this! One would have thought that Ahab would have feared, or at least had some respect for, a man clothed with such superhuman power that he closes the heavens at his word, and keeps them closed for so long a time as Elijah had done. The explanation of this, as given by some, is that Ahab regarded Elijah as only a necromancer, who by the power of his art, had caused the rains to cease. It is, however, much the more probable that he recognized Elijah to be what he pretended to be—the servant of God. But as an animal will sometimes bite the spear that wounds him instead of the hand that threw it, so Ahab unreasonably charged the calamity of Israel upon Elijah instead of bowing to the will of God who sent it. I have not troubled Israel but thou and thy father's house. Elijah had only announced the famine—not brought it upon Israel. He had prayed that it might not rain, but it was not because of that, merely, that God sent no rain, but because of the sins of Ahab and the people. Such apostasy as was theirs was to be followed by drouth. Deut. 28: 23, 24. Ye have forsaken the commandments of the Lord: "Thou shalt have no other gods before me," "Thou shalt not make unto thee any graven image," etc. Their main sin was not that they had been selfish, impure, frivolous, sensual, but they had deposed the Lord God from his rightful supremacy over Israel. That greater sin included the lesser ones. Had they not done this, they would not have committed the others. Served Baalim. Plural form of Baal.

Ahab had found his master. The hairy garment of the prophet was better than the royal mantle of the king, and his staff was more powerful than the king's scepter. Ahab can utter no more words of reproach [illegible]. Conscience, and the sense of being in the presence of a man [illegible] his mouth. So [illegible] the judgment [illegible]

LITERARY NOTES.

BOOKS AND PERIODICALS.

☞ We cheerfully devote space in each issue of the Southwestern to the announcement of the publication of such books and periodicals as publishers are pleased to send us, giving name, publishers and when given us, the price, and where for sale.

Beyond this we promise nothing, but will give reviews, criticisms—favorable or unfavorable—as our space will allow and our judgment dictate.

THE Sunday-school lessons for February are entirely taken up with that grandest of Old Testament characters, the prophet Elijah. No better treatment of them can be found than is given in "The National Sunday School Teacher." The expositions are exceedingly clear, helpful and inspiring. Besides these helps are those furnished by such eminent contributors as Rev. Wm. M. Taylor, D. D., who writes on "The Still Small Voice and its Lessons," Rev. Leonard Bacon, D. D., on "The Division of Israel and its Consequences," and Rev. C. D. Helmer on Baal the Sun-God." The editorial notes, gleanings, news, and hints concerning methods of work, which it contains, are invaluable to superintendents and teachers, and, as usual, are charming reading. The nicely illustrated "Little Folks," which comes with it, is exactly adapted for primary classes. Chicago: Adams, Blackmer & Lyon Publishing Co.

AT the time when Mr. and Mrs. P. P. Bliss were so suddenly killed in the Ashtabula disaster, D. Lothrop & Co. of Boston had in press, and nearly ready to issue, a book entitled "Song Victories of the Bliss and Sankey Hymns," containing one hundred incidents connected with these hymns, also a new fine engraving of Mr. Bliss and another of Mr. Sankey. To this is appended biographical sketches of both Mr. Bliss and Mr. Sankey, the former by Mrs. W. F. Crafts (Sara J. Timanus) who was one of the most intimate friends of Mr. and Mrs. Bliss, with tributes to their memory from other prominent workers. This sketch includes the disaster and death. The book in boards will be sold at the popular price of 50 cents and will be ready in a few days.

During the last few years a number of translations of the "Norse Sagas" have appeared in England and America. Taking the remarkable translation of Professor Anderson, of Wisconsin University, of two of the finest of these Sagas as a text, Professor Hj. Hj Boyesen of Cornell has prepared for the March Number of "The International Review" a somewhat elaborate paper on the SAGA CIVILIZATION; the literary and social ideals of that age, as illustrated by the Sagas. Prof. Fiske of Cornell, and Prof. Boyesen have between them, privately, the only complete library of this literature in the United States.

The number of "Littell's Living Age" for the week ending January 20th contains The Hellenic Factor in the Eastern Problem, by Rt. Hon. Wm. E. Gladstone; an instalment of "The Marquis of Lousie," by George MacDonald; How Russians Meet Death, a characteristic sketch by Ivan Turguenief, translated by Lady George Hamilton; Melancthon, a chapter in the History of Education; The Feast of the Roofs, a Christmas Fairy Tale, from the French, by Helen Stanley; with a liberal supply of choice poetry, and miscellany. Little & Gay, Boston, Publishers.

THE FEBRUARY ATLANTIC.

Mr. Whittier begins the February issue of the "Atlantic Monthly" with a six-page ballad, called "The Witch of Wenham, a charming poem in his best vein. The same number has a short poem, "A Dutch Picture," by Mr. Longfellow, and one by Edmund C. Stedman. A timely and characteristic poem, by Dr. Holmes, on the Presidential question "How Not to Settle It"—appears at the end of the magazine, and is full of good sense and humor. In "Studies of Animal Nature." Bayard Taylor contrives to assemble many fresh and amusing anecdotes of animal sagacity, and argues for a better understanding between men and brutes. "The Political Condition of South Carolina," by a South Carolinian, is an article of great and immediate interest. We find a readable account of "Christmass Eve in a Sicilian Abbey," by Luigi Monti, lately American Consul at Palmero. Edgar Fawcett and Mrs. Piatt contribute poems, and there is a striking anonymous poem, entitled "The Old Grave." The new department, "The Contributor's Club," is full of clever things. After that, there is a "Sunset Song," by Celia Thaxter, set to music by Julius Eichberg. There is an unusual number of book reviews, and the editorial comments on "Art" and "Music" are also worth reading.

It seems that now a Daniel has come to judgment. Daniel Wise reviews "Daniel Deronda" in Dr. Daniel Curry's *National Repository*.

Happy Influence of a great Specific.

For the preservation or recovery of health and strength, the diet should be wholesome and nutritious. When it happens that the alimentary processes are disturbed by improper or half masticated food, the best remedy for the evil results of abusing the digestive organs is Hostetter's Stomach Bitters, a most agreeable, prompt and gentle remedy for dyspepsia, and for the bilious and evacuative irregularities which result from it. The liver and bowels, in common with the stomach, experience its beneficent influences. The refuse of the system is carried off through its natural outlet, a healthy flow and secretion of the bile is promoted, and a powerful impetus is given to assimilation in consequence of its use. It healthfully stimulates the bladder and kidneys when they are inactive, and by its tonic and regulating action fortifies the system against malaria. Janl 4t

The Prodigal.

Inheritors of vast wealth are proverbially spendthrifts. The golden ore is dug from the mine, refined, and coined, by the labor of other hands and the sweat of other brows. Like children playing with an expensive toy, they can form no just estimate of its value. When the donor weighed it, he cast into the balance so many days of unremitting and fatiguing toil, so many anxious and sleepless nights, so much self-denial and so much care. But the inheritor into his balance throws only pleasure. The one, values it by what it cost him; the other, for what it will purchase. Like the prodigal in the Scripture parable, he thoughtlessly expends it to gratify the caprice and cravings of his nature. Then comes the last scene—the misery, the remorse, and the long and wearisome journey back to the home of frugal industry. But there are other prodigals. On her favorites our bounteous parent, Nature, has lavished her richest treasure, health. But the prodigal values it lightly, for it cost him naught, and recklessly squanders it in riotous living. Present pleasure obscures future want. Soon the curtain rises on the last scene. We see him helpless, impoverished,—the rich treasures of body and mind all lost,—in misery and despair. Remorseful Conscience holds up to him the mirror of memory. In his own reckless folly he perceives the cause of his present pain. He resolves to return. The journey is long and tedious, but if he perseveringly follows the right road, he will at length see the haven of his hopes in the distance, and Nature, seeing her invalid child afar off, will come out to meet him, and receive him back with love and blessing. To find the right road homeward, the suffering prodigal should read "The People's Common Sense Medical Adviser." Therein it is completely mapped out, its landmarks all indicated and its milestones all numbered. [illegible] Price $1 50 (post-paid). Address the author and publisher, R. V. Pierce, M. D., Buffalo, N. Y.

MARKET REPORTS.

NEW ORLEANS, Wednesday Evening, Jan. 17th, 1877.

NOTE.—It must be borne in mind that the following quotations are for lots at wholesale or for the job trade. In less quantities ¼ cent per ℔ at least must be added to cover loss in tare and breakage. On sales of Cotton per bale, the charges are $1 00; insurance established tariff rates, less rebate of 15 per cent; drayage, storage and labor per bale, 20 cents; brokerage, ½ per cent. For purchase, and selling other products than cotton, 2½ per cent, except poultry, eggs, fruits and perishable articles, on which the last State Grange fixed a commission of 5 per cent. All shipments of hides, wool, butter, moss, poultry, eggs, potatoes, onions, honey, beeswax, game, feathers, etc., coming in merchantable packages, whether large or small, always obtain full and remunerative prices. Receipts of these products from the adjacent country are increasing and sell rapidly.

COTTON—Market opened this morning with fair inquiry, the weather being very inclement. Movement was checked in consequence. Sales reported at two o'clock, 1,500 bales, part of which sold at previous rates, while by far the largest proportion sold @ ⅛ decline and a total decline of ¼ c per ℔. since last report. Good Ordinary 12—Low Middling 11 to 11½ Middling 12¼ to 12½ Good Middling 12¾ to 13c Fair 13¼ to 13½.

TOBACCO—Nothing reported yet. The amount on sale is estimated at 6,850 hhds. We continue to quote as follows:

Unsound and Frosted lugs	3 to 3½
Inferior lugs	4 to 4½
Low lugs	4½ to 5½
Medium	5½ to 6½
Good	6½ to 7
Low leaf	7 to 8
Medium	9 to 10
Good	11 to 12½
Fine	13½ to 15
Selections	15½ to 16

SUGAR.—Received this morning 926 hhds. The market to-day is firm and the demand active at previous prices. Northern markets tending higher. The receipts sold: Inferior 5½@6½c; Inferior to Common 6¾@8c; Common 7¾@7⅞c; Fair to Good Fair 8½@8; Fully Fair 8¾ 8⅞c; Prime 8¾ Strictly Prime 8¾ to; Choice 9; Centrifugal 8¾ to 9½c; Second 7½ to 9½c; Yellow Clarified 10 to 10½c. off Whites 9½ to 10½c; Whites 11 to 11½c ⅌ ℔.

MOLASSES.—Received this morning 1,743 bbls Dull and lower. Prices are easier for buyers. Common is quoted at 35c., centrifugal, 25@37c., fair, 38a40c., prime, 41@43c., strictly prime, 45a46c., and choice, 47a49c. ⅌ gallon.

RICE—In good demand at advanced prices of ⅛c, since last report. Louisiana No. 2 is quoted at 2¾a3c., common, 3½a4c., ordinary, 4¼ to 4½c., fair, 5a5½c., good, 5½a6c.

COFFEE.—The market is strong, the demand is fair for cargoes, and the job trade active. Prime to choice, 24a24½c, good, 23½c, fair, 23c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

PROVISIONS.

PORK—Is dull and quoted at $18 a18 25per bbl for mess with only a job demand. Dealers are jobbing at $18 75 per bbl.

DRY SALT MEAT—Good supply dull and drooping. Dealers are jobbing shoulders at 7a7½c per ℔; clear rib sides are quoted at 9½c, clear sides, 9¾c per ℔.

BACON—There is only a limited job demand at 8c for shoulders, 10½c for clear rib sides, and 11 for clear sides.

LARD—Is dull, only a job trade at 11½a12c in tierce, and 12½a12¾c in half-bbl and keg for packers' and refined

HAMS—Choice sugar-cured are quoted at 12a12½c for uncanvassed, large size, 13½a14½c, small, 15a15½c per ℔

BREAKFAST BACON—Is dull at 12½c per ℔ for canvassed and 10c for uncanvassed Western

PACKERS' HOG PRODUCTS—Pigs' feet are selling at $1 50a1 65 per keg, and $7 50a7 75 per bbl; pig pork, $9 50 per half-bbl; family pork, $16 50a17 per bbl; extra prime pork, $15a15 50; prime pork, $16 50; rump pork, $15 50a16 50 per bbl; pigs tongues 7c apiece; ham sausages, 7½c per ℔, spare ribs, $6a7 50 per bbl as in size and weight

BUTTER—Our market is overstocked with low grades, they are unsaleable Choice grades are scarce and wanted Choice creamery sells at 35c, prime State, 31a33c, medium Goshen, 25a30c, inferior is nominal A receiver is jobbing good Western at 20a26c per ℔, as in size of lots; prime repacked is quoted at 18a20c, low grades, 14a16c per ℔.

CHEESE.—Light supply and good demand. Choice Western factory sells at 15c, New York cream, 16a17c, English dairy, 20c, pineapple, 25a27c per ℔.

SALT.—Stock heavy, demand moderate; no cargo arrivals or sales to report. We quote from warehouse: Coarse 80a87½c per sack delivered, fine $1 05 a$1 15. Turks Island no inquiry, nominally 75a80c per bag of 2 bushels. Table salt in pockets 2a5½c each, as in size.

BREADSTUFFS.

FLOUR.—No demand except in a job way and only 25 bbls. Good Treble Extra sold at $6 50 and Choice Extra at $8 50 ⅌ bbl. Received since yesterday 1,169 bbls. Double extra is quoted at $6½a6¾ Treble Extra $6 75 a $7 00, Good $7½a$7¾, Choice treble extra $7 75a$8 00, Choice family extra, $8 00a $8 50 per bbl. These are wholesale prices; from store 50ca75c higher.

CORN MEAL—Is in fair supply and dull. Selling on arrival a 2 70 per bbl. Dealers are jobbing at $3 ⅌ bbl., from store.

GRITS—Scarce and in demand at $4a4 50 in lots; jobbing at $4 50 25 ⅌ bbl.

Yellow corn wanted for export should be in square Dundee sacks, holding three bushels.

GRAIN AND FEED.

CORN IN SACKS—Good supply and dull. Choice white and yellow sold to-day at 6oc

CORN IN BULK.—The movement has been prevented by the ice blockade in the Western rivers, but buyers are ready to purchase as soon as the delivery can be made. Supplies are offering to arrive at 57c ⅌ bushel.

OATS—Large stocks and offered without sales. St. Louis is quoted at 48c, and Galena at 50c per bushel.

BRAN—Fair supply and dull at 90ca95c per 100 ℔s.

HAY—Fair supply with limited demand, prices will probably rule lower. Prime is quoted at $24 per ton; choice to fancy none in first hands. Wanted, would sell at $26 per ton

COUNTRY PRODUCE.

POULTRY. Western grown chickens sell at $5 00, young do, $3a3 25, ducks, $4a4 50, geese, $6a7, turkies, $13a15 per dozen. Louisiana grown chickens, $3 50, young do, $2, ducks, $3a3 50, geese, $5a6, turkies, $13a14 per dozen.

EGGS. Market [illegible] good Western would command 33a35c. Louisiana, 45c per dozen.

ESCULENTS. The stock on hand is almost exhausted and prices are firm, scarcely any arrivals. Potatoes are selling at $3 75a4 per bbl, onions, $5a6 per bbl, apples, $1 75a2 25, sour kraut, $8 00a$11 00 per bbl, cabbages would command high prices, there is none in market.

LOUISIANA ORANGES. The crop is almost exhausted; the late receipts are considerably damaged by frost. Selling at $4a4 50 per bbl.

PECANS. Good supply. Texas are held at 6a7c per ℔.

PEANUTS.—Plenty and sell slowly. Quoted 3¼a3½c ⅌ ℔.

BEANS AND WESTERN PEAS. In the absence of receipts we note no change, and continue to report a light supply and dull. White Northern beans are quoted at 4¼a4½c, Western beans, 3½a4½c, red kidney, 5¼a5½c, green peas, 2¼ a 3c per ℔.

DRIED FRUITS Continues dull and the stock is more than ample. Prices are nominal. Western apples are held at 6c, Northern, 7c, peaches, 10c per ℔.

HIDES. Stocks at all United States ports are large and the supply in our market has been accumulating for some weeks past, hence prices are unsettled. Country green are quoted at 8c, dry salted, 14c, dry flint, 17c per ℔.

In city, slaughter sales are making as follows: Steer hides, over 85 ℔s, 10c, 70 to 84 ℔s, 10½c, under 70 ℔s, 7c, cow hides, as they run, 7½c, kips, 20 to 24 ℔s, 10½c, kips, 25a30 ℔s, 10c, calf skins, each, 75c, bees wax, prime yellow, 28c per lb; ox horns, each, 8c.

TALLOW. Large stock and dull. Quoted at 8c per lb.

WOOL Is out of season.

MOSS. There is an active demand for good grades; the market is bare of them. Grey is quoted at 2a3c, mixed, 3 black, 3½a4c per lb.

COTTON SEED IN SACKS. Sells at $10a11 per ton.

FEATHERS. Prime live geese sell at 63a65c per lb.

BALING STUFFS AND BAGS,

IRON COTTON TIES. [Patrons of Husbandry, by ordering the Quick and Easy Tie (for many reasons the best made), save 10 per cent if ordered through this agency.] The Arrow Tie is selling at $3 26 per bundle; the Grip Tie 5½c per lb, with the usual discount; the Philip Wire Tie 8c per tie, with a discount on large lots, put up in bundles of 50 ties.

BAGGING. The season is almost ended and prices are unchanged. Domestic jute is quoted at 12c at wholesale and 13½c per yard at retail. India is jobbing at 10c per yard.

BALING TWINE. Is selling at 13½c per lb in round lots and 15c per lb at retail.

GUNNY BAGS.—Scarcely any here, quote at 15c apiece in bales, and 16c re-sewed.

CATTLE, HOGS AND SHEEP.

Good food stock in demand, quick of sale, viz:

Corn-fed beeves, choice, ⅌ ℔ gross	4@	5½
Corn-fed beeves, 2d quality, ⅌ ℔ gross	4@	4½
Texas beeves, choice, ⅌ head	$35@45 00	
Hogs, ⅌ ℔, gross, 1st quality	6 @	6½
Hogs, ⅌ ℔, 2d quality	—@	5½
Texas beeves, 1st quality, ⅌ head	—@35 00	
Texas cattle, 2d quality, ⅌ head	30@35 00	
Texas cattle, 3d quality, ⅌ head	15@[illegible] 00	
Sheep, 1st quality, ⅌ head	5@ 6 00	
Sheep, 2d quality, ⅌ head	3@ 3 50	
Sheep, 3d quality, ⅌ head	2@ 2 50	
Calves, ⅌ head [wanted]	7@10 00	
Yearlings, ⅌ head	10@12 00	

MILCH COWS AND SPRINGERS.—Common to fair, no demand; good to choice, $60@68 and extra, $[illegible]@125.

Good to choice cows are native stock of Western States, 4 to 7 years old, giving 3 to 4 gallons of milk per day. Those classing extra are grade stock, 4 to 7 years old, of fine appearance and giving 4 to 5 gallons of milk per day.

MULES AND HORSES.—The season is at hand when large blocky mules are wanted for drays, cotton and sugar floats. To those of our Western Patrons who have such I advise shipment at once.

The season is now at hand when cotton planters are purchasing mules 14½ to 15½ hands high, will meet ready sale.

PUBLISHER'S ANNOUNCEMENT.

1877.

The last General Conference made the SOUTHWESTERN CHRISTIAN ADVOCATE an official weekly Church paper, and directed that we should publish it. We found it better to leave the paper under the former management during the remainder of 1876. Beginning with January 1, 1877, we assume the entire management of the paper. Subscribers whose subscription have not expired, *and have paid*, will receive the paper to the full amount of their subscription. All other subscriptions are considered out, January 1, 1877. All money due for subscriptions to January 1st should be sent at once to assist the former publishers to meet unpaid bills.

In beginning the publication of the SOUTHWESTERN we ask, and shall expect, the most hearty co-operation of all the ministers within the patronizing territory. Without this co-operation the paper will fail. We propose that in proportion to its size the SOUTHWESTERN shall not be second to any paper in the Church. Our purpose will be to adapt in to the wants of the Methodist Episcopal Church in the South, and we hope that our ministers, not only in the South, but in the whole Church, who feel a special interest in our Southern work, will unite with us in making the paper a success financially.

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Quarterly Meetings.

GALLATIN TENN., DISTRICT.

SECOND ROUND.

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap, April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville; April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th. C. PICKETT, P. E

NAVASOTA, TEXAS DISTRICT

FIRST ROUND.

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April s; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E, D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

MEMPHIS DIST., TENNESSEE CON.

SACOND ROUND.

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 8, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 20; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdase, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

SHREVEPORT, LA., DISTRICT.

FIRST ROUND.

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

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A Very Sick Woman.

While calling at the office of a friend the other day, we were handed a letter from which we read the following: Friend Craddock—My best friend, for thus I must address you, as you have done me more good than any one on earth under God, and I believe I owe my life to you, and thank you from the bottom of my heart for all that you have done. It would take several sheets of paper to enumerate all my sufferings, so will only speak of the most important. For four years I had hemorrhages, beginning in February and lasting until fall; palpitation of the heart, soreness of the breast bone and short ribs, pain in the back and lower part of the abdomen, cold hands and feet even in August, constipation and headache. I had tried doctors, far and near, but all in vain. Some said I had consumption, others liver disease. I quit all doctors and wrote to you for help, and obtained it from your great "East India Hemp." I depend upon you alone for a perfect restoration to health, and feel that I shall not be disappointed. Please send two more bottles, with Pills and Ointment, which I think will do the work. Yours truly,

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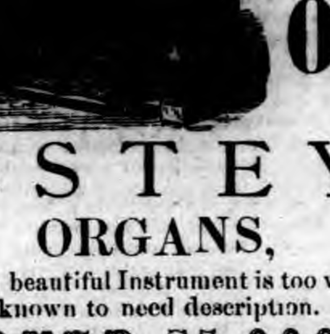
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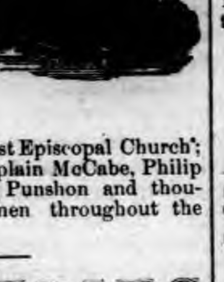

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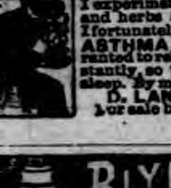
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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 5. NEW ORLEANS, LA., THURSDAY, FEBRUARY 1, 1877. WHOLE NUMBER 335.

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AT THE LAST.

The stream is calmest when it nears the tide
And Sorrow and repentance flit the crowd,
And birds most musical at the close of day,
And saints divinest when they pass away.

Morning is holy, but a holier charm
Lies folded close in Evening's robe of balm,
And weary souls must ever love her best
For morning calls to toil, but night to rest.

She comes from Heaven, and on her wings doth bear
A holy fragrance like the breath of prayer;
Footsteps of angels follow her train,
To shed the starry eyes of day in peace.

All things are hushed before her as she
O'er earth and sky her mantle of repose;
There is a calmer beauty and a power
That morning knows not, in the Evening hour.

Until the morning, we must weep and toil—
Plant the rough furrow, dig the weedy soil—
Tread with our feet our rough and thorny
And bear the heat and burden of the day.

Oh! when our sun is setting may we glide,
Like summer evening down the golden tide;
And leave behind us as we pass away,
Sweet, starry twilight round our sleeping clay.

Ninth Session of the Mississippi Conference.

The ninth session of the Mississippi Conference met at Macon, January 18, 1877. Bishop Wiley presided. After reading scripture lesson and singing, J. W. Dunn led in prayer.

A. C. McDonald was elected Secretary and J. M. Shumpert Assistant. W. W. Hooper and D. Mc. Lachlin were elected Statistical secretaries.

The following committees were appointed:

On Education.—G. Bamey, Jhon J. Shumpert, J. Gaston, G. Brooks, J. N. Tarpley.

Reports, &c.—J. Campbell, N. Cannon, [illegible], H. Heslup, J. B. Smith, R. Roundtree.

Temperance.—H. C. Lewis, B. F. Penny, Isaac J. Shumpert, C. Frierson, J. D. Walden, F. Harris.

Church Extension.—P. Blue, M. Lockman, O. L. Crump, L. Bradford.

Memorials concerning Elders.

Stations.—J. Campbell, J. Gaston, H. Harrison.

Appeals from Presiding Elders, Accounts.—W. Hooper, W. Jones, D. Mc. Lachlin and Dr Rust.

Memorials.—H. R. Revels, L. Bradford, [illegible].

Finance.—J. J. Shumpert, O. Gillespie, [illegible] Walker, J. Gaston, A. Blue.

Audit Accounts.—J. C. [illegible] Shumpert, D. Mc. Lachlin, C. Frierson, G. Brooks, R. Green.

Public Worship.—M. Adams and N. Cannon.

Dr. O. Harrison, pastor of the M. E. Church South, and Corresponding Secretary of the Freedmen's Aid Society represented the work among the freedmen.

[illegible] were collected.

[illegible] were directed to pay [illegible] ted to Elders orders. C. P. Head was continued a deacon of the second class. Albert Austin was located till his difficulties were settled.

Adjourned. Benediction by Dr. Harrison.

SECOND DAY.
Friday, Jan. 19th 1877.

J. D. Walden made the opening prayer.

A draft of $30 was ordered on the chartered fund.

P. B. Bardwell was continued a deacon of the second class. J. N. Thomas was elected an Elder. D. White and H. Westbrook had withdrawn under charges. C. L. Crump, M. Lockman, H. Wyatt, A. Gladney, H. Henderson, O. Gillespie and A. J. Thompson, were advanced. R. Roundtree and R. Walker were continued in first class of deacons. L. Bradford was advanced and elected to Elders orders. W. W. Hooper continued deacon of second class. Isham Burrel was reported under charges and his case was referred to a committee of nine.

The following were continued on trial: B. F. Penny, W. McDonald, H. Creigton, I. B. Griffin, A. Lemmon, J. W. Parker, D. A. Williams, B. L. Crump, Frank Golden, H. L. Kennedy, W. N. G. Lipscomb, H. May, H. Westbrook, P. Harris and M. Thompson. James Draden was discontinued. Thomas Miller had died. R. Anderson was located.

Rev. J. C. Hartzell, B. D. Editor of Southwestern Christian Advocate, New Orleans, and Dr. Rust of Cincinnati, and Dr. Revels addressed the Conference upon the importance of circulating church literature. Resolutions thanking the speakers for their addresses were passed.

Committee on Education reported setting forth the importance of supporting the Shaw University. The administration of President Hooper was endorsed and a proposition was submitted that the Conference should raise $5,000 toward completing the new building. Dr. Rust had pledged that the Freedmen's Aid Society would contribute as much to the same purpose as the Conference would raise. President Hooper made an able address.

Mrs. Dr. Rust was asked by resolution to address the Conference on Sunday night.

Adjourned. Benediction by H. R. Revels.

THIRD DAY.
Saturday, Jan. 20, 1877.

N. Cannon made the opening prayer.

J. A. Moore was referred to his Presiding Elder for trial.

The following were admitted into full connection: Jas. J. Shumpert, L. L. Shumpert, J. W. Walker, E. Collins, A. Peebles, O. H. Murphy, H. C. Lewis, J. L. Harrison, J. M. Nevils. M. Robinson, P. Banks were discontinued. E. James, John Foster, were continued in second year on trial. Wm. Gatewood's case was referred to a committee. Willis Tunstall, was elected to deacons orders.

The Bishop laid before the Conference the proposition from the General Conference to change the ratio of representation to the General Conference from one in 15 to 45, to one in 15 to 20; the change to be made by the General Conference as in its judgement it may deem best. The Conference refused to concur. None for and 50 against.

The Bishop also laid before the Conference the proposition from the General Conference to so far change the restrictive rule as to allow the annual Conferences to fix the number and size of the Districts. The Conference refused to concur: none voting for and fifty against.

The following were recognized as local Elders: D. W. Maddox, L. R. Brown, A. R. Sanders, O. Hoskins.

Adjourned.

FOURTH DAY.
Monday, Jan. 22, 1877.

Opening prayer made by D. McLachlin.

The committee on case of Isham Burrell reported and recommended that he be acquitted. Adopted.

D. S. Green was located as being unacceptable.

The relations of J. W. Deshazo, H. M. Church and J. D. Walden were changed from effective to supernumerary.

Oxford was fixed upon as the next place of holding the Conference.

The committee on case of of Wm. Gatewood recommended that his character pass and that he be admitted into the Conference. Adopted.

The character of A. Cook was passed, subject to an investigation by his Presiding Elder.

James Draden was continued on trial in last year.

The following were admitted on trial: [illegible] Tarpley, P. B. Miller, [illegible] A. W. Hooper, John [illegible] James Sanders, [illegible] Stewart, [illegible] each $15, the same to be collected from the respective districts.

The Committee on Periodicals reported, setting forth the importance of the Southwestern Christian Advocate, and pledging a hearty support by all the preachers. The following resolution with the report was adopted:

Resolved. That the agents be requested to send the Southwestern to all the ministers of the Conference holding an appointment, and the Presiding Elders are hereby instructed to collect the dollar from all who have not already paid and forward the same at once.

H. R. Revels offered the following which was adopted by a unanimous rising vote:

Whereas, Rev. J. C. Hartzell has, by rare efforts and sacrifices, published the Southwestern Christian Advocate, and ably and successfully edited it for four years, making it a great blessing to our preachers and people, especially in the Southwest.

Therefore Resolved. That we do hereby respectfully ask the Book Committee to appoint Dr. Hartzell, editor of the above paper.

The following was offered on the subject of fraternity, signed by H. R. Revels, S. G. Johnson and J. Campbell:

Resolved. 1. That as a Conference we approve the action of the Cape May Commission, by which formal fraternity has been established between the Methodist Episcopal Church and the Methodist Episcopal Church South, and that we will everywhere seek to carry out the spirit of true fraternity in the prosecution of our work.

Resolved. 2. That we rejoice in the true meaning of that action, which as we understand it is, that each of the above Churches has the legal, moral and religious right everywhere to preach the Gospel, establish churches and prosecute their various denominational enterprises for the promotion of the Redeemer's kingdom, in Christian harmony and fraternity with each other.

Bishop Wiley commended the resolutions, and stated that already much good had resulted from the establishment of fraternity. He spoke of the kindness he had received in the city. Each church is now to prosecute its work in its own way in all parts of the country—South as well as North

Rev. W. S. Harrison, of M. E. Church South, being present addressed the Conference concurring the sentiments of the Bishop. He read with great pleasure the Cape May report when published. He had felt that there had been too much of a tendency among newspapers in both churches to publish the bad instead of the good things said and done on both sides.

Rev. Dr. Rust made a most happy address, stating his experience while visting the Georgia Conferences where a most fraternal spirit prevailed. He had told the Georgia friends that he was anxious for fraternity, but it must not be at the expense of the black man. He was glad to know that the good men of the South were ready to unite with us in our work and among our colored people. He rejoiced in the growing spirit of fraternity and should labor and pray for the time when unity and peace should prevail among all christians, and when common cause should be made against sin in every form.

The resolutions were adopted by a unanimous rising vote.

The Committee on Freedmens' Aid Society reported giving a summary of the great work done by that Society in establishing and supporting schools in the South. The Corresponding Secretary was highly commended for his devotion to the great work. Adopted.

Committee on Sunday Schools made an able report. The Sunday School Union under the leadership of Dr. J. H. Vincent is doing a work the importance of which cannot be estimated. The holding of Sunday School Institutes was recommended—and all the ministers now pledged to take the Sunday School Union collection. Adopted

Adjourned to meet at 2 p. m. Benediction by Rev. W. S. Harrison.

AFTERNOON SESSION.

Conference met at 2 p. m. C. L. Crump made opening prayer.

Committee on Church Extension reported that the work of the Society had been of incalcuable worth to our Southern work. Our people in many places where now we have beautiful chapels would have been without churches had it not been for the aid of the Board of Church Extension. Every minister should not fail to take the annual collection for the Board of Church Extension. Adopted.

The Conference Board of Church Extension was elected as follows: W. W. Hooper, President; J. G. Johnson, Vice President; J. M. Shumport, Recording Secretary; C. A. Weaver, Correrponding Secretary; A. C. McDonald, Treasurer. Managers: M. Adams, G. Wiley Wells, Willis Tunstall, James Wells.

The Committee on Missions reported the distribution of $6,500 to help support the ministers throughout the State for 1877. This money is appropriated by the General Missionary Committee of the Church.

The Statistical Secretary reported as follows:

Membership.

Probationers	3,314
Full members	21,775
Local Preachers	352
Total	25,441
Deaths	363
Baptisms.	
Children	1,764
Adults	2,436
Total	4,200
Church Property.	
Churches	246
Probable value	$153,430
Parsonages	18
Probable value	$10,700
Total buildings	264
Total value	$164,130
Sunday Schools.	
Number of schools	234
Officers and teachers	873
Scholars of all ages	12,447
Collections.	
Episcopal Fund	$ 55 00
Missions	232 65
W. F. M. Society	6 10
Church Extension	67 00
Tract Society	5 25
Sunday-school Union	22 00
Freedmens' Aid	219 55
Education	6 70
Total collections	$614 30

Bishop Wiley requested Dr. Rust to occupy the Chair, and, upon motion, Mrs. Rust was requested to address the Conference. She took her stand in the altar, and gave an interesting and instructive address on the work and mission of woman. The civilization of any people may be judged by its homes. Women make home what it is, and hence, in all ages a people's advancement is gauged by the elevation of its women. Among savages women do the drudgery. As a people rises in the scale of intelligence woman rises until among the most civilized nations she takes her place side by side with man, as his equal. Mrs. Rust dwelt upon the sacredness of the marriage vow as laid down by God in his law. She drew a picture of what a home ought to be, and exhorted the women before her to seek to make their homes worthy of God's people. Mrs. Rust spoke of the movement among Christian ladies of the North to help the Freedmen, and predicted that soon a large number of Christian ladies would be sent down to labor among them.

After sundry reports and an eloquent and instructive address by Bishop Wiley to the Conference, the following appointments were announced and the Conference adjourned.

The following are the appointments of the Mississippi Conference for 1877:

HOLLY SPRINGS DISTRICT.

J. G. Johnson, Presiding Elder, Holly Springs P. O.
Holly Springs, J. M. Shumpert.
Holly Springs Circuit, Lawyer J. Terrell.
Byhalia, Supplied by J. A. York.
Chulahoma, Marcus Nevils.
Hickory Flat, Supplied by M. H. Foster.
Abbeville, H. C. Lewis.
Lafayette Springs, Supplied by M. Pope.
Elijah, Isa B. Griffin.
Oxford, Peter Blue.
Grenada, D. A. Williams.
" Circuit, Thomas Miller.
Duck Hill, Supplied by R. Brown.
Winona and Vaiden, L. L. Shumpert.
French Camp, Supplied by Oscar Hoskins.
Kosciusko, Supplied by L. R. Brown.
Mount Pleasant, Supplied by S. Stewart.
Ripley, J. P. Lewis.
New Albany, To be supplied.
Greensborough, James Dawden.
Wesley W. Hooper, President of Shaw University and member of Holly Springs Quarterly Conference.

MERIDIAN DISTRICT.

M. Adams, Presiding Elder, Meridian P. O.
Meridian, N. Cannon.
" Circuit, Supplied by W. D. Simmons.
Lauderdale, O. Gillespie.
Shuqualak, W. W. Maddox.
DeKalb, Levi Boone.
Carthage, J. Cannon.
Louisville, John Eanes.
Rome, D. D. Goodwin.
Whitefield, Supplied by D. Moore.
Macon, G. W. Barney.
Brooksville, H. Cawthorn.
Mishularville, Supplied by S. Williams.
Crawford, Isaac Mosley.
Ex-Prairie, Supplied by J. W. Johnson.
Enterprise, A. Peebles.
" Circuit, H. Wyatt.
Quitman and DeSoto, S. Dobey.
Shubuta, P. Jemison.
" Circuit, D. James.
Waynesborough, H. Davenport.
Paulding, H. L. Kennedy.
Garlandville, Supplied by Mason Brown.
State Line, Warren McDonald.
Daleville, Amos Sanders.
Treaton, Supplied by B. McAlpin.
Newton, W. Foulke.
Starkville, M. Lockman.
Webster, L. Clayton.

OKOLONA DISTRICT.

A. C. McDonald, Presiding Elder, Union City P. O.
Okolona, Miles Procter.
Buena Vista, To be supplied.
Tupelo, Devinny Calvert.
Corinth, James J. Shumpert.
" Circuit, Supplied by C. Brumlee.
Pontotoc, A. W. Wright.
Houston, W. Gatewood.
Union Grove, A. Gladney.
Aberdeen, John J. Shumpert.
Prairie Circuit, To be supplied.
Athens, John H. Cook.
West Point, John Walker.
Columbus, W. Jones.
" Circuit, H. Hardy.
Tibbee, Thomas Brown.
Tampico, Gilford Carr.
Spring Valley and Shady Grove, To be supplied.
Bellefontaine and Pittsburg, Supplied by John Everett.
Big Black, Nelson Yates.
Union City, To be supplied.
Calhoun, Supplied by L. Deshazo.
Hogan's Chapel, To be supplied.

GREENWOOD DISTRICT.

J. W. Dunn, Presiding Elder, Greenwood P. O.
Greenwood, C. Frierson.
Roebuck, To be supplied.
Shiloh, Supplied by M. Payne.
Holly Grove and Wesley Chapel, Frank Golden.
Yazoo City, G Brooks.
" Circuit, Supplied.
Silver Creek, Supplied by C Vaughn.
Pickens and Copaul City, Supplied by J H Parker.
Durant and Lexington, H Huslip.
Goodman, Supplied.
Benton and Piney Grove, Andrew Lemons.
Deasonville, Supplied by James Holmes.
Walnut Ridge, Samuel Harris.
Caney Creek and Spring Hill, H Bailey.
Panola, C L Crump.
New Midway and Good Hope, Jos. Clemens.
Cold Water, Supplied by Samuel Justice.
Hernando and Love, B L Crump.
Austin, Supplied.
Bolivar Court House, Supplied.

JACKSON DISTRICT.

H R Revels, Presiding Elder, Rodney, P. O.
Jackson, S Campbell.
" Circuit, H Henderson.
Coopers Well Ct., H. Woodcock.
Canton, A. Handy.
Madison, O. N. Murphy.
Brandon & Morton, Riley Walker.
Evergreen, Supplied by T. Anderson.
Forrest, Jas. Parks.
Lawrence & Lake, Supplied.
St. Paul's Ct. "
Edwards, J. B. Smith.
Vicksburgh, John Gaston
Warren, C. P. Head.
Mayersville, Casimer Stewart.

GULF DISTRICT.

Lewis Bradford, Presiding Elder.
Summit and Magnolia, E. Graves.
Meadville, H. May.
Brookhaven and Monticello, E. Collins.
Liberty, W. N. Lipscomb.
Hamburgh, E. James.
China Grove, supplied by E. N. M'Nair.
Augusta, Supplied.
Bay St. Louis, B. F. Penny.
" " Mission supplied.
Pascagoula, J. N. Thomas.
Ocean Springs and Biloxi, M. Thompson.
Hansborough, S. A. Hart.
Columbia, Supplied.
Natchez and Fayette, P. E. Bardwell.
Union Church, A. J. Thompson.
New Hope, R. Roundtree.
Hazlehurst, James Ellis.
Crystal Springs, Supplied.
Simpson, Isham Burrell
Pass Christian. P Harris.

A Thrilling Scene.

"Not far from 30,000 cavalry were in line. A little child—a girl—of not more than four years, standing in the front row of spectators, either from fright or some other cause, rushed out into the open field just as a squadron of hussars came sweeping around from the main body. They had made the detour for the purpose of saluting the empress, whose carriage was drawn up in that part of the parade-ground, Down came the flying squadron, charging at a mad gallop—down directly upon the child. The mother was paralyzed, as were others, for there could be no rescue from the line of spectators. The Empress uttered a cry of horror, for the child's destruction seemed inevitable—and such terrible destruction—the trampling to death by a thousand iron hoofs. Directly under the feet of the horses was the little one—another instant must seal its doom—when a stalwart hussar, who was in the front line, without slackening his speed, threw himself over by the side of his horse's neck, seized and lifted the child, and placed it in safety upon his saddle-bow; and this he did without changing his pace or breaking the corrrct alignment of the squadron. Ten thousand voices hailed with rapturous applause the gallant deed, and other thousands applauded when they knew. Two women there were who could only sob forth their gratitude in broken accents—the mother and the Empress. And a proud and happy moment must it have been for the hussar when his Emperor, taking from his own breast the richly-enameled cross of the order of Maria Theresa, hung it upon the breast of his brave and gallant trooper."

Anecdote of Astor.

"Do you ever trust, Mr. Astor?" inquired Mr. K.

"I do not trust strangers, sir," was the reply, "unless they furnish me with satisfactory city reference."

"Then," said Mr. K, "the skins I have selected must suffice this time," and paying for the same he departed.

In the afternoon of the same day, just before the sailing of the New Bedford packet, the young trader returned for his lots of furs. Throwing the whole pack on his back he left the store, but he had not proceeded a dozen yards when Mr. A., called his name, bidding him come back.

"Sir," said Mr. A., "you can have credit for any amount of goods you require, provided they are to be found in my store."

"But," stammered Mr. K., "but, my dear sir, I can give you no city references—I am a stranger here."

"I ask no recommendation," responded the rich merchant, "than that already furnished by yourself. The man who is not *above his business* need never hesitate to apply to John Jacob Astor for credit."

Thus commenced a trade between two merchants which was continued to the mutual satisfaction and advantage of both for a long term of years. Mr. K. is now one of the most eminent capitalists in New Bedford.

To Young Men.

Let the business of every one alone and attend to your own. Don't buy what you don't want. Use every hour to advantage, and study to make a leisure hour useful. Look over your books regularly. If a stroke of misfortune comes over your business, retrench, work harder but never fly the track. Confront difficulties with unflinching perseverance and you will be honored, but shrink and you will be despised. Seek to acquire the power of continuous application, without which you can not expect success. If you do this, you will be able to perceive the difference which it creates between you and those who have not such habits. You will not count yourself, nor will they count you as one of them. Thus you will find yourself emerging into the higher regions of intellectual and earnest men—men who are capable of making a place for themselves, instead of standing idly gaping, desiring a place.—*Co-operative Journal.*

Preaching at Ninety-two!

A correspondent of the St. Louis *Christian Advocate*, in a letter describing the recent session of South Georgia Conference, says:

The venerable Dr. Lovick Pierce was present, and when his name was called for the seventy-second time, he arose and gave us one of those fatherly talks for which he is famous—full of wisdom and sound advice, tender and loving. The Bishop (Dr. George F. Pierce) being unable to preach, selected his father to fill his place Sunday morning. It was a beautiful sight to witness the affectionate admiration of the son, himself sixty-five years old, as he listened to the sage counsel of the father, bending under the pressure of the cares of ninety-two years. We will never behold the scene again.

A Foot Lamp.

One of the most interesting things in the Holy Land is the fact that one melts everywhere, in daily life, things that illustrate the Word of the Lord. The streets of Jerusalem are very narrow, and no one is allowed to go out at night without a light. Throw open your lattice in the evening and look out: you will see what seem to be little stars twinkling on the pavement. You will hear the clatter of sandals, as the late traveler rattles along. As the party approaches, you will see that he has a little lamp fastened to his foot, to make his step a safe one. In an instant the verse comes to your memory, written in that city three thousand years ago—"Thy Word is a lamp to my feet and a light to my path."—Ex.

A Christian work of art of the fourth century has recently been added to the museum of the Vatican Library. It is a portion of a glass tazza, decorated with painted figures representing the baptism of a child, who is placed under a vessel, from which streams of water issue. The mystic dove, with outspread wings and olive-branch in its beak, descends upon the head of the child. A figure on the right of the child, dressed in tunic, pallum, and girdle, acts as the officiating priest, his name, "Mirax," being placed upon his neck. Near the child's head also is the word "Alba," probably indicating the name. This tazza was probably an offering from relations or friends on the occasion of the baptism of a child in early Christian times.

NEWS ITEMS.

Indiana Asbury University will graduate a class of fifty next Summer.

President Grant has invited the Grand Duke Alexis to a dinner at the White House.

Houston, Texas, had received up to the 20th inst., 811,670 bales of cotton.

The Jubilee Singers, who are now in England have earned $40,000 on their present trip.

The funeral of the unrecognized bodies of the victims of the Ashtabula disaster, took place Jan. 19th, at the M. E. Church.

President Grant has ordered the commanders of troops in the South to assist in the suppression of illicit distilleries in this section.

A full cargo of cotton is now being shipped for the first time from Pensacola, Fla. It came from the interior of Alabama by rail.

A decision has been made in a Philadelphia court against the claim of the United States to any part of the proceeds of the Centennial Exposition.

It is estimated that from twenty to twenty-five thousand have signed the pledge at Pittsburg, Pa., and every meeting adds to the number.

Ex-Gov. H. Garland has been elected U. S. Senator from Arkansas. Senator Windom, of Minnesota, and Senator Ferry, of Michigan, have been re-elected.

The will of the late P. P. Bliss, who perished in the Ashtabula disaster, was admitted to probate in Chicago last week. The estate is valued at fifteen thousand dollars.

The German Orphan Asylum at St. Louis, was burned on the night of the 18th. Loss, $50,000. Several children are missing. It is feared that some were burned to death.

U. S. District-Attorney Bliss has commenced suit on capias in the U. S. District Court against Hon. Samuel J. Tilden to recover $150,000, alleged balance due of income tax. The capias is returnable on the 6th of February.

A vein of excellent coal was discovered in Atoscosa county, Texas, by a gentleman named Richard Hilburn while digging a well. It was forty feet below the surface.

The silver disbursements at Washington since April 18, 1876, for fractional currency redeemed, amount to $16,008,812; on currency, checks, and obligations, $10,680,369; total, $26,689,181.

Charles Collins, chief engineer of the Lake Shore Railway, committed suicide at Cleveland, Ohio, last week, and had been dead thirty-six hours when found. The Ashtabula disaster is supposed to have been the cause.

A smoked ham weighing 112 pounds was exhibited in a store at Memphis, Tenn., a few days ago. The pig from which it had been cut weighed 1,110 pounds, and had been raised by a planter in Mississippi.

The American ship Queenstown, recently sailed from Charleston for Liverpool with 5,000 bales of compressed upland cotton. It is said to be the largest single export of cotton ever made from that city.

A San Diego dispatch reports a heavy earthquake, forty-five miles southeast of San Francisco, about noon on the 13th. The vibrations were from east to west, extending throughout the mountains to the borders of the Cujon Valley.

Nevada the silver State, is pouring out daily $125,000 in silver, $75,000 in gold, $8,000 in lead, and $2,000 in other metals, making a yield of $210,000 daily, or $53,000,000 per annum. California, Colorado and Utah are mining daily about $122,000 worth of metals, or $37,400,000 nually.

The Postal Union, begun two years ago, promises soon to embrace the civilized world, since Brazil has just entered the beneficient league. Those who labor for uniformity in coins, weights, and measures may derive encouragement from the success which has been attained in equalizing postal rates in Europe and America.

The Cuba sugar crop is short this year, and there is a deficiency in the European beet root yield of some 300,000 tons. Sugar will probably be higher during the year. The world's consumption of sugar, beet root and cane, in 1875, amounted to over 3,450,000 tons, but the crop for 1876 will fall far below that aggregate. The sugar crop in many parts of Louisiana was excellent.

One day recently a count of the vessels in Charleston harbor showed eighty-five, of which three were steamships, eight ships and the remainder smaller craft. Thirty-nine of them were loading for European ports, twenty-two were under the flag of the United States, thirty-one of Great Britain, fifteen Norway, eight of Spain, five of Germany, two of Russia and one of Sweden.

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☞ Single copies of the SOUTHWESTERN can be had at Gresham's, 118 Canal street, and at all principal news stands in the city.

☞ [illegible] do all kinds of JOB WORK neatly and promptly. We solicit work especially of our friends in the city.

THURSDAY, February 1, 1877.

Don't Let Your Name be Stricken Off.

We are cutting off the names of all who have not renewed for 1877. We dislike to lose one subscriber. Speak to your pastor at once, and don't let *your* name be stricken off.

A Mistake.

Rev. J. W. Dunn, Presiding Elder of Greenwood District, Mississippi, by mistake gave some one of the preachers of the Mississippi Conference, a $50 bill instead of a $5 bill. The mistake occurred at Macon during the closing work of the Conference, on Monday. Bro. Dunn would be under lasting obligations to any one who could help him to secure the lost money. His address is Greenwood, Miss.

Rev. Dr. McCarthy Pastor of Ames Church, New Orleans, delivered an eloquent and instructive lecture in his church to a large audience last Sunday night on, "The future of our country." We hope to give our readers portions of the lecture. Dr. McCarthy has already made a very favorable impression in this city, and many things indicate that the important church of which he is pastor, will rapidly increase in numbers and strength under his care.

Last Sabbath morning we attended divine services at the Carondelet street, M. E. Church South in this city. The Pastor Rev. Dr. Mathews cordially welcomed us to his pulpit and we participated in the service.

The Pastor's sermon was drawn from incidents connected with the transfiguration of Christ, and very strongly it was proven and urged, that transfiguration states in the Christian life were exceptional, and that the great Christian life in this world was in the valley; where [illegible] the poor, the halt, the blind [illegible]. Jesus went down [illegible] to meet and [illegible] possessed of the devil; so Christians are to rather seek to help needy humanity, then to stay on [illegible] of transfiguration.

Dr. Mathews is the most successful Southern Methodist pastor in this city. After every sermon he opens the doors of the church, and nearly every Sabbath some unite by letter or by profession. One thing [illegible] especially [illegible] the congregational singing. The organ gave the tune, a [illegible] voice led, and the whole congregation joined.

SOUTHWESTERN
Christian Advocate,
New Orleans, La.
ANNOUNCEMENT.
1877.
[illegible]

Mississippi Conference.

The ninth session of the Mississippi Conference met in Macon Jan. 18, 1877.

Macon is an enterprising railroad town of twenty-five hundred inhabitants. We arrived there Friday morning, the 19th, after a three hundred miles ride by rail via Mobile. The depot is a mile away from the center of the town, and our church is nearly as far from the center in the opposite direction. The rain had been falling for several days, and as a result the mud was—to use the expression of a Maconite, who seemed more anxious to use a big word than to study its meaning—"mighty numerous." Four horses gave propelling power enough to drag the omnibus to the hotel. We were the only passenger in the vehicle. The "conductor" had with him two "friends." So it took an omnibus, four horses, one conductor, and two friends who paid nothing, to get one lone Methodist preacher to the hotel; for all of which we were asked to pay twenty-five cents. Cheap enough. After breakfast another ride brought us to the Church.

Our people have a good Church building, large and well furnished—a credit both to them and Macon. The house was full, nearly a hundred preachers occupying the front part of the Church. Business was well under way. Bishop Wiley has an excellent faculty of pushing Conference work without seeming to hurry things at all. Dr. McDonald was at the Secretary's table where he has presided for eight successive Conferences. Dr. Revels, Revs. J. G. Johnson, J. W. Dunn, M. Adams, L. Bradford, were all on hand, looking well after the work of their respective Districts. The Conference has a large number of rising young men, a good proportion of whom, have spent more or less time in Shaw University.

The SOUTHWESTERN received a hearty endorsement, and its representative a cordial reception. The report elsewhere speaks, we are certain, the sentiments of the Conference. We shall expect at least a thousand subscribers from Mississippi during 1877.

Shaw University rightfully occupies much of the thought and time of each session of the Mississippi Conference. President Hooper is enthusiastic in his work, and a good report comes from all concerning the work done in teaching the past year. A new building is being erected. As usual in our educational work in the South, the Freedmens' Aid Society through Dr. Rust comes to the rescue. The building committee were embarassed and Dr. Rust gave his check for $1900, and in addition proposes to give a dollar for every one raised by the Conference toward carrying the work on. To this the Conference responded by resolving to raise $5000 the coming year. The amount was apportioned to the several districts.

The night services during the session were of great interest. In spite of the mud and rain the house was always crowded. On Friday night occured the anniversary of the Missionary Society. The addresses of Drs. Rust and McDonald were capital; full of inspiration and instruction.

On Sabbath morning Bishop Wiley preached to a large audience in the Court House. Among the auditors was Judge Ames, a brother of Bishop Ames, whose wife is a sister of Gen. Longstreet. They tell some queer stories of how the Judge loves money and plans to save it. All unite in saying that he is one of the wealthiest and most strictly just and intelligent citizens of Macon. His wife is a devout member of the Southern Methodist Church. He was formerly, but is not now a member of any church. At the same hour Bishop Wiley preached in the Court House, Dr. Rust preached in the Southern Methodist Church. Both efforts were highly commended. At three P. M. we preached in our Church, and after the sermon occured the ordination services. At night Dr. and Mrs. Rust were to have spoken, but so terrific was the rain and storm that they did not attend. A good audience was however, present, and the [illegible] were profitable. We were to have preached in the Southern [illegible] but the storm prevented people from attending. [illegible] of Macon, led by [illegible] of kindness extended [illegible] hospitality to the Conference [illegible]. Presiding [illegible] and Pastor [illegible] after the [illegible] of Confer[illegible] Rev. W. E. [illegible], pastor

of the M. E. Church South, took a prominent part in providing entertainment for Bishop Wiley and visiting friends. The Bishop was to have been his guest but the illness of his wife prevented. The Cabinet sessions were held in his church. T. J. Pattey, Esq., a prominent merchant of the place and a member of the Southern Church entertained Bishop Wiley. Dr. H. A. Minor gave Dr. Rust and his wife an excellent home, and with Dr. McDonald we were generously entertained by Dr. S. V. D. Hill. These courtesies from our Southern friends indicate that the era of good feeling toward the Methodist Episcopal Church and her work in the South is rapidly hastening. We have every reason to believe that this Conference in Macon will result in lasting good both to the people of that city and our Church in their midst.

Dr. Harrison attended the sessions frequently, assisted in the ordination services Sunday afternoon and in every way exhibited a truly fraternal spirit toward our preachers and people. His remarks on fraternity to the Conference, reported elsewhere, give the key to his line of action. We are very sure that if men of his type ruled in the chief councils of the Southern Church, all anti-fraternal sentiment in that communion toward the Methodist Episcopal Church in the South would soon die out.

Eaton Logwood and Primus Johnson.

On the tenth day of October 1876, shortly before the late Presidential election, several masked men rode up to the gate in front of the residence of Eaton Logwood, in Ouchita parish, Louisiana. They were armed with shot guns. Mr. Logwood was sitting with his back to the gate fixing his wagon, and his little child standing on the door-steps cried out; "Papa those men are coming again!" He turned and saw pointed at him a double-barrelled shot gun. He sprang hoping to get round the corner out of range of the deadly weapon, but he failed and six buckshot entered his body. His brother-in-law, Primus Johnson was sitting a short distance from him on a pile of boards with his back to the gate when the men rode up. He was holding his child in his arms playing with it. Before he was aware of danger some one from the masked party shot him. He sprang and ran round the house, living only long enough to hand his child to his sister Mrs. Logwood, and then dropped dead at her feet. Eaton Logwood too ran around his house and staggering, fell. He was brought to this city, and after weeks of suffering died a few days since.

Eaton Logwood and Primus Johnson were colored men, and Republicans. In all other respects they were respected. Johnston had been a Methodist local preacher for twenty years. Logwood owned his own plantation, made forty or fifty bales of cotton a year, was a man of thrift, was a Steward in the Methodist Episcopal Church. He had mostly with his own hands and means, built a church on his place where a membership of fifty Methodists had been gathered. He had been active in building a school-house on his place. He was one of a few colored men who went out into that neighborhood to settle and get homes and build up an intelligent respectable community of colored people. He was less than thirty, with a good manly face. His wife is an intelligent woman, who has night and day cared for her dying husband, and is now on her way home to bury his body on their own plantation.

On Logwood's arrival in the city a friend asked us to go and see him. We sat by his bedside and heard his story. No man could listen to him and not be convinced that his words were true. His life had been threatened, and only a few days before he had gone to Monroe and reported his fears, but a friend had told him that surely if he would go home and quietly attend to his business he would be safe. He gave the whole account, and his reasons for believing that because he was a Republican, he was shot by members of the "Democratic rifle clubs," in a manner that left no doubt in our mind that he told the truth. We inquired of his Presiding Elder and Pastor, and from prominent white men of both parties now in this city, and against him or Johnson no words of criticism have we heard. These men were shot because they were leaders among the colored people because they were Republicans.

The night before Logwood died he sent for us, and we went and prayed with him. His mind was perfectly clear, and his faith in Jesus complete. He said he was prepared to die. He had hoped to live and spoke of the church, the school and his home, but if God willed it he was ready to go. We asked: "Eaton, do you bear any malice in your heart against your murderers?" He answered. "No, if they were here today and I could do them a favor I would do it."

Eaton Logwood and Primus Johnson died martyrs to their conviction, as truly as did Cranmer and Latimer, and their triumphs, by faith in Christ, over death and their murderers was as great.

Bishop Wiley.

Bishop Wiley for the first time has presided at the Louisiana and Mississippi Conferences, and we record with pleasure the very general satisfaction with his administration, and high esteem with which his counsels were received. Bishop Wiley is a quiet undemonstrative man, who listens to advice from all sides, and then in a manner equally quiet, but with a firmness that is unmistakably decided. As a preacher he captivated our people. His eloquence is not impassioned. He makes no attempt at oratorical effect; but he is nevertheless eloquent, and his sermons make a profound impression, instructing and inspiring all who hear them.

We only regret that he could not have remained longer in our city. He preached but to one of our congregations, besides not being able to accept an invitation to preach for our Southern brethren. It seems to us wrong that this great city could not have the presence of one of our Bishops at least two or three weeks once a year.

During one evening of the Bishop's stay, Hon. E. Heath and lady threw open the spacious parlors of their residence and invited their friends to spend the evening with Bishop Wiley. A large and excellent company gathered, and the evening passed delightfully.

Counting the Electoral Vote.

The bill referred to last week, by which a Committee of fifteen was to be created to which was to be referred all cases where two sets of certificates for election came from the same State, has become a law, and the President has sent to Congress a message explaining his reasons for signing the bill.

It is a dangerous precedent for Congress to assume the power to refer the settlement of the electoral vote of a State to any other power than is given by the Constitution. But in the present emergency, when neither Presidential candidate could claim an unquestioned title to his election, some unusual method must be applied. Between possible, if not probable, war and a bad precedent, the nation will choose the latter always. Especially is this wise when the remedy applies only to this one case, and the possible contingencies of the future can be provided for by legislation before another election.

Two vital points are now settled. First, all danger of a war has passed, and our serious Presidential difficulty is to be settled peacefully. Second, whoever is made President will be accepted by all the people.

Let all the people thank God. The second centennial year begins auspiciously.

The bill provides that on the first Thursday in February, 1877, both houses of Congress shall assemble in the hall of Representatives, the President of the Senate presiding. That two tellers shall be previously appointed from the members of each house. That the presiding officer shall open all envelopes purporting to contain the certificates of the several electoral votes and shall hand these certificates and lists of votes to the tellers who shall then count the votes and report the result to the presiding officer, and he shall thereupon announce the state of the vote and names of the persons elected. In case of but one set of votes from a State, objections to the certificates shall be called for, which objections must be made in writing, and signed by at least one Senator and one Representative. All such objections shall be considered and voted upon in each house separately, and the vote of no such State shall be thrown out, except by the concurence of both houses.

In case of more than one set of votes from any State, objections to counting either set shall be made in writing, signed by at least one Senator and one Representative. Such objections shall thereupon be submitted to a commission of fifteen persons, who shall be chosen as follows: On the Tuesday preceding the first Thursday in February, each house shall select five of its members, and on the same day the Associate Justices of the Supreme Court of the United States now assigned to the first third, eighth and ninth curcuits (two Democrats and two Republicans) shall select, in some manner, another Associate Justice. These fifteen members shall constitute said commission, and its president shall be the Justice having been longest commissioned. The decision of a majority of this commission upon contesting votes shall be submitted to the joint houses. This decision shall be final unless objections be made in writing, signed by at least five Senators and five Representatives. Such objections shall be voted upon by the houses seperately and only their concurrence shall overrule the decision of the commission.

PRESIDENT'S MESSAGE.

To the Senate of the United States:

I follow the example heretofore occasionally presented of communicating, in this mode, my approval of the act to provide for and regulate the counting of votes for President and Vice President and the decision of questions arising thereon, for the term commencing March 4, A. D., 1877, because of my appreciation of the imminent peril to the institutions of the country, from which in my judgment, the acts affords a wise and constitutional means of escape.

For the first time in the history of our country, under the Constitution as it is now, dispute exists with regard to the result of the election of the Chief Magistrate of the nation. It is understood that upon the disposition of the disputes touching the electoral votes cast at the late election by one or more of the States, depends the question whether one or the other of the candidates for the Presidency is the lawful Chief Magistrate. The importance of having clearly ascertained by a procedure, regulated by law, which of the two citizens have been selected, and of having the right to this high office recognized and cheerfully agreed in by all the people of the Republic, cannot be overestimated, and leads me to express to Congress and to the nation my great satisfaction at the adoption of a measure that affords an orderly means of decision of a gravely exciting question. While the history of our country, in its earlier periods, shows that the President of the Senate has counted the votes and declared their standing, our whole history shows that in no instance of doubt—of dispute—has he exercised the power of deciding, and that the two houses of Congress have disposed of all such doubts and disputes, although in no instance, hitherto, have they been such that their decision could essentially have affected the result. For the first time, then, the government of the United States is now brought to meet the question, as one vital to the result, and this under conditions not the best calculated to produce an agreement or to induce a calm feeling in the several branches of the Government, or among the people of the country. In a case where, as now, the result is involved, it is the highest duty of the law-making power to provide in advance a constitutional, orderly and just method of executing the constitution in this most interesting and critical of its provisions.

After further discussing the subject the President says:

The country is agitated; it needs and desires peace and quiet and harmony between all parties and all sections; its industries are arrested, labor unimployed, capital idle and enterprise paralyzed, by reason of the doubt and uncertainty of a double claim to the Chief Magistracy of the nation. It wants, to be assured that the result of the election will be accepted without resistance from the supporters of the disappointed candidate, and that its highest officer shall not hold his place, with a questionable title or right. Believing that the bill will secure these ends, I give it my signature.

U. S. GRANT.

Under the provisions of the bill the following have been selected to constitute the Commission: From the Senate: Messrs. Edmunds, Morton, Frelinghuysen, Bayard and Thurman. From the House: Messrs. Payne, Hunton, Abbott, Garfield and Hoar. From the Supreme Court, Judges Clifford, Strong, Miller and Field. Of these fourteen seven are Democrats and seven Republicans. The four Judges have not selected the fifteenth member of the Commission.

The *Northwestern* says:—The first number of the SOUTHWESTERN printed under the new General Conference arrangement by Messrs. Nelson & Phillips has reached us. The paper has a new head-letter, new title letters, and new type throughout. Rev. J. C. Hartzell remains as editor, and right royal good work has he done in the issue before us. There is abundant room for such a paper in New Orleans, and its value to our Southwestern work, if properly estimated, would give it ten thousand subscribers immediately.

Subscribe for the SOUTHWESTERN.

Dr. and Mrs. Rust in the South.

The visit of Dr. R. S. Rust, Corresponding Secretary of the Freedmens Aid Society, and his wife, to the Louisiana and Mississippi Conferences just held, was a blessing to both bodies.

Of the Doctor our readers know so much that it is hardly necessary that we should write. Ever since the organization of our Southern Conferences he has been a frequent visitor and has always been welcome. His sermons and addresses are always good and frequently powerful. His hearty interest in the Freedmens Aid work which has led him to devote his life and means to it, gives him at once the hearts of our Southern ministers and people. Besides in these last days the Doctor seems renewing his youth. We doubt if ever he spoke with greater effect than during the past few days at these Conferences.

Of Mrs. Rust our readers know comparatively little, so we will say more. She is a lady of rare culture, and extensive travel and means, who it is evident enters with her whole soul upon the work, so well and long represented by her husband. She feels for our colored people in the South in their poverty and distress, and is anxious to do them all the good in her power. She weilds the pen with grace and ease, and the whole Church will learn much of our Southern work and its wants from her. She is a fluent speaker, and as she stood before the twelve hundred people in Union Chapel in this city and plead with the women to know better their duties and responsibilities, we felt that truly God had qualified her for a great work in her chosen field.

The special mission of Mrs. Rust in the South is to prepare the way for the work of Christian activity among the Freedmen. Of this movement we have spoken before. The purpose is to organize under the direction of the Freedmens Aid Society a systematic missionary work among the freedmen. It is a good work and may God bless those planing it.

Dr. Rust and Mrs. Rust went from Macon, Miss, by way of Marshall, Texas, to attend the Arkansas Conference to meet next week in Fort Smith.

Do You Own Your own Home?

Do you own your own home? If not, you should. Your income may be small, but out of that income you are paying from five to fifteen dollars, yes, even twenty and twenty-five dollars rent every month, and after paying that rent, getting something to eat, and a little clothing to wear, you say there is nothing left. You are discouraged, and if you ever entertained the hope of owning a home 'twas given up long ago, and you plod along, day after day, and year after year, without a thought of anything better all your life. Stop right here and look into this matter. There is something better for you. Scarcely a man or woman who reads the SOUTHWESTERN, but in addition to rent, food and clothing, spends something every month foolishly. 'Tis five cents a day for a glass of beer or grog, if you please, the same for a little tobacco, something at the peanut stand; the wife must have this bright ribbon or that raffle, this breastpin or that pair of cheap ear-rings. You are cheated into buying all this trash because it costs so little that it will never be missed. Then, there is to be a picnic. Well, you have been working long and hard, and begin to pity yourself, and think it is about time you took a day for rest,—then, the tickets are only fifty cents. Yes, you'll go! The ticket is purchased, but now you must have a lunch to take along, then there's a new dress to be bought, for of course you must look as well as any, and before you get through you have spent all the way from one to five dollars. No wonder you've nothing with which to begin the purchase of a home!

In this Southern country where land is to be had for a trifle, you can, one and all, own your own home. And how much more of a man you would feel and with what new life and vitality you would work on day after day, knowing that you was doing something towards getting a home of your own, for your wife and your children, where there would be no more smashing of furniture in moving or loss of time in packing, neither spending of a few dollars for a moving cart; but all this money to be put instead into the paying for your lot, then your house, and then, into making home beautiful and attractive.

You who have an income large enough to pay from fifteen to twenty-five dollars rent, be in earnest! look about you, and if living in the city, select a neighborhood, then quietly ascertain where there is a lot and small house for sale on monthly payments. Arrange to buy, and move into it at once, and stop that rent. At fifteen dollars per month, you will pay one hundred and eighty dollars a year on your new home, add to this the nickles foolishly spent and you'll pay two hundred dollars and interest, and have a nice home too.

If you don't understand the making out of deeds and notes, be sure to get an honest man that does, to look after it for you.

Those of you whose income will let you pay but five dollars rent, save your nickles, and commence to make monthly payments on a small lot of ground.

There is land to be had every-where, both in town and in the country, by paying five dollars a month.

If you prefer living in the country, begin making payments on a single acre—if you cannot do more. Work away with a will, and every day make something, if it be but a few cents towards that, three or five dollar payment at the end of the month. Next fence it, then build a little house and get into it as soon as possible, thus saving your rent. Commence a garden for family use, working it at odd hours so as not to interfere with your regular labor—and even before getting into your new home, you'll be more of a man than you ever thought of being, and be more thought of than ever before by those about you, for you are now lighter-hearted consequently a better neighbor. You manifest a new thriftiness and will be more trusted and respected. Your wife feels a new pride in her household work and will make a more loving companion. The children too will feel the change and prove less troublesome.

As an owner of property, you become a tax-payer and will feel a new interest in the political management of matters. You will think more, and when you speak, your words will have a new meaning and force. The benefit of owning a home of your own is greater than can be written both to the owner, and the community in which you lives.

Dr. Godman's Return.

Dr. Godman, President of the New Orleans University, has returned from the North, and is again at his post, his health greatly improved and his enthusiasm for his work undimished. Mrs. Godman is detained in Philadelphia by illness, but hopes to return South soon.

As our readers know Dr. Godman has been in Philadelphia raising money for the University and our Orphan's Home. Besides $3500 reported to Dr. Rust, under whose direction he labored, the Doctor reports subscriptions amounting to $2,500 toward paying the $5,000 mortgage held by the Freedmens' Aid Society on the Orphans Home property. He hopes to return to Philadelphia in June, after the close of school and prosecute the good work.

And now Dr. Godman wants to correspond with a hundred young men and women in the Southwest who expect to preach or teach, and want to attend a first-class school. Address him corner of Camp and Race streets, New Orleans.

THE *Methodist Recorder* (Pittsburgh) gladdens us this week by presenting itself in a bright, new dress. Between the words "Methodist Recorder" of the heading is represented a human hand holding a pen which is making the final letter of "Mutual Rights." The brethren of the press will concede to the editor, Dr. Alexander Clark, that motto—he is a respecter of the opinions and rights of others. He knows, too, how to make a religious newspaper. His articles are short, pithy and full of seed thought. He asks his contributors to abridge narratives of local church work, and send him "words of helpfulness to all who are away from Christ," "such winning thoughts as may reach poor sinners in their darkness and distress." May the hand that has written the "Mutual Rights" motto long retain the editorial pen.

But Bro. Clark must allow us one suggestion by way of criticism. His nice heading has the word "THE" set over it—a fashion that is old and

that we think should be absolete. As an editor he is progressive, his first article in this number has the caption "Editems;" in fact in some things we think him a little too progressive; in his Methodism for instance he has progressed entirely beyond the Episcopacy.

Mr. Moody sometimes demolishes pleas which base themselves on his example in a most positive and effectual manner. In a late address he said: "I heard a young man just converted say yesterday, 'I can be as good a Christian out of the Church as in it;' and he added, 'Mr. Moody himself is not a Church-member.' Now I wish to say that I am a Church-member, that I have been a Church-member since I was eighteen years of age, and, next to the possession of my Savior, I prize the visible Church. It has been every thing to me, and I urge you to confess your Savior immediately before the world, and have your name enrolled on the records of some Church."

Another shooting affair has occurred in our streets. This time it is Drs. Moses and Walker, two well-known dentists. They had been partners, and disagreed. Dr. Moses made the attack with a rawhide. Dr. Walker resisted and was getting the better of his antagonist, when Moses drew a pistol and shot Walker. It was supposed at first that the wounded man could live but a few hours; but hopes are now entertained of his recovery.

What is the matter of Memphis, Tenn? On the 16th of January, South Memphis, during a storm had a shower of snakes. Specimens of the small snakes have been forwarded to Professor Henry of the Smithsonian Institute in Washington, at his request.

And such horrible murders as have been committed in that city lately! Within a few days three of unusual atrocity have been reported.

Personal.

Bishop Haven has arrived safely in Monrovia, Liberia.

Hon. B. Hill goes to the United States Senate from Georgia.

Alexander H. Stephens is seriously ill. He thinks his end is near.

Dr. J. Vincent goes soon to the Pacific coast to build Sunday-school Institutes.

Rev. J. S. Barger, an old and honored minister of the M.E. Church, recently died in Bloomington, Ills.

Judge Davis of the United States Supreme Court has been elected U. S. Senator from Illinois as successor of Gen. Logan.

Dr. Wm. M. Daily, presiding Elder of the North New Orleans District is lying very ill in this city. Last week his recovery was thought doubtful, but as we go to press the indications are more favorable.

The Situation in Louisiana.

The status quo is maintained in Louisiana. The Nicholls government sought to carry the point that the [illegible] installations of officers did not interrupt the status quo, and put its officers in the offices of Ouachita and Natchitoches parishes. President Grant after investigating the matter, decided that the status quo had not been interfered with in Ouachita, but had been in Natchitoches. [illegible] was ordered to re-[illegible] matters in the latter parish [illegible] were before the 16th inst. [illegible]'s directions are that [illegible] Packard and Nicholls [illegible] officer he is to take [illegible] either commis[illegible] makes no claim, [illegible] to take charge. But [illegible] the right to com[illegible] officers are to hold [illegible]

[illegible] are confident [illegible] will stand, [illegible] the reports of [illegible] committees are [illegible] the President can [illegible] Gov. [illegible] will follow. [illegible] Republi[illegible] but little [illegible]

The South Carolina Muddle.

The electoral vote of South Carolina is now conceded by all parties to be for Hayes and Wheeler. But the State matters seem to get more and more mixed.

In the matter of deciding whether Chamberlin or Hampton is the rightful governor, a case was made and brought before Circuit Judge Carpenter, who has decided that neither Chamberlain nor Hampton have been legally inaugurated, and that the attempt at inaugurating Chamberlain not being legal cannot be construed as being his resignation, and therefore he is still Governor, holding over. The Democrats have appealed to the Supreme Court of the State. But is understood that that tribunal will take the same view. What the result will be cannot be told, but judging from former decisions of the Supreme Court it looks as if a re-canvass of the vote under its direction would put in Hampton.

The February number of the National Repository has been received. In excellence and variety it surpasses the first number, though the illustrations are not quite so good. Professor Wells writes an entertaining description of the "Turkish Provinces." Dr. Peirce contributes an appreciative sketch of 'Mary Lyon and her Seminary;" the story of "That Boy" continues to grow in interest; the article on "The Brazilian Emperor," by Dr. D. P. Kidder, gives a nearer view of His Majesty's life and character, and a pathetic poem, by Mrs. Mary Lowe Dickinson, on "The Edelweiss," will be read with tender emotion. Two or three selected articles show good judgment and taste, while the Editorial Miscellany will prove attractive to nearly every reader. A thoughtful and well-considered essay on "The American Nation," by the Editor, is deserving of special mention, as also is one of his Ex Cathedra pronunciamentos, on "The Missionary Work of the Church."

Methodist Episcopal Church.

Boston is soon to have a new Methodist Church edifice, built after the most approved plans. The seats are to be graded as in an amphithestre, and the two galleries will extend around three sides. It is estimated that 2,500 people can be seated comfortably. The chapel and Sunday school room will be so arranged that they can be thrown open in connection with the main audience room, increasing the seating capacity to nearly 4,000. The whole cost of site and Church will be $125,000.

The London (England) *Methodist Recorder* says:

Methodism in America, it should not be forgotten, has an episcopacy of its own. And of the influence to which its bishops have attained, not by peerages and palaces, but by apostolic labors and success, pleasing proof was seen at Philadelphia this year. At the opening of the Centennial Exhibition Bishop Simpson, of the Methodist Episcopal Church in the presence of President Grant and his cabinet, the judges of the land, the ambassadors of foreign powers, and distinguished visitors from other countries, including the emperor and empress of Brazil and the Japanese commission, was selected to offer up the opening prayer, and to be the mouthpiece of the American people in acknowledging their dependence upon God. This is a pleasing fact, not only as a national recognition of God, but as a testimony to the power and influence of Methodism in the United States.

A Methodist Episcopal Sunday-school congress is proposed at Chicago, next spring or summer, in connection with the anniversary of the Methodist Episcopal Sabbath school Union. Among the topics proposed for discussion are the following: 1. The Methodist Episcopal theory of the Sunday-school. 2. Methodist Episcopal legislation on the Sunday-school question. 3. The Sunday-school constitution recommended by the General Conference '76. 4. Organizing new Methodist Episcopal Sunday-schools. 5. Quarterly conference Sunday-school committee. 6. Our Sunday-school Union. 7. A Methodist minister's duties to the Sunday-school Union. 8. Our own Sunday-school Union—benevolent department. 9. Our own Sunday-school Union—publication department. 10. Our own Sunday-school Union—normal department. 11. Our own Sunday-school Union—statistical department. 12. Our Sunday-schools and various benevolent societies of the Church. 13. Sunday-schools and our true relation to them. 14. Union Sunday-school conventions, institutes, etc., and our relations to them. 15. Denominational conventions, institutes, normal classes, etc. 16. Our Sunday-school assemblies and camp-meetings. 17. Our Sunday-school statistics—how to secure them. 18. The Presiding Elder and the Sunday-school work. 19. The circuit preacher and his Sunday-schools. 20. The Sunday-school at the preaching service. 21. The Sunday-school at the Methodist class-meeting. 22. The catechism in the Sunday-school. 23. The school system in the Sunday-school. 24. How to raise up an intelligent, loyal, efficient Methodism through the Sunday-schools of our Church. 25. The Sunday-schools and the spiritual instruction of children.

The Governors of the Western [illegible]

General Religious.

Six Creek Indians are at a college in Georgia preparing for a Theological course in order to become Baptist ministers. They are refined in their manners.

The Catholic Directory for 1877 reports that the number of Catholic churches in this country is 5,292, and of priests 5,297; the estimated Catholic population is 6,200,000.

Mr. Philip Philips completed early this month his engagement at the London Sunday-school Union of one hundred consecutive "Evenings of Song," without a single disappointment.

A daughter of the Rev. G. D. Bernheim, of North Carolina, has recently preached some sermons which are well spoken of. This is a new departure in the Lutheran Church.

Sixteen out of twenty Annual Conferences of the Methodist Protestant Church have voted in favor of calling a general convention to meet next May, to ratify the basis of union with the Methodist Church.

The government of the Dominion of Canada has given orders that no railway trains shall be run on the Sabbath, except under circumstances of the greatest emergency, and then only under direct order of the government.

The foreign fields lately have received a large accession of Christian workers. The Baptist Missionary Union has sent out eleven for Burmah and South Africa, the Presbyterian Board six for India, China and Japan, and the Methodist Society five for India.

The Presbyterians are likely to have enough on hand to occupy the General Assembly at its next meeting. The McCune-Skinner controversy; the question of immersion, which goes up on appeal from the Philadelphia Synod; and now the New Jersey Woman question of Craven versus See.

North Carolina Conference Session.

Bishop Harris presided at the session of the North Carolina Conference, held at Wilmington January 10-15. W. G. Matton was re-elected Secretary. Rev. Robert Alexander was received by transfer from Savannah. Rev. William H. Smith was received from the African Methodist Episcopal Zion Church. On the question of changing the second Restrictive Rule, (relating to the ratio of representation in the General Conference,) the vote stood none for, and seventeen against. On changing the Third Restrictive Rule there were three for, and fourteen against. The statistics show a net increase of 288 members for the year; also an increase of six Churches, one parsonage, and twenty-one Sunday schools. There is a decrease of nine local preachers. There is also a decrease in several benevolent collections.

APPOINTMENTS.

Greensborough District, *W. G. Matton, P. E.*—Forsythe, E. J. Bird, Stokes and Rockingham, to be supplied. Deep River, W. B. Richardson. Snow Camp, T. M. Joiner. Uwariah, H. M. Gibbs. Straits, to be supplied. Harker's Island, M. H. Wilson. Davie and Davidson to be supplied. Cabarras and Stanley. F. S. Gladstone, one to be supplied. Alexander and Iredell, H. Verner. Polk and M'Dowell, T. M. Matney. Lincoln and Catawba, W. Rawlings. Yadkin and South Wilkes, W. M. Bagby. Surry and North Wilkes, J. N. Barker. Alleghany, to be supplied. Gaston, J. Bradshaw. Wautaga and Ashe, J. M. Welbourn. Burk and Caldwell, J. Raymond.

Charlotte District, *M. Alston, P. E.*—Charlotte and Mechlenburgh, R. Alexander. Gaston and Wells' Springs, A. Connor. Newton, J. W. Caldicutt. South Catawba. E. Walker. Thomasville, I Wells. High Point and Trinity, W. H. Smith. Medway and Abbotts Creek, to be supplied. Danbury, W. Gray. Winston and Kernersville, L. B. Gibson. Montgomery and David, son, H. F. Pope. East Randolph, S. Payne. Center, J. H. Counce. Gold Hill and Albermarle, to be supplied. Caldwell and Alexander, R. Smith. Mount Airy, S. S. Haynes.

Raleigh District, *W. W. Morgan, P. E.*—Greensborough, J. E. Champlain. Guildford. C. W. Blaylock. Reidsville, W. Walker. Laurinburgh, R. O. Spaulding. Lumberton, E. Moten. New Hope to be supplied. Salem, J. W. Brown. Anson and Richmond, W. C. Gibsop.

E. O. Thayer, Principal of Bennett Seminary.

J. C. Mills. missionary to Italy.

Wilmington District, *G. W. Price, P. E.*—Wilmington, A. Moore. Newbern and Kinston, M. G. Croom. Goldsborough, to be supplied. Oberlin, D. Cornell. Oxford, D. Brooks. Love Hill, to be supplied. Onslow, to be supplied. Carteret, to be supplied. Washington R. Waters. Point Caswell, to be supplied.

A workshop is an indispensable adjunct to every well regulated farm. It should be supplied with a few tools of various trades, among which is a bellows and anvil; work bench, saw, plane, bits, chisels; a few saddler's tools, soldering tools, etc. Cold and stormy days can be passed very pleasantly and profitably in such a shop, and its advantages at any [illegible]

SUNDAY SCHOOL.

Lesson for February 11th, 1877.

ELIJAH AND THE PROPHETS OF BAAL.

GOLDEN TEXT.—"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—

TOPIC.—"Choose you this day whom ye will serve."

HOME READING.

Monday—Josh. 24: 1-24
Tuesday—Rom. 6: 1-23
Wednesday—John 8: 18-36.
Thursday—Matt. 6: 1-24.
Friday—John 6: 41-69.
Saturday—Is. 55: 1-13.
Sunday—1 Sam: 7: 1-15.

(Condensed from Nat. S. S. Teacher.)

The great event of Elijah's life was at hand. By a grand master stroke, he meant entirely to wipe out idolatry and restore the land to Jehovah. His was the audacity of faith and the consciousness that "one with God is a majority." No other conception would have led this solitary man to array himself against the numerous prophets of Baal and of Ashtoreth, backed as they were by the power of the king and intrenched as they were in the homage of the people.

Gather—unto Mount Carmel. By all accounts this was most an admirable place for the gathering. The range which is called by that name is about twelve miles in length. It juts into the sea at the south of the Bay of Acre in the form of a bold and bleak promontory, runs inland in a south-easterly direction, reaching in one place an altitude of over 17,000 feet.

All Israel. The ordeal was not to take place in a corner. There was to be no possibility of misrepresentation about it. Elijah was not going to win a victory in private and then have it denied in public. All Israel were to be witnesses, that they might each see for himself, and not depend for his faith upon the testimony of a few.

Gathered the Prophets. Not all of them. From the fact that only the prophets of Baal were spoken of by Elijah (22, 40), and from the further fact that just the number of the prophets of the groves are, later, referred to (26: 6), it is plain that the latter, from dread or some other reason, failed to respond to the summons that was sent them. And Elijah came. After all the others had assembled. Very likely he waited long enough to set them all to doubting whether he would come at all. Ahab was there with a splendid retinue, the priests of Baal in gorgeous priestly attire were present, and each tribe had sent its quota of representative and influential men. There was no doubt some wonder and a great deal of incredulity as to whether this recluse of the mountains would dare alone confront an array so formidable. But their doubts were soon set at rest. From some hidden retreat, where, doubtless he had been spending the time in prayer, comes Elijah upon the scene. His hairy garment and uncouth appearance are in sharp and unfavorable contrast to the elegant attire of the courtiers of Ahab, and the resplendent robes of the priests of Baal. Past the group which surrounds the king, past the long array of priests, unheeding either, comes the prophet to speak to the people. The people only are of importance to him. They are the prize for which he contends, and he proposes to break down the barrier of priests which stand between him and them.

How long halt ye between two opinions? Inclination drew them toward Baal—conscience drove them back to God, pleasure and lust plead for Baal—righteousness and his wonderful interpositions for Israel in times past plead for Jehovah.

If the Lord be God follow Him; but if Baal, then follow him. It was a ringing command. Elijah believed in no compromises with the world, the flesh or the devil. He did not modify his creed to suit the times, even though he stood entirely alone. In his eyes it was worse to be half a follower of God and half a follower of Baal, than no follower at all. Those that are neither hot nor cold are the ones whom God, also, detests, and whom he spits out of his mouth. In God's service there are no compromises. "Ye cannot serve God and mammon."

Elijah did not have any idea of winning the people by this single, unenforced appeal. By it he had so arrested their attention, and turned their thoughts upon themselves in self-examination as to duty, that he had prepared the way for the miracle to have its full effect. When it came, it appealed not to a thoughtless, but to a deeply exercised and interested people. I, even I only, remain. It was a sad thought! In the land that was given by and dedicated to Jehovah, only one prophet remained to uphold his name. The priesthood was gone, the sanctuaries were no more, the altars were torn down and the prophets were slain.

The God that answereth by fire let him be God. It was an arrow that was aimed at the very centre of the Baal religion. Baal was the deity which was supposed to have supreme power over nature, and as he was the Sun-god, riding the heavens during the day in a blazing orb of fire, he was credited with having special control of that element. At noon Elijah began to mock them. Cry aloud! All the suggestions which Elijah made, as to the reason of Baal's failure to answer, were sarcasms the most stinging and biting. They were meant to open the eyes of the people to the sham character of the Baal-worship.

Cloud Banners of the Alps.

Among the most exquisite scenes which delight the ear of the European traveler are those wonderful rose-colored cloud-banners, floating from the Alpine cliffs. But it is only in the sunlight that Nature hangs out these beautiful tokens. So it is only in the glow of health—the sunlight of our inner being—that nature reveals those physical cloud-banners, the "rosy cheek" and "cherry lip," to praise which every poet of the earth has invoked the Muse to aid him. But they are as rare as the cynical Hood conceived Christian charity to be. Woman, eager to retain this charm, resorts to French art and rouge. The effect is similar to that which would be produced by substituting auctioneers' flags for the delicate glowing cloud-banners of the Alps. If women would aid Nature instead of adopting art, would seek health instead of vainly trying to mask disease, she would not only win the greatest charm of womanhood — health—but she would avert much misery both from herself and others. Dr. Pierce's favorite Prescription has received the highest praise from thousands of pale, delicate, suffering women. One bottle often affords more relief than months of treatment by caustics and other medicines. It is harmless in any condition of the system, and its use often renders the modest invalid exempt from that most trying of ordeals—a personal consultation with a physician. It is the duty of every woman to become familiar with the cause and symptoms of the many diseases to which her peculiar organization renders her liable, and also to learn the proper means of preventing these maladies. The People's Medical Adviser contains an extensive treatise upon "Woman and her Diseases." The Author also advises courses of domestic treatment, which will often render the services of a physician unnecessary. Every woman should read it. A copy of the Adviser can be obtained by addressing the Author, Dr. R. V. Pierce, at Buffalo, N. Y. Price $1 50 (postage prepaid) Favorite Prescription is sold by druggists.

Disease Grows Apace.

Like an ill wind, and cannot be mastered too early. What is a trifling attack of sickness to-day may, if unattended to, become a serious case in a week. Small ailments should be nipped in the bud before they blossom into full blown maladies. If this advice were attended to, many a heavy bill for medical attendance might be avoided. When the liver is disordered, the stomach foul, the bowels obstructed, or the nerves disturbed, resort should at once be had to that supreme remedy, Hostetter's Stomach Bitters, a few doses of which will restore healthy action and put the system in perfect order. It is a wise precaution to keep this incomparable preventive in the house, since it checks, with unrivalled promptitude, disorders which breed others far more dangerous, and in their latest developments are themselves often fatal.

Never too Late to Mend.

Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine.

O. S. BISLEY,
De Kalb Street, Lawrence, N. Y.
January 8, 1877.

N. B.—This Remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures consumption, and will break up a fresh cold in twenty-four hours. $2 50 per Bottle, or Three Bottles for $6 50. Pills and Ointment, $1 25 each. Address, CRADDOCK & Co.,
1032 Race Street, Philadelphia.

A Very Sick Woman.

While calling at the office of a friend the other day, we were handed a letter from which we read the following: Friend Craddock—My best friend, for thus I must address you, as you have done me more good than any one on earth under God, and I believe I owe my life to you, and thank you from the bottom of my heart for all that you have done. It would take several sheets of paper to ennmerate all my sufferings, so will only speak of the most important. For four years I had hemorrhages, beginning in Februury and lasting until fall; palpitation of the heart, soreness of the breast bone and short ribs, pain in the back and lower part of the abdomen, cold hands and feet even in August, constipation and headache. I had tried doctors, far and near, but all in vain. Some said I had consumption, others liver disease. I quit all doctors and wrote to you for help, and obtained it from your great "East India Hemp." I depend upon you alone for a perfect restoration to health, and feel that I shall not be disappointed. Please send two more bottles, with Pills and Ointment, which I think will do the work. Yours truly,

A. E. RICHARD.

NATIONAL REPOSITORY.

CONTENTS FOR FEBRUARY.

The Turkish Provinces, Professor William Wells. Seventeen Illustrations.
The Death of Hosein, Good Words. One Illustration.
Mary Lyon and her Seminary, Rev. B. K. Peirce, D. D. Five illustrations.
The Orange Tree.
French Preachers—First Article—A. Schwartz, in Contemporary Review.
The Wandering Jew, Dublin University Magazine.
"Daniel Deronda," Rev. Daniel Wise, D.D.
The Edelweiss, Mrs. Mary Lowe Dickinson.
That Boy: who shall have him? Chapters III, IV, Rev. W. H. Daniels, A. M.
Questionings, Gray Underwood.
The Brazilian Emperor, Rev. D. P. Kidder, D. D.
Trees in Winter, Jenny Burr.
The Huguenot Invasion of England, Leisure Hour.
EDITORIAL MISCELLANY—
Editor's Study.—The American Nation.
Foreign Affairs.—Russia: Her Strife with the Turks—Denmark: The New Life—Switzerland: From the Alps—France: A New Phase of the Woman Question.
Art.—Mediæval Dwelling-houses — Educational Influences of Art—Art and Christianity—The Next Paris Exhibition—Sir John Lubbock on Art.
Nature.—Achievements of Modern Science—The Oldest Structures in the world—Waters in the Desert—Hygiene of House Plants—New Optic Experiment—Keeping an eye on the Sun—Immense Energy of Plant Life.
Religious.—The "Presiding Elder Question"—A New Era of Lay Preaching—Death of Antonelli—Missionary Debts.
Curious and Useful.—Unrealized Aspirations—The Presidential Mansion—Quills for pens—Marriage by Clergymen in New England—The Possessive Its—Mineral Wool—Hanseatic League—Talleyrand's Maxim.
Literature.—Life of John Locke—History of the Reformation—Vanquished Victors—Winwood Cliff—Rhyme of the Ancient Mariner—Fleda and the Voice—Near to Nature's Heart—From the Lakes of Killarney to the Golden Horn—The Boys of '76—David and Anna Matson—The Orient and its People—Smaller Classical Dictionary.
Ex Cathedra.—The Presidency—Methodist Missionary Work—Alcohol in Disease.

The National Repository is published monthly at Three Dollars a Year post-paid.

HITCHCOCK & WALDEN,
Cincinnati, Chicago, St. Louis.
NELSON & PHILLIPS,
New York and New Orleans.

MARKET REPORTS.

NEW ORLEANS, Wednesday Evening, Jan. 24th, 1877

COTTON—Good Ordinary 11⅛@11⅛. Low Middling 12 to 12⅜. Middling 12⅜ to 12⅜. Good Middling 12⅞ to 13⅛c. Fair 13⅛ to 13⅜.

So far this week, Liverpool has shown but little life, light sales. Prices in favor of the buyer, the same is true, with regard to this market, the small rivers now bring up, we may expect large receipts which, however, will make but little if any change in prices. As a guide, we give Exchange quotations.

TOBACCO —Nothing reported yet. The amount on sale is estimated at 6,850 hhds. We continue to quote as follows:

Unsound and Frosted lugs	3 to 3½
Inferior lugs	4 to 4½
Low lugs	4½ to 5½
Medium	5½ to 6½
Good	6½ to 7
Low leaf	7 to 8
Medium	9 to 10
Good	11 to 12½
Fine	13½ to 15
Selections	15½ to 16

SUGAR.—Received this morning 243 hhds. No quotable change in prices, now is a good time to order The receipts sold: Inferior 5½@6½c; Inferior to Common 6¾@8c; Common 7⅞@7⅞c; Fair to Goo Fair 8@8½; Fully Fair 8¾ 8½c; Prime 8¾ Strictly Prime 9; Choice 9½; Centrifugal 8½ to 9½c; Second 7½ to 9½c; Yellow Clarified 10 to 10½c. off Whites 10 to 10½c; Whites 11 to 11½c ℔ ℔.

MOLASSES.—Received this morning 589 bbls Dull and lower. Prices are easier for buyers. Common is quoted at 35c., centrifugal, 25@37c., fair, 38a40c., prime, 41@43c., strictly prime, 45a46c., and choice, 47a49c. ℔ gallon. Fancy and very desirable, scarce, sells readily at 53 to 55 cents per gal.

RICE—In good demand. Louisiana No. 2 is quoted at 2⅞a3c., common, 4½c., ordinary, 4½ to 4½c. fair, 5a5½c., good, 5¾a6c.

COFFEE.—market quiet about 8000 bags in dealers hands, and 15800 in first hands. Prime to choice, 24c, good, 23c, fair, 22c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

PROVISIONS.

PORK.—In better demand and finer at $18 a18 25 per bbl. for mess with only a job demand. Dealers are jobbing at $18 75 per bbl.

DRY SALT MEAT—Good supply. Dealers are jobbing shoulders at 7a7½c per ℔; clear rib sides are quoted at 9½c, clear sides, 9⅞cper ℔.

BACON—There is only a limited job demand at 8c for shoulders, 10½c for clear rib sides, and 10⅞ for clear sides.

LARD—Is dull, only a job trade at 11⅞a12c in tierce, and 12½a12⅞c in half-bbl and keg for packers' and refined

HAMS—Choice sugar-cured are quoted at 12a14½c for uncanvassed, large size, 13a14½c, small, 14½a14½c per ℔

BREAKFAST BACON—Is dull at 12c per ℔ for canvassed and 10c for uncanvassed Western

PACKERS' HOG PRODUCTS—Pigs' feet are selling at 90cts. per keg, and $5 75 per bbl; pig pork, $9 50 per half-bbl; family pork, $16 50a17 per bbl; extra prime pork, $15a15 50; prime pork, $16 50; rump pork, $15 50a16 50 per bbl; pigs tongues 7c apiece; ham sausages, 7½c per ℔, spare ribs, $6a7 50 per bbl as in size and weight

BUTTER—Our market is overstocked with low grades, they are unsaleable Choice creamery sells at 33a34c, prime State, 30a31c, medium Goshen, 25a28c, inferior is nominal A good Western at 20a28c per ℔, as in size of lots; prime repacked is quoted at 18a20c, low grades, 14a16c per ℔. Boll is almost unsaleable, does not suit the demand of this market

CHEESE.—With increased stock prices have declined. Choice Western factory sells at 14 to14½ New York cream, 16a17c, English dairy, 18c, pineapple, 25a27c per ℔.

SALT.—Stock heavy, demand moderate; We quote from ware-house: Coarse 90a92½c per sack delivered, fine $1 12½ a$1 15. Turks Island no inquiry, nominally 75a80c per bag of 2 bushels. Table salt in pockets 2a5½c each, as in size.

BREADSTUFFS.

FLOUR.—There is a good local demand, receipts selling readily as landed. Received since yesterday 1,231 bbls. Double extra is quoted at $6a6 25 Treble Extra $6 50a$6 75, Good $7a$7½, Choice treble extra $7 50a$7 75, Choice family extra, $8 00a$8 50 per bbl. These are wholesale prices; fro$ store 50c higher.

CORN MEAL—Stock much reduced. Selling on arrival a 2 80a2 85per bbl. Dealers are jobbing at $3 ℔ bbl., from store.

GRITS—Scarce and in demand at $4 25 in lots; jobbing at $4 50 85 ℔ bbl.

GRAIN AND FEED.

CORN IN SACKS—Fair supply and fair demand, at firm prices. Choice white and yellow sold today at 58c mixed 57.

Yellow corn wanted for export should be in square Dundee sacks, holding three bushels.

CORN IN BULK.—The movement has been prevented by the ice blockade in the Western rivers, but buyers are ready to purchase as soon as the delivery can be made. Supplies are offering to arrive at 57c ℔ bushel.

OATS—Large stocks and offered without sales. St. Louis is quoted at 48c, and Galena at 50c per bushel.

BRAN—Light supply and demand moderate 85ca90c per 100 from store 05 to 1 00 per 10o℔s.

HAY—Large supply with limited demand, prices will probably rule lower. Prime is quoted at $18 per ton; choice to fancy none in first hands. Wanted, would sell at $20 per ton

COUNTRY PRODUCE.

POULTRY. Western grown chickens sell at $5 00, young do, $3a3 25, ducks, $4a4 50, geese, $6a7, turkies, $13a15 per dozen. Louisiana grown chickens, $3 50, a4 00 young do, $2, 50 ducks, $3a3 50, geese $5a, turkies, $46a48 per dozen.

EGGS. Market bare good Western would command 32a35c, Louisiana, 45c per dozen.

ESCULENTS.—Good supply of Potatoes and apple s. Slow of sale. Potatoes are selling at $3 50a per bbl, onions, $40a5 00 per bbl, apples, $1 75a2 25, sour kraut, $6 00a$11 00 per bbl, cabbages would command high prices there is none in market.

BEANS AND WESTERN PEAS. Continue to report a light supply and dull. White Northern beans are quoted at 4a4½c. Western beans, red kidney, 5a5½c, green peas, 2½ a 3c per ℔.

DRIED FRUITS Peaches scarce and wanted apples dull, good supply. Western apples are held at 6c, Northern, 7c, peaches, 10c per ℔.

HIDES. Stocks at all United States ports are rge and the supply in our market has been accumulating for some weeks past, hence prices are unsettled. Country green are quoted at 6½a7c, dry salted, 13a14c, dry flint, 16½c per ℔.

In city, slaughter sales are making as follows: Steer hides, over 85 ℔s, 10c, 70 to 84 ℔s, 9½c, under 70 ℔s, 7c, cow hides, as they run, 9½c, kips, 20 to 24 ℔s, 9½c, kips, 25a30 ℔s, 9c, calf skins, each, 75c, bees wax, prime yellow, 28c per lb; ox horns, each, 6to7c.

TALLOW. Large stock and dull. Quoted at 8c per lb.

WOOL Is out of season.

MOSS. There is an active demand for good grades, the market is bare of them. Grey is quoted at 2a3c, mixed, 3 black, 3½a4c per lb.

COTTON SEED IN SACKS. Sells at $10a11 per ton.

FEATHERS. Prime live geese sell at 63a65c per lb.

BALING STUFFS AND BAGS.

IRON COTTON TIES. [Patrons of Husbandry, by ordering the Quick and Easy Tie (for many reasons the best made), save 10 per cent if ordered through this agency.] The Arrow Tie is selling at $3 36 per bundle; the Grip Tie 5½c per lb, with the usual discount; the Philip Wire Tie 8c per tie, with a discount on large lots, put up in bundles of 90 ties.

BAGGING. The season is almost ended and prices are unchanged. Domestic jute is quoted at 12c at wholesale and 12½c per yard at retail. India is jobbing at 10c per yard.

BALING TWINE. Is selling at 12½c per lb in round lots and 15c per lb at retail.

GUNNY BAGS.—Scarcely any here, quote at 15c apiece in bales and 16c re-sewed.

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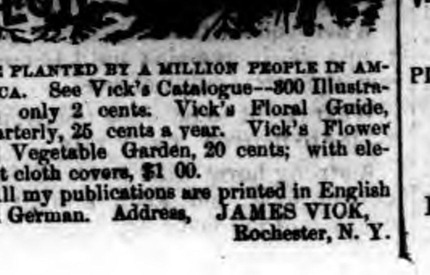

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Publisher's Department.

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Quarterly Meetings.

GALLATIN TENN., DISTRICT.

SECOND ROUND.

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap, April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville; April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th. C. PICKETT, P. E.

NAVASOTA, TEXAS DISTRICT

FIRST ROUND.

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 28th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April s; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

MEMPHIS DIST., TENNESSEE CON.

SECOND ROUND.

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdase, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

SHREVEPORT, LA., DISTRICT.

FIRST ROUND.

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DAVAGE, P. E.

San Antonio (West Texas District.) Columbus, Feb. 3d and 4th; San Antonio, Feb. 10th and 11th; Victoria, Feb. 17th and 18th; Goliad, Feb. 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales April 1; Texana, 7th and 8th.

D. GREGORY, P. E.

Waco (West Texas) District. Austin Circuit, Feb. 2nd; Austin, Feb. 10th; Bastrop, Feb. 17th; Cunningham, Feb. 24th; Winchester, Feb. 24th; Lagrange, March 3d; Fayetteville, March 10th; Industry, March 17th: Giddings, March 24th.

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FAMILY CIRCLE.

A Kiss at the Door.

Who cares for wealth, or land or gold,
Or fame, or matchless power?
It does not give the happiness
Or just one little hour,
With one who loves me as her life—
She says she "loves me more"—
And I thought she did this morning,
When she kissed me at the door.

At times it seems that all the world,
With all its wealth and gold,
Is very small and poor indeed
Compared with what I hold!
And when the clouds hang grim and dark,
I only wait the more
For "one" who waits my coming step
To kiss me at the door.

If she lives till age shall scatter
The frost upon her head,
I know she'll love me just the same
As the morning we were wed;
But if the angels call her
And she goes to Heaven before,
I shall know her when I meet her,
For she'll kiss me at the door.

Rum's Doings.

A woman went to a wood-yard on a very cold day and asked to see the head man. He came forward. "Sir," said she "can you let me have a quarter of a cord of wood for that?" handing him a piece of money; "my children are freezing."

The man looked closely at her.

"Why, are you not Seth Blake's wife?" he asked.

"Yes, sir, I am," said the woman.

"How does it happen that you are in such low circumstances?" asked the man.

"Sir," answered Mrs. Blake, "rum did it."

"That's bad said the man.

"Yes, sir, it is bad. My children are starving, and rum did that. My children are ragged, and rum did that. My children are growing up outside of the Church, outside of the Sabbath school, outside of the day schools and rum does that. My husband, once kind and industrious, is now a vagabond, and rum is the cause. My heart is broken, and rum did that." And the poor woman sank down on a log of wood, the picture of want and woe.

Nor did the rough woodman keep his sympathy, for he remembered the time when Seth Blake was a promising young printer. He married a nice woman, and the young couple started in life with as fair a prospect of comfort and happiness as a young couple could have. They had seats in the Methodist Church too, and used to be seen listening to the word of God.

But Seth had a weak point: He would sometimes "drink." He did not quite believe in total abstinence. "Touch not, taste not, handle not," was not his motto.

The habit gained on him. It mastered him: it ruined him: and what is worse, a drunkard's family has to share a drunkard's shame and degradation: and worst of all, drunkenness ruins the soul.

Touch not, taste not, handle not, boys. This is the only safe ground. Any other may sink you.

The Baby.

One of the sweetest of Emerson's writings is the following:

"Who knows not the beautiful group of babe and mother, sacred in nature, and sacred also in the religious associations of half the globe? Welcome to the parents is the puny [illegible] strong in his weakness, [illegible] more irresistible [illegible] his lips touch[illegible] which Chatham and [illegible] in manhood had not. The [illegible] asks so little that all [illegible] and season is on his side. His [illegible] is more charming than all knowledge, and his little [illegible] than all virtue. All [illegible] between his three or four [illegible] like a pigeon-house, [illegible] crows, and puts on [illegible], and when he [illegible] fails not to [illegible] before him. Out [illegible] thread spools, cards and [illegible] will build his pyramid [illegible] of a Palladio. [illegible] of whis[illegible] the laws [illegible] like his gen[illegible] the young Ameri[illegible] modes [illegible] Illustrating the [illegible] legs, he wishes [illegible] and shoulders of [illegible] enchanter [illegible] no seniority [illegible] character— [illegible] grandsires, [illegible] prey. [illegible] all conform [illegible] make mouths, [illegible] to him. On [illegible] he rides, and [illegible] beads."

[illegible] Little Ones.

[illegible]

something of that sort—she didn't know what. Having enjoyed his mother's inability to solve the problem for some time, said he, "It was some water."

HOUSE AND FARM.

Mixed Farming.

Farmers are now trying mixed husbandry, instead of risking their whole crop in one or two staples. It matters not how small his farm may be, if he works right and has a few cows, plenty of sheep, and shepherd dogs, a few hogs, fowls, bees, a few horses, an orchard, a good garden, with small fields of grain, meadows, and varied vegetables, nothing is surer in the future than that he will not only make a good, comfortable living for his family, but he will soon be surrounded with all needed comforts and luxuries of life; and this too in the face of hundreds who tell him all the while that farming, and especially mixed farming, won't pay. This plan gives something for use and for sale each week in the year, adding comfort and money to the household, and employing the whole available labor every day. Whenever a farmer, in such a home, begins to feel he can find nothing to do, he may be fully satisfied he is on the down grade.

If, instead of this varied plan, he desires to make a specialty of sheep-husbandry, dairying, fruit-growing, stock-raising or marketing, he will fidd it will take more capital, in both cash and brains, for such especial branches than in mixed husbandry, and his failure will be all the more signal and disastrous. In mixed cropping one or several branches may fail, and still he can fall back upon others, and thus have enough to meet all needs.

One important point in mixed farming is to note each year what articles succeed best and are best suited to your soil, and thus enhance your chances of making successful crops. This implies adopting and practicing the best system of cultivation, and the use of all necessary implements of the most improved style, all inspired and pushed forward by reading such agricultural papers as will throw light upon all departments of the farm interest.—*Rural Sun.*

Facts About Bees.

1. That the life of a worker bee, during the working season, is only from six to eight weeks duration, and that a large majority of them never live to see seven weeks.

2. That a worker bee, is from five to six days old, before it comes out of the hive for the first time, to take an airing, and that it is from fourteen to sixteen days old, before it begins to gather either honey or pollen.

3. That all swarms engaged in building comb, when they have not a fertile queen, build only drone and store comb, and that all the comb in the lower or breeding apartment of the hive should be worker or brood comb, except a very small quantity of drone comb, four inches square being amply sufficient.

4. That the more prolific the queen is, the more young bees you have, and the more surplus honey will be stored up, other things being equal.

5. That you never ought to cut mouldy comb out of the hives, for the reason that you should never allow it to become mouldy.

6. That you ought never double swarms or stocks of bees in the fall, because you ought to attend to that and make them strong during the summer, by taking brood from strong stocks and give it to the weaker.

7. That a drone-laying queen should be taken away and one producing worker put in her place, else the colony will soon come to nought.

8. That as a rule, as soon as an Italian queen shows signs of old age or feebleness, the bees themselves will supercede her.

9. That all should be kept strong in order to be successful.

10. That every hive should contain about two-thousand cubic inches in the breeding apartment.

11. That beginners in bee-keeping should be very cautious about increasing the number of their swarms or stocks rapidly until they thoroughly understand the business.

12. That the hive itself, if well constructed, is all the bee-house you need in the summer season.—*D. A. Pike in Bee World.*

Hints to Farmers.

A bare pasture enriches not the soil, nor fattens the animals, nor increases the wealth of the owner.

One animal well fed, is of more value than two poorly kept.

The better animals can be fed, and the more comfortable they can be kept, the more profitable they are —and all farmers work for profit.

Ground once well plowed is better than [illegible] poorly.

[illegible] are more profitable [illegible]. Make the soil [illegible] it well and keep it [illegible] will generally be productive.

When you see the fence down, put it up. If it remains until to-morrow, the cattle may get over.

What ought to be done to-day, do it. To-morrow it may rain.

A strong horse will work all day without food, but keep him at it and he will not last long.

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1876-77.
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SECOND TERM.

The Second Term of the present Scholastic Year, of the New Orleans Uniqersity, (located corner of Camp and Race Streets,) will begin Tuesday, January 2, 1877.

Dr. Godman, the President, is temporarily absent in the North raising funds for the Institution.

In his absence, Prof. A. B. Collins, acting President, is well qualified to continue the good management and discipline of the University, which have heretofore contributed so much to its success. Prof. Wm. Morrow, graduate of the Ohio University, and Miss Anna S. DeWoolf, of Chicago, have lately been added to the faculty, and are excellent instructors.

The friends of the University desire to secure the attendance, especially of young men who intend to devote their lives to teaching or preaching, and of young ladies who intend to teach.

Preparations are made for instruction in all the branches usually pursued in Preparatory and College Courses. Classes already organized will enter upon the following studies January 2, 1877:

Junior class.—Greek, Latin, Astronomy and Geology.

Sophomore class.—Greek, Latin and Geometry.

Freshman class.—Latin Algebra, Rhetoric and Natural Philosophy.

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J. C. HARTZELL.
Dec. 21-tf. President.

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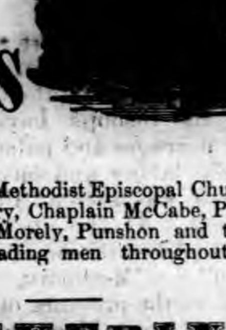

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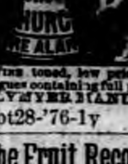
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"WINDING MY WATCH."

I wind my watch in the low lamplight,
As I've wound it up how many a night?
To measure me out the hours to be,
As the future were mine through this little key.

Yet, winding my watch, I well may muse
How this thing of pin, and wheels, and screws,
With my own name cut in its golden curve,
Will outlast the life it was set to serve.

How an hour will come of the low lamplight,
Burning low for my dying sight,
When [illegible] my watch no need will be,
Because Time will for ever be done for me.

Who will wind it after, I cannot know,
Who wear it for love's sake, what shall show
In the whirl of fate? But beyond these [illegible]
Shall I see why it beat me out such rounds?

Days all whose moments were counted on,
As if drops of agony, one by one,
Bled slow at each stroke from my heart [illegible];
Ah! shall I see why these days have been?

Through little hands, through your circling [illegible]
Make up my measure of mortal days,
Fill the strange seasons ye have told,
Not here is your riddle dark unrolled.

But, [illegible] in the high heavens set,
May [illegible] great dial, marking yet
[illegible] by the constant sun of love,
[illegible] to that sun to move.

Twelfth Session of the South Carolina Conference.

This Conference met at Sumpter January 11th, Bishop Harris presiding; [illegible] Roberts, Secretary; J. R. Middleton, F. W. Sasportas and [illegible], Assistant Secretaries. Dr. Fuller of the *Methodist Advocate* and Rev. J. B. Ford, Sunday-school agent for the South were among the visitors.

Dr. Webster, of the Charleston District, and F. Whittier of the [illegible] District, gave interesting [illegible] of their work, also V. H. [illegible] of the Saluda Ditriet, and [illegible] of the Port Royal [illegible].

[illegible] was taken in the examination of characters. No cases of [illegible] were reported, but a [illegible] looked well into all cases of reported irregularity.

Dr. [illegible] presented an able report [illegible] University, and plans [illegible] to raise money to furnish [illegible] building.

[illegible] orthodox report on [illegible] was discussed and adopted.

The *Methodist Advocate* was approved, and its editorial management [illegible].

[illegible] of Church Extension was [illegible] to give $500 to "Old Bethel" Church in Charleston to help buy a lot and remove the building [illegible] which it now [illegible] to the South[illegible] the Cape May Com[illegible] much to the distress of [illegible].

[illegible] of Bishop [illegible] commended, and [illegible] Round the World" [illegible]

RESOLUTIONS.

[illegible] with the M. E. Church [illegible] in South Carolina [illegible] ministers of other [illegible] the Conference, [illegible] minister [illegible] The Conference [illegible] report: [illegible] brotherhood of [illegible] of man, [illegible] We [illegible] Church [illegible] Church is [illegible] into different [illegible] one [illegible] We [illegible] indication [illegible] for unity is [illegible] to call [illegible] Jesus [illegible] title [illegible]

Church under whose roof they were born and nursed, the right hand of fellowship, and shall rejoice when it is accepted in the same brotherly spirit in which it is extended. It is not necessary to go to Cape May to shake hands together. We want to see piety at home before men shout at camp-meetings.

You can not legislate men in Churches into fraternity any more than you can into religion. It is a spirit, and must be inborn. It is a home feeling, and hence the mother Church says to all her children, "come home, my hearthstone is as broad, and my fires are as bright and warm, my rooms are as spacious as when you left, not for permanent organization, but to enjoy a grand thanksgiving dinner and Christian salutations." We believe in a living, practical fraternity on our soil of equal brotherhood among all men; therefore,

1. Resolved, That we will cling to the old word *catholic* as applied to the Church of God.

2. That we believe in fraternity based on the Christian law of like with a difference.

3. That we hold ourselves in readiness to exchange pulpits with all evangelical ministers.

T. J. ABBOTT, Chm'n.

THE SPIRIT OF THE CONFERENCE.

Of the spirit and success of the Conference the *Methodist Advocate* says:

As to the Methodist Episcopal Church in that State it stands firmly against the shock of battle which has been hurled upon it. Its ministers were never more strongly attached to its principles or the people more devoted to its interests. We had expected to meet broken columns, but, instead, found a solid phalanx unshaken and aggressive.

That this conference is improving in spite of the condition of the country and the fierce opposition it has to meet is apparent to the most casual observer. As an ocean steamer moves through the storms against wind and tide so the old John Wesley Church continues to make headway in the South. It is disseminating right views upon the subjects of education, temperance, moral purity, Christian life and labor, and if the ten years to come compare with the past ten in the efforts of this Church, the colored people under its ministry will, as a whole, have arisen to a higher standard of moral excellence than that maintained by other Churches in the South. We believe that the Methodist Episcopal Church is incomparably more pure than any other in these States, and that all our colored members, as a whole, are much more rapidly approximating the true Christian standard than those of any other communion.

TRANSFERS.

F. Whittier who has been a successful Presiding Elder in the Conference was transfered to Maine.

T. J. Abbott, who has been a faithful pastor in Centenary Church, Charleston, goes to New England Conference, and W. H. Pearson to the Pittsburgh Conference. The loss of such men from the South is greatly to be regretted.

STATISTICS.

The statistics of the South Carolina Conference are as follows: Probationers, 4,512; full members, 25,032; local preachers, 300; total 29,844. Baptisms during the year—Adults, 1,419; children, 1,810; total, 3,229. Church property—Churches, 239, value $185,051, parsonages 16, value $5,045; total, $190,096. Sabbath-schools, 275; officers and teachers, 1,938; scholars, 12,086.

APPOINTMENTS.

Charleston District, A. Webster, Presiding Elder.

Charleston—Centenary, L. M. Dunton.

Charleston—Old Bethel, J. A. Sasportas.

Charleston—Wesley, S. Weston.

Johns and Wadmalaw Island, N. Brown.

Summerville circuit, to be supplied

St. Paul, to be supplied.

Cattle Creek, Joseph Jenkins.

Cherry Hill and Mt. Holly, J. S. Garrett.

Enoch Station and Beech Hill, C. Wesley.

St. Andrew and Ten Mile Hill, to be supplied.

St. Stephens and Pineville, J. R. Townsend.

St. Johns, to be supplied.

Cooper River, Wm. Evans.

Hickory Grove and St. Mary's, Wm. Darlington.

Branchville, R. F. Blakeney, E. M. Baxter.

Orangeburg, Thos. Phillips.

Orangeburg Circuit, L. Arthur.

Kingstree, E. M. Pinkney.

Black River and St. James, to be supplied.

Turkey Creek, Benj. Brown.

Cedar Swamp, A. Cooper.

St. James and Santee, to be supplied.

Georgetown, to be supplied.

Mt. Pleasant, to be supplied.

Claflin University, E. Cooke, President.

Columbia District, V. H. Bulkley, Presiding Elder.

Columbia, H. Cardosa.

Wateree, Wm. Adamson.

Rock Spring, to be supplied.

Mt. Zion Circuit, to be supplied.

Camden, B. L. Roberts.

Camden Circuit, J. M. Brown.

Sumter, E. C. Brown.

Sumter Circuit, to be supplied.

Statesburg and Clarendon, to be supplied.

Mechanicsville and Spring Hill, Benj. Gupple.

Maysville and Bishopsville, E. Dinery.

Lynchburg, J. McLeod.

Lynch's Creek, J. Boston.

Timmonsville, Wm. Days.

Florence, J. E. Wilson.

Wesley Chapel and Effingham, Stephen Jett, sup.

Marion and Little Pedee, J. Burroughs.

Marion Circuit, A. Adams.

Marr's Bluff, M. K. Holloway.

Great Pedee, to be supplied.

Darlington, S. S. Lawton.

Darlington Circuit, W. McIntosh

New Hope, to be supplied.

Cheraw, N. T. Bowen.

Bennettsville and Society Hill, B. James.

Marlboro, W. H. Scott.

Oro, W. McWillar.

Horry, M. Davis and Eli Moses.

Jefferson, S. Scarboro.

University of South Carolina, A. W. Cummings, Chairman of Faculty, H. J. Fox, Professor.

Greenville District, A. C. Dutton, Presiding Elder.

Greenville, I. E. Lowrey.

Greenville Circuit, S. King and Y. Goodlett.

Golden Grove, John R. Beckham.

Welford, N. Scott.

Spartanburg, J. A. Aldridge.

Spartanburg Circuit, W. F. Parker.

Gaffney Circuit, Geo. W. Beckham and G. McKinney.

Yorkville, F. D. Smith.

York Circuit, J. R. Rosemond, S. Dunham.

Saluda Circuit, Geo. Gray, and P. Fair.

West Macedonia Circuit, Benj. Robertson.

Walhalla and Shady Grove Circuit, W. Jenkins.

Keowee, to be supplied.

Tugaloo, R. A. Fletcher.

Anderson and Belton, J. A. Brown.

Senaca, Mt. Sinai, P. S. Green.

Mulwee, to be supplied.

Williamston and Moore's Chapel, C. T. Hopkins.

Ninety-six, Edgefield and Greenwood, F. E. McDonald.

Abbeville, to be supplied.

Port Royal District, A. Middleton, Presiding Elder.

Port Royal Circuit, to be supplied.

Beaufort, J. B. Middleton.

Waterboro and Ashapoo, Lewis Rivers.

Waterboro Circuit, L. Johnson.

Hickory Hill, C. W. Lucas.

Brunson, Z. L. Duncan.

Allendale Circuit, M. F. Black.

Blackville and Aiken, F. W. Sasportas and E. J. Fredrick.

Milletsville and Ellington, Daniel Minus.

Barnwell, Ebenezer and Orange Grove, W. S. Bailey.

Barnwell Circuit, E. J. Snetter.

Edisto Fork, Mark Stewart.

Bull Swamp, Thos. Wright.

South Edgefield, to be supplied.

Wesley Grove Circuit, A. Harris.

Lexington Circuit, L. W. A. Oglesby.

The Pastoral Office.---No.1.

BY REV. J. H. M'C.

The perfect pastor. The word *perfect* is of course used in a limited sense. Here I only mean one who is eminently faithful, one who is eminently efficient. If it be objected that there are no perfect pastors, it cannot be denied that there are some very *imperfect* ones. Excellence in the pastoral office is desirable in itself, and is a great want of the church. Let me inquire here into some of the qualities of such a pastor.

1. He is intelligent. It is not true that any man can do the pastoral work of a church any more than any man can be a jurist or president. The pastor comes in direct contact with men. He meets them to influence them for good. Now he must be a judge of human nature in order to meet men successfully and move them. Men are differently constituted, and in every church and congregation these different varieties are found to exist. All these the pastor must meet in his daily walks. He must not practice deception or change his sentiments. Yet he must adapt himself to all in some way. He must have a resource within himself on which to draw at any time. Withal his perception must be quick, for if he is too slow he will make blunders. He must read men at a glance, and then present that side of his nature or that phase of truth that will best accomplish his ends. In his approaches to human kind he must be quick to see the "fitness of things" and take advantage of circumstances. It would be of little use to go into a bank or store or office and interfere with men's business even as a pastor—or stop an editor when he is writing the last paragraph of an important editorial just before going to press—or to call and insist on praying with a couple of ladies who have their cloaks and bonnets on ready to take a ride, carriage waiting at the door, or to commence interrogating a timid, bashful young lady in the presence of half a dozen of her young friends; the intelligent pastor will avoid coming in contact with people *as a pastor* save at those times when his words will be felt and his motives appreciated and respected. But he must be intelligent in the sense of being acquainted with books, events, great questions in which the public are deeply interested; he needs to be a "well read man." When the preacher stands in the pulpit and addresses his congregation he speaks on what he has thought over, carefully prepared, and may there appear much more learned than he is. "Distance lends enchantment to the view" and sometimes lends depth of learning; but when the preacher becomes the pastor, he finds himself in closer quarters with his fellows—and he is called upon to solve problems in social life, and give opinions on great topics, and unveil mysteries to others. And if he proves himself here inadequate to meet these tests his preaching will have lost in those cases at least much of its power. Then, again, all these things may be turned to good account. A minister's reading becomes a text from which he can preach Christ. In his personal contact with men he can use science, art, literature, history to as good advantage as he can in the pulpit.

Again the pastor is often called in as a kind of arbiter or counselor, in cases which require acuteness of intellect, a just knowledge of great principles—principles that lie at the very basis of society—his words now become rules of action on which the welfare of many depends. Hence let no man for a moment suppose that to succeed in the ministry only requires a general attention to the pastoral work, and that means simply the quality of being "social with everybody." Nowhere is intelligence, general knowledge, activity, quickness of perception more needed than here.

2. The pastor should be a man of sensitive feelings. No childishness, not effeminacy, but that quality which will make him adhere to all men. He must mourn with them that mourn—weep with them that weep. He must sit down and listen to the prattling of a child in such a way as to win its confidence. He must open his heart and let the sighs and groans of our poor, burdened humanity echo there. He is called to the sick room, and his very manner there is all important—it is impressive. I have seen a minister go into a sick room very much after the style that people rush to the dinner table in second-rate hotels, whereas the step should be soft and slow. Then I have heard a minister catechise a sick and dying man very much like a lawyer would question an obstinate witness on the stand. How unlikely is such a course to do any good. The pastor must here be the very embodiment of tenderness and love. So in all his varied relations—he must feel for others, and be must assure them of that fact, not by words but by that sympathy which *they* feel, and which cannot be defined—call it *tact*. And yet the very opposite quality is often needed. The pastor must have manhood. There are times when he must be proof against tears and pleadings. He must sympathize with humanity in its woes and yet when men do wrong he must reprove them with the voice of authority. Jesus wept over the very men whom he styled hypocrites and vipers. The pastor must have nerve enough to execute the law on offending members even though they work upon his sympathies. That very quality which may seem to be severity is after all a kindness. Besides what might be leniency to one, would be cruelty to many.

And this quality of which we now speak can be cultivated by constant contact with the unfortunate—the suffering ones of earth. If a minister shuts himself up in his study, and thinks only of writing elegant sermons he may succeed in that work—he may succeed in writing "elegant" sermons, for a man even of ordinary intelligence *doing nothing else* certainly ought to be able to interest an audience for thirty or forty minutes; and if with all the helps which are now at command almost any one fails he proves to the world that he is of small stature. But these mere elegant sermons do not do the work. They may do once in a while and all men enjoy them at least occasionally. But they lack *heart*. They do not arouse men. Edward Everett was beautiful, but cold. John B. Gough touches the heart—the one excited your admiration the other makes you laugh and cry—moves you.

The preaching which accomplishes most good is that which touches the heart of the people—that appeals to the consciences of men—that stirs the soul and that sparkles with illustrations drawn from the life and experience of the common people.

The *pastor* then helps to make the *preacher*; unless a man knows humanity by contact with it he cannot touch it. Here is a source of power to the preacher.

3. The pastor must have an interest in his flock. Why is it that some men always succeed so well? They are always beloved by the people. They may have enemies among a few, but the great popular heart beats for them. One main cause is found in the fact that they are *interested in the people* as a whole. They do not court a few rich families, and wink at vice because it is arrayed in "purple and fine linen." They live for the people. Rich and poor are alike before God, and the pastor so regards it. They are always planning for the general good. They care more to save men than to please them. They do not allow themselves to be hindered in their work by a few croakers. They look upon their church as their particular field of labor. All their time is given to it—all their interest centers there—all their labor is expended there. They bear their church on their heart day and night. They sympathize with the widow—they visit the orphans—they minister to the sick—they seek out the stranger—they have a word of encouragement for the fallen—a word of hope for the struggling. They notice everybody from the little child to the aged man or woman; such a pastor will succeed. These qualities with some others go to make up the perfect pastor.

From Orizaba to Mexico.

J. B. WILLIS.

It was in the first blush of a beautiful spring-like morning that we found ourselves hastening towards the depot to meet the early train for the capital.

The humble streets or Orizaba, were quiet and deserted while everything spoke of the universal enjoyment of a morning nap.

The rich tints of the East were reflected downward by the mountain crests, filling the little valley with a mellow twilight that veiled everything with that enchanting softness that is only seen in the tropics. While waiting a moment for the start, we notice the huge machine that proposes to scale the coming heights with our heavy train at its heels. It is a dual-headed monster whose strength and greatness suggest the propriety of keeping its reserve energy well under control.

But while examining its intricacies, it speaks and we are off, rapidly treading a beautiful valley full of abrupt turns and projections that are very suggestive to our fevered imagination of thieves and bandits. Twelve miles are thus passed, a part of the way through a most romantic gorge, with immense heights towering above, and dreadful depths opening below, ere we reach the beginning of the main ascent at the village of Maltrata. The air is perfectly clear, and winding about the summits above, we distinctly see the road we are soon to travel at an elevation of 3,000 ft. above our present footing.

While our engine is being fed, we enjoy a delicious fruit, the chisnaoyal, which is quite new to us. With the rich pulp of the peach it combines the flavor of strawberries and cream, making a compound by no means unpalatable. We learn, however, that if any kind of liquor be used for some time after eating it is changed by the alcohol to a poison that endangers life.

We would recommend its introduction into the States as a "Temperance Measure." It would have the advantage perhaps of killing every drunkard who valued his cups more than his life—"a consumation devoutly to be wished."

Nothing strikes one more forcibly as he moves up this great inclined plane cut in the mountain's side, than the immensity of the task that lay before the daring engineers who planned and consturcted this stupenduous monument of human skill and industry. We learned that the road was built very largely by English capital and cost about thirty million dollars. Aside from the road proper it compares very unfavorably with our modern railroads, having very inferior coaches and depots, with an entire absence of the modern convemences of travel. The variation in temperatue experienced as one rises to the level of the plateau is very marked and especially so when the mountain tops are hidden in cloud. It is like the change in going from New Orleans to Chicago in November, and that in less than an hours' time. One can but hint at the grandure of the scenery from the higher elevations. The valley below, with the little village we left so recently forms the bottom of a mighty crater like depression around whose rim we are slowly winding. It is too grandly imposing and beautiful to warrant an effort at description. The hardier cactus, and like types of vegetation here begin to put in an appearance, while the trees are covered with the most varied and brilliant orchids—a family of plants that widely flourish in the higher latitudes of this country. One is disappointed with the barronness of the upper country. During the winter or dry season, the entire absence of rain for a period of some months, renders the country exceedingly desert-like; the magney, or *pulque* plant being the only relief to the parched valley plains through which we passed, while the heat and dust were will nigh insupportable. The country is devoted largely to barley raising, and gangs of plowmen were here and there passed scratching the surface of the ground with an apology for a plow in the shape of a crooked stick drawn by two oxen, recalling in their crude manner of doing things, the scenes we have always asociated with the days of Abraham.

The Indians are here, as in all countries where they have come into contact with the white race, "hewers of wood and drawers of water." Entirely dependent on the owners of the "hacirudas," they live and labor under a system of peonage that reduces them to a condition which seems utterly hopeless and despicable. Nothing can be more sad and striking than the crushed, woe-begone look with which they almost universally greet you. The Republican idea of the equality of men respecting law and right is altogether foreign to Mexico, and its absence signifies nothing but drudgery and debasement to the Indian.

Pulque, the national beverage, is made and drank in vast quantities all over the plateau. It is the semi-fermented sap of the American agave or century plant, and, beside having a sour and, to us, exceedingly disagreeable taste, it is transported in hog or goat skins, whose appearance suggests everything that is filthy and abominable, and yet the German attachment for beer would be no measure of the love which the people here of all classes manifest for this drink.

When the crusaders of the States have finished their work there they will find such a field for labor as, perhaps, the world cannot elsewhere present, by crossing the Rhine into Mexico.

It was the mid-time of a dark, rainy night when we passed along the historically noted street of San Cosme, by the *Salto de Alvarado* and the Alameda to our hotel, trying to realize as we went that we were in that long dreamed of city—the home of the Montezumas—Mexico.

Mexico, Dec. 1876.

Talking by Telegraph.

The newly discovered science of telephony or talking by telegraph, which has created so much interest among scientists and practical electricians of late, has made rapid strides within the last few weeks in the hands of the inventor, Professor A. Graham Bell, and his assistant, Mr. T. A. Watson. The latest improvements enable them to dispense with batteries altogether, and use permanent magnets, the electric wave used in transmitting the sounds being generated by the voice itself. The importance of this advance is evident to anyone with even a slight knowledge of telegraphy, as the trouble and expense of keeping batteries in order has been the drawback to the employment of wire for private purpose. By this latest discovery only the first cost of constructing the line and putting in the instruments is necessary, and, once established, the apparatus is virtually a permanency. In a recent series of experiments with this invention an artificial resistance, much greater than an equivalent of the length of the transatlantic cable, was introduced, and the articulation of every word was perfectly transmitted, so that the inventors hope to soon be able to actually talk through the cable. At the experiment rooms, in this city, not long ago, two of the Japanese students in this country, Messrs. Isawa and Mori, talked with each other over the wire in their native tounge, to the great enjoyment of the experimenters and themselves. A series of experiments were conducted yesterday over the wire between this city and Salem, the party at this end of the line consisting of Prof. Bell, Mr Nutting, Mr. G. H. Foster, Mr. William Auld, and Mr. J. B. Parker, treasurer of the Eastern Railroad. At the Salem end Mr. Watson was assisted by Miss Webb, the operator, and the experiment was perfectly satisfactory, not only every word of the conversation, but the very tones and inflections of the several voices being accurately transmitted and readily recognized by those at the other end of the wire. With such advances as the system has made of late, there would seem to be no limit to the uses to which it may be put, and the practical advantages likely to result from it.—*Boston Globe*.

GENERAL NEWS.

Germany has ordered a gunboat to cruise along the Syrian coast.

Jacksonville, Florida, makes fifteen thousand pounds of marmalade a week.

Texas has the railroad mania. The State is being gridironed with railroads.

A French woman has bequeathed $17,000 to Marseilles for a horse and dog hospital.

The hog crop of South Alabama is heavier than it has been for fifteen years.

Up to January 8, 9,600 bales of cotton had been shipped from Rockdale, Texas.

A mommoth sponge recently found in Florida is twelve feet in circumference, and weighs nineteen pounds.

Wild turkeys and prairie chickens sell at one dollar per dozen, at Graham, Texas, and buffalo, deer, antelope and rabbit and squirrel meats are equally as cheap.

Rev. Dr. Rufus Anderson, over fifty years Secretary of the American Board, with his wife celebrated their golden wedding January 8.

The oyster business is rising into considerable importance on the Gulf coast of Alabama, and promises in a few years to afford employment to thousands of people.

There was not one indictment last year in Maine for a capital offence. They have a good liquor law in Maine.

Governor Hayes received the degree of LL. D. from Kenyon College, his Alma Mater, in 1868.

The Hon. Wm. A. Wheeler had never met Gov. Hayes before his recent visit to Columbus.

The late survey of the Black Hills confirms the first seemingly exaggerated reports as to richness in mineral wealth, quality of soil and extent of valuable timber in that much-talked of region.

May 21 the Pope will complete the fiftieth year of his episcopate, at which time an exposition will be held in the Vatican. Funds for the same are to be solicited from the Romanists throughout the world.

A young lady, who claims to be the daughter of the late Cardinal Antonelli, proposes to sue the executors for her share of the inheritance. The matter excites great interest in Roman Catholic circles in Italy.

Mr. William Howitt, of Rome, called attention to the fact that in the will of Cardinal Antonelli, he commits his soul "to God, the most Holy Immaculate Mary, and to the Saints," never mentioning the Lord Jesus Christ.

Whitelaw Reid, of the New York *Tribune*, received, the other day, a check for $500 from some unknown hand, accompanied simply by the request that he would send it where in his judgment it might do the most good. It was sent to five leading clergymen to distribute among the poor.

The cities containing a 1,000,000 or over, of inhabitants are Berlin, 1,044,000; Canton, 1,000,000; London, 3,489,428; New York with Brooklyn, 1,535,622; Paris, 1,851,792; Seangtan, Shauchowlu and Singanfu, each, 1,000,000; Vienna, 1,091,999.

Some Baltimore capitalists have introduced a bill for laying a new transatlantic telegraph cable. Two conditions are added, namely, that the rates shall not exceed a shilling, British currency, per word, and that there shall be no sale to or amalgamation with any other company.

The combined capital of the Rothschilds is stated by Emile Burnout, the well-known publicist, to have attained in the past year to the almost incalculable sum of seventeen billions of francs, or $3,400,000,000. The significance of these stupendous figures may be rudely conceived by comparison, but there is nothing in the history of private wealth with which they can be compared.

A new postage stamp of the denomination of three cents is to be brought out at an early day. The change has become necessary by the extensive practice of washing off the city cancellation without injury to the stamp and their re-use. A series of experiments just completed convinces the Postal Department that green is the poorest color to be found. With the change of color there will be a change of design. The medallion head of Washington will be retained, but it will be relieved by an open scroll of white, and the scroll-work will have a different pattern.

Do you know how a church fair works? The principle is a very ingenious one. Some ladies borrow money from their husbands, buy materials, and make up fancy articles, which they give to the bazaar. Then they changes places, borrow more money from their husbands, and buy the articles back again.

SOUTHWESTERN
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[illegible] of the SOUTHWESTERN can be left at Gaudet's, 118 Canal street, and at al[illegible] they are prepared to do all kinds of JOB [illegible] neatly and promptly. We solicit work es[illegible]

THURSDAY, February 8, 1877.

Now is the Time.

Brethren, now is the time to work for the SOUTHWESTERN. At this season of the year our people have money and are better able to pay. The new year has now begun and the people are more willing to subscribe than they will be after awhile.

Let all the ministers do their best now, to secure subscribers.

That Mistake Corrected

Last week we noticed a mistake made by Rev. J. W. Dunn of Greenwood, Miss., who had given some one at the Mississippi Conference a $50 bill instead of $5. Bro. Dunn now says that he has heard from the money and will get it.

Don't Let Your Name be Stricken Off.

We are cutting off the names of all who have not renewed for 1877. We dislike to lose one subscriber. Speak to your pastor at once, and don't let your name be stricken off.

Rev. L. Allinger writes from Cincinnati that "the Lord has been pleased to bless my Church with a revival. Have had meetings for three weeks now, and the good work goes on."

A good brother in Ohio says: "The SOUTHWESTERN looks splendidly, and its contents could hardly be improved." Thank you brother. Please follow up your compliment by sending us four new subscribers.

Our readers will welcome the advertisement of the popular Seeds, name, Messrs. D. M. Ferry & Co., of Detroit. Their Seed Annual [illegible] their previous [illegible] one of the [illegible] seed business, needs no [illegible]

[illegible] brethren of the Mississippi Conference seem to have [illegible] a realization of the [illegible] "not good for man to [illegible] Grenada, on Jan. [illegible] Campbell and Miss [illegible] Rev. [illegible] the marriage (it does not give date) of Rev. J. M. Shamburger [illegible] Thompson, [illegible] The wedding took place at the Methodist Church, Rev. A. [illegible] officiating. Bro. [illegible] Pastor at Asbury [illegible] Springs, and is also [illegible] University. The [illegible] congratulations and its best [illegible] prosperity [illegible]

[illegible] lately from [illegible] a call to the [illegible] Baptist Church [illegible] He has already made [illegible] His church will [illegible] the people who flock to [illegible] number have [illegible] We rejoice [illegible] Mr. Rev. [illegible] D.D., LL.D. [illegible] Presiding El[illegible] Dis[illegible] evening [illegible] years. [illegible] (Tuesday) we [illegible] the end [illegible] life, which [illegible] next [illegible]

Fraternity in the Southwest.

Within a few weeks the five Conferences of the Methodist Episcopal Church in Louisiana, Mississippi and Texas have been held, and a fair chance has been given to test the matter of fraternity with our Southern Methodist brethern in these States.

Nearly all the Conferences of the Methodist Episcopal Church South in these States have within a few months passed resolutions approving the Cape May settlement. Two things however have noticed been as effecting the force of these actions. One thing is that in no preamble or resolution has any Conference of the Church South, approved of or given assent to, the presence of the Methodist Episcopal Church in the South. The other thing, is still more important, and is this: while the Conferences have been non-committal as to our presence in the South, leading men in these Conferences, and official Southern Methodist papers, if they have spoken at all, have said hat the Cape May plan of fraternity, means the ultimate going back of the geographical lines, named in 1844, and which were in force until the close of the war. This means the withdrawal of the Methodist Episcopal Church from the South. Not abruptly but gradually and certainly. This constant talk in Southern Methodist papers about the colored people going to themselves, as being the best thing for them and all, indicates what the leaders of the Southern Church hope will be the first step—viz. the organization of a great Episcopal Methodist Colored Church in the South. This done a second step is easy and accomplishes the work, viz: let our white people in the South join the Southern Church. That these two points embrace the purpose and sentiment of the present controlling minds of the Southern Church, we are fully persuaded. As Dr. Summers puts it: "The Plan of Fraternity it not intended to do away with the Plan of Separation."

On the other hand, the Conferences of the Methodist Episcopal Church in Louisiana, Mississippi and Texas, have all likewise heartily approved the report of the Cape May Commissioners, but have added in unmistakable terms that true fraternity means the undisputed right and privilege of each church to extend its work in every part of the nation. The Louisiana Conference expressed the sentiment of all when it said;

"The establishment of fraternity between the great Methodisms of America, removes all occasion of criticism from both churches on account of the presence of the other, in any part of this nation. Each church is now free, without let or hindrance, to push her work as in her judgment may be deemed best among people of all nationalities and language; and any other interpretation of the work of the Cape May Commission we regard as dangerous to the interests of both churches and the cause of Christ."

But while certain leading Southern men and papers take a wholly untenable position in the meaning of the Cape May report, we record with pleasure the fact that the spirit of brotherly kindness between our own and Southern Methodist ministers is growing. At Huntsville, San Antonio and Austin in Texas, at Macon in Mississippi, and in this city our Conferences have been the recipients of Christian courtesies from Southern pastors. Southern Methodist pulpits have been placed at our disposal at every Conference, and in several ordination services, Southern brethren have been present and taken part. In all this we heartily rejoice. These first fruits, are a prophecy of the time, not far distant let us hope, when fraternity in this Southland, between all Methodists shall be cordial and universal.

Christ Knocking.

Christ's efforts to save men did not cease with his crucifixion. He is still as extensively and actively interested in human salvation as during the years of his early ministry. His efforts to save men are as constant as his love for them, which is as eternal and unchanging as his own nature. "He ever liveth to make intercession for us." He does not only to intercede for men, but also to plead with and woo them by all possible entreaties and influences to be reconciled to God. He calls upon us to accept Him as our personal Savior and follow Him. He says, "Come unto me, * * * and I will give you rest;" and "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him and he with me." He is represented as standing all night until his locks are wet with dew, asking admittance to our hearts. He has followed us all our lives with this gracious importunity, earnestly pleading with us to accept him, and be saved. He has sent forth his Spirit to strive with us. Many times have the divine Spirit spoken to us through the ministry, through the Word and the Providence of God. Many times in the monitions of our own consciences. As often as we have felt it our duty to be religious, the Holy Spirit has striven with us; and as often as we have refused, we have grieved the Spirit. But still the Savior is following us, and is knocking at the door of our hearts, asking us to receive him. We have heard his voice many times. Have we opened the door? Have we bid him come in? Have we received Christ in our hearts, or have we kept him waiting without? We would not treat an earthly friend so. We "treat no other friend so ill" as we treat Christ. What response do we make to this divine entreaty, to this waiting, knocking, pleading Savior? Do we presume to say, "Go thy way for this time; when I have a convenient season I will call for thee?" Consider what an indignity is offered to the Savior in saying that. Consider what a grossly rude and insulting thing it is to say to the Infinite God, who condescends to seek us with such affecting entreaty—"Await my time; yield your will to mine; consult my preferences!" Yet this every one is doing who refuses Christ.

In olden time a certain ruler asked, "What shall I do with Jesus?" and the wicked mob, instigated by the more wicked priests, cried, "Crucify him!" But what are *we* doing with Jesus, with his invitations, with his forbearance, his love—his dying love? How do we treat the appeal that comes from the cross? Are we neglecting the atonement, that crowning sacrifice of infinite love for our salvation? Are we slighting the only name given under heaven and among men whereby we must be saved, if saved at all? Surely we can only do this at the peril of our souls; and if we are capable of the sentiment of gratitude and of the sense of obligation, we will hear the voice of Christ, and receive him as our Savior *now*.—*Methodist.*

The Situation.

The political situation remains unchanged so far as the Presidential contest is concerned. We give elsewhere an abstract of the proceedings of the Electoral Commission. The fight is now on Florida.

If Florida goes for Tilden; he is elected; and if for Hays, then the contest will center on Louisiana. Leading Republicans are very confident that Hayes will be declared President.

The reference of this dispute to this Commission, has had a very good effect in quieting the country. All danger of armed conflict is past, and already business circles are feeling its impulse of increased activity. It is very probable that before we go to press again the question will be definitely settled.

In South Carolina Judge Carpenter of the Fifth Judicial Circuit has rendered another decision involving the validity of the State government. This judge declared a few days ago that Chamberlain was governor, holding over. He decides that the Mackey House was "illegal and revolutionary." In the meantime the Hampton voluntary tax association has received $75,000.

In Louisiana matters remain quiet. The two governors and legislatures are holding their adherents together awaiting the result at Washington. It is understood that President Grant will take positive action as soon as the Electoral Commission decides how the vote of Louisiana shall be counted. If for Hayes, then the Nicholls government must disband.

All eyes are now centered on the work of the Electoral Commission at Washington. Thus far nothing has been done; the contest being to decide whether the commission can go back of the returns and take testimony in each case, or whether it must make up its decision on the returns, and such argumentary evidence as is given to it by Congress. The last report indicates that the former plan will prevail. If the Commission decides to examine every case for itself and take new testimony, months will elaps before the end. In the meantime the President of the Senate will become President on the fourth of March. But this is not anticipated. Everything seems to indicate a speedy settlement.

Turkey's new Attitude.

Turkey has taken a bold and decided stand to maintain her independence. The representatives of the great powers of Europe that called to tell her what she must do, have been politely told that Turkey proposes to maintain her national independence, and that she intends herself to carry out fully the reforms proposed in her new and liberal constitution. The "sick man of the East" is evidently convalescing, and by this bold and manly policy has given an entirely new attitude to the Eastern Question.

Three things indicate that Turkey has yet national vitality beyond what was supposed. In the first place she opened negotiations with her rebellious provinces and has concluded peace with them. This maintains the integrity of the Turkish empire and leave Russia without any excuse for intervention. In the next place the Sultan urgently recommends his government to speedily and completely develop all the principles established by the constitution, and to carry out all laws and administrations of institutions applicable to the provinces. In the third place, traitors at home are promptly and effectually disposed of by Midhat Pasha the Grand Vizier of the empire, and who conducted the negotions before the conference of European powers was detected in a conspiracy to have the Sultan deposed and himself made the dictator. He was summoned to the palace and given his choice to leave the country or to be tried for treason. He chose to leave. A new ministry has been formed.

Turkey may yet regain her lost prestige among the nations of the world. At any rate these last days have developed an unexpected Turkish strength.

ONE of the attractions of our city is the elegant furniture establishment of Mr. J. B. Hubbard, situated on the corner of Rampart and Perdido streets. We recently took a stroll through his extensive rooms and found them packed through every department from the first to the fourth floor. The building is so constructed as to give ample light in every room. Everything may be found here from a child's toy chair to the most elaborately finished bed-room and parlor sets. Prices of the latter range from fifty to one thousand dollars. Mr. Hubbard deals in everything needed in the house furnishing line, mattrasses of all kinds, feathers, etc., etc. All of which he sells on the most reasonable terms. His goods are made mostly under his own supervision, so that the customer knows just what he is getting. Mr. Hubbard has arrangements by which anything in his line can be ordered by mail. The goods will be shipped at once, with no extra charge for packing and draying. The character of this house is ample guarantee that any orders sent will be honorably and promptly filled.

Mr. Hubbard has been in the business here in the city nearly forty years, doing business under one name. During all these years of financial and other vicissitudes the house of J. H. Hubbard has never been shaken, but holds on its way in a manner which compels confidence.

The California *Advocate* says:

The SOUTHWESTERN CHRISTIAN ADVOCATE, published in New Orleans, has entered upon the new year as a General Conference paper. Hitherto it was published by a company. It was adopted by the General Conference and provision was made for its publication by Nelson & Phillips. The name of the editor does not appear, but we presume that Rev. J. C. Hartzell fills the chair editorial—than whom a more competent man could not be chosen by the Agents. The paper is a folio of fair size, neat and well-filled. It is doing a grand work for the cause of humanity and God in the great southwest.

The *Interior* of January 4th says The editor of a paper with which we are not famaliar sends us the proof-slip of a sensational article which charges that the American Bible Society has lost the sum of three millions of dollars. The $3,000,000 is printed in very black letters, and has two very black exclamation points at the end of the ciphers. The sombre article, written under the gloomy arithemetic, explains that the Bible Society has sold its books below cost, and in that way has lost $50,000 per annum for sixty years—and 60 times 50 equals the dark deficit! This grieves us. We are sorry the Bible Society did not not have 30,000,000 to lose in the same way during that time. We know of no better way to save money than to lose it in the publication of cheap Bibles. A bat can cast a shadow in the moon-beams."

We are pained, says the New York *Advocate*, to see in the *Sunday-School Times* for Dec. 23, 1876, from so valuable a man as Mr. Newman Hall, the following words: "An event may be decreed by God, and yet the agents in bringing it about may be culpable." We ask, If it be culpable to do an act decreed, what can be said of the one decreeing it? If the actor be damned, what of the decreer? Which is worse: to dishonor the Son, by denying his divinity, or to dishonor the Father, and the Son and the Spirit, by denying his justice? Which is worse: to reject religion, or to make it fit to be rejected? We do not want for our Sunday schools. We much of this sort of doctrine. can do better for our children.

ON the 28th of January, Col. W. R. Messick, sheriff of Avoyelles Parish, La., was shot under very suspicious circumstances, on Basin street, by Cornelius McMahon, an attache of the Nicholls police. The matter is to be investigated. Col. Messick was a Colonel in the Confederate army, settled in Avoyelles Parish after the war; has been a thorough conservative Democrat since, having been elected twice to the office of sheriff. He leaves a wife and child and aged parents who were dependent on him. Truly a most sad event.

Just as the Minutes of the Michigan Conference come to hand with a word of kindly greeting. from the Secretary, Dr. Geo. B. Jocelyn, we learn through Dr. McCarty, the terrible news that Dr. Jocelyn is dead and buried. Truly we know not the hour nor the day.

Revivals are now very general throughout the Northwest. The influence and power of the Moody meetings held for several weeks in Chicago and vicinity have been greatly blest and are receiving large accessions.

AT the late session of the Florida Conference, of the M. E. Church South, a Cuban was received on trial and sent to a Cuban Mission at Key West. Bishop Paine ordained him deacon.

Secretary Carhart of the West Texas Conference has his Minutes out in good time and shape. He will accept our thanks for a copy.

Rev. T. J. Abbott, of Charleston, S. C., will accept our thanks for notes of his late Conference session.

Fraternity in North Carolina.

At the late session of the North Carolina Conference of the M. E. Church, held at Wilmington, there were no indications of practical fraternity. The Conference adopted the following sensible and temperate report:

We believe that the Great Head of the Church is drawing the hearts of the people nearer together, and we rejoice in every evidence of this much to be desired result.

We heartily approve the action of last and previous General Conference on this subject, and we fully endorse the action of the Joint Commission of the Methodist Episcopal Church South and our own, and pledge ourselves to faithfully carry out the plan agreed upon by them. But as there is some difference of interpretation of that plan, we desire to be emphaticaly understood as endorsing no fraternity with any body that ignores any part of our ministry or membership, or questions our perfect right to the occupancy of these Southern States; but we honestly desire to cultivate the broadest and most catholic fraternity with all our sister Churches who manifest a like spirit, believing at the same time that the only fraternity worthy of the name requires a full and complete recognition of each by the other, and an honest cooperation wherever practicable.

We have had some fraternal courtesies from other Churches, and especially from the Methodist Episcopal Church South, and recommend all the brethren to cultivate them and do all in their power (consistent with loyalty to our loved Zion) to help all who love our Lord Jesus—push his conquests to the utmost, speed the promised time when all the ends of the earth shall see the salvation of God.

Value of a Comma.

The claim of the United States for the return of the $1,500,000 lent to help out the Centennial Exposition has been rejected by the United States Circuit Court at Philadelphia, although there are abundant funds remaining in the hands of the managers with which to satisfy it.

The clause in the bill making the appropriation which was relied upon to protect the interests of the nation, and which was used to secure votes for the grant, runs thus:

"The appropriation hereinbefore made shall be paid in full into the Treasury of the United States, before any dividend or percentage of the profits shall be paid to the holders of said stock."

There should have been a comma after the word "dividend," so that the clause would have read "before any dividend, or percentage of the profits," etc., etc. The absence of the one little comma will cost the Treasury of the United States one and a half million dollars, unless the decision of the Court be reversed on appeal. This case should impress our young readers with the importance of learning the art of punctuation.

New Orleans Preachers' Meeting.

The Pastors of the M. E. Church, in this city and vicinity meet in the Chapel of Ames Church regularly on Thursday at 10 a. m. The meeting on last Thursday 1st inst., was quite full and the interest was good. Several items of business were transacted after which the Scripture lesson was taken up, namely, Acts 10th chapter. The discussion on the religious character of Cornelius and visions spoken of was quite animated. Many good suggestions were thrown out and the information imparted was valuable to all.

Dr. Godman having returned from the east was present, and will be regularly with us on these occasions.

All the preachers who possibly can are earnestly requested to be present. The meeting elected Bro. Priestly its secretary. M.

Cutting Down Missionary Appropriations.

We herewith present a tabulated statement of the "estimates" forwarded by the different foreign missions, and the appropriations made for their support, for the year 1877:

	Amt. estimated.	Amt. appropriated
Liberia	$8,500	(rec'd last year) $7,000
South America	10,450	7,500
CHINA.		
Foochow	13,915	13,000
Kiu Kiang	7,752	7,000
Peking	13,322	8,250
Germany and Switzerland	23,000	(rec'd last year) 20,000
Denmark	8,316	7,500
Norway	12,000	10,500
Sweden	24,500	(rec'd last year) 20,000
North India	62,220	55,000
Bulgaria	8,797	8,000
Italy	17,880	16,000
Mexico	31,162	20,000
Japan	29,483	15,000
	$281,000.	$214,750

Amounts appropriated less than amounts estimated, $67,150.

Let it be noted: (1) That the corresponding secretaries warned the superintendents of missions in advance of the condition of the treasury, and urged them to reduce their estimates to the lowest possible figures; (2) That with a full knowledge of the pecuniary condition, the superintendents, aided by their colleagues, prepared and forwarded the above estimates—estimates prepared not with reference to the enlargement of the missions, but to their preservation; and yet (3) the general committee had no alternative but to resolutely shut their ears to these appeals, and reduce even these estimates by a total of $67,150.

Will not the friends of Missions strive with all the means in their power to replenish the treasury, that these appeals may be responded to, and the work of God so auspiciously begun in different parts of the world, continue to grow and increase. Reader, will you do your part?

THE METROPOLITAN PULPIT FOR FEBRUARY.—The following are the contents of THE METROPOLITAN PULPIT for this month: Impossibilities with Man Possible with God, by S. D. Burchard, D. D.; Address and Prayer at the Burial of Cornelius Vanderbilt, by Charles F. Deems, D. D. (carefully revised by Dr. Deems for this publication;) The Power of Things Invisible, by R. S. Storrs, D. D.; Christian Obedience, by John Hall, D. D.; The Prophetic People, by J. H. Rylance, D. D.; Master and Man, by Emory J. Haynes; The Essential Thing, by E. Chapin, D. D. (nearly a verbatim copy of the notes used by Dr. Chapin while preaching a recent sermon;) An Earnest Life, by A. C. Wedekind, D. D.; The signs of a Christian, by Henry Ward Beecher; God's Care Specific, by George H. Hepworth, D. D.; The Shepherds of Judea, by Charles H. Hall, D. D.; Sermon at the Funeral of J. Ilgen. Burrell, by A. Hiller; 50 Themes and Texts of Leading Sermons. Published at 96 Nassau Street, New York.

W. W. BOSTWICK & Co., the well-known publishing firm of this city, are issuing a large steel plate engraving of "Christ in the Temple," which they offer as a premium to subscribers. The picture posses great merit, and is most suitable for the purpose designated. We have been using it for some time with success, and can say it gives great satisfaction to our subscribers.—Christian World, Cincinnati.

Read, think and reflect, then work.

Our Southern Methodism.

Rev. Alexander Campbell, Calvert, Texas, writes; "Our first quarterly meeting of this year has just closed, and it was a season of great blessing to us. Our people very generally endeavored to prepare themselves for the solemn services by setting apart the previous Friday as a day of fasting and prayer. I think as Methodists we all neglect too much this observance. We should remember that it is our duty to fast as well as pray. The love feast on Saturday night was an occasion worthy of the name. On the Sabbath ninety-nine persons were at the communion table, and at night, after the sermon, forty-five persons bowed at the altar, asking christians to pray for them. I shall soon send another list of subscribers for the SOUTHWESTERN."

Rev. I. Hayward, Baton Rouge, La., says: "We have a protracted meeting in progress—prospects very encouraging. A number of backsliders have been reclaimed. Our Sabbath School is well organized and doing a good work."

Rev. Mark Hensan, Victoria, Texas, writes; "My people enjoy a good degree of spiritual prosperity. They care, too, for the temporal affairs of the Church. They expect to complete and furnish their new house of worship during this year. I pledged for thirty subcribers and I do not expect to fall below that number."

Rev. Samuel C. Locket writes from Oatmeal, Texas, as follows; "Owing to sickness in my family I have as yet been unable to go to my work in Gillespie country, but still remain on the Burnett circuit.

I buried my infant daughter on the 4th inst. To us it is a mysterious providence, but we are resigned to the will of God.

Will leave next week for my circuit in the western part of the State, where I expect a great harvest for God and for the M. E. Church.

I am pleased to see an interest now taken in the development of our white work in Texas, and believe the steps taken by the West Texas Conference, at its late session, in that direction is but a signal for our success among the white people.

Send me several sample copies of the SOUTHWESTERN and I will canvass the circuit for our paper."

Rev. A. Moore, LaHarpe Church, of this city, reports twenty-five recent accessions to his Church, and that a good degree of spiritual interest is manifested.

Rev. James Hayward writes that he has entered upon his new year's work at Donaldsonville, with good indications of success. His people greet him cordially, and his audiences are large. One of the first things Bro. Hayward did was to talk to the people about taking the SOUTHWESTERN. As a result a large list is promised.

The First Quarterly Conference of First street Church, New Orleans, was held last Friday night. The new pastor, Rev. H. Green, has been well received. His salary was estimated at $50 a month. The brethren intend to repair their church and school house this year. When such men as Bros. Campbell, Little, Robinson, etc., lead, a church will live and grow.

To the following brethren, from whom we have received lists of subscribers, together with the cash, during the past week, we return very grateful thanks; Rev. John Walker, Augusta, Miss; Rev. Prince Wilson, Marlin, Texas; Rev. Nelson McNair, China Grove, Miss; and Revs. J. D. Cozier, J. S. Whitaker, and S. M. Kingston, Houston, Texas. Remember that we do not send papers until the money is paid.

General Religious Items.

The Protestants are gaining ground in the Holy Land. They have now 520 congregations, and 7,600 children attend their schools.

Three Unitarian Churches in Boston, Massachusetts, are now occupied by Roman Catholics, one by Presbyterians, one by Baptists; and one Universalist Church by Baptists, and another by Jews.

Rev. J. W. David, an American missionary, writing from Lagos, Central Africa, says that he has found a little group of converts who have remained faithful during thirteen years, in which they have had no pastor or teacher among them. They sent messengers a ten days' journey to plead for the help of a missionary.

The Baptist Year-Book, just issued by the Publication Society, gives the statistics of the denomination this year as compared with

last as follows: Increase of associations, 80; of churches, 1,669; of ordained ministers, 662; of baptisms, 21,810; of membership, 117,085. The whole number of associations at the present time, 1,005; churches, 22,924; ministers, 13,779; baptisms during the year, 109,684; total church-membership, 1,932,385.

Several years since, there were nearly 5,000 Congoes rescued from slave ships by American men-of-war, who were landed at Liberia. They have been civilized, and very many have made a profession of religion. In some cases well conducted churches have been formed exclusively of Congoes. It has been suggested that some of the most promising of them should be sent as missionaries to the Congoe country, whence they were taken by the slavers. When it is considered that these heathen Congoes numbered one-third as many as all the Liberians, it speaks well for the missionary spirit of the Liberian churches that such good results should have so speedily followed.

[illegible] work of grace is [illegible] the *Church Union* as having been in progress for some time among the Santhals in India—the most degraded and wretched of heathens. A mission was established among them a few years since, by Mr. Boenesen, a German, which has been attended with remarkable success. Mr. Boenesen is connected with no church organization, but is a most devoted, earnest, Christian missionary, and has been instrumental in the conversion of thousands of the degraded Santhals. The good work is still progressing among them. The mission is supported by donations from such Christian people as feel an interest in the work. It is one of the most successful Christian missions ever established among the heathen.

General News Items.

The Mississippi River at its source—the outlet from Lake Itasca, is twelve feet wide and eighteen inches deep.

Thus far 31 counties in Texas have passed the local option law.

In the United States over $300,000,000 worth of church property is exempt from taxation.

Artificial pearls are manufactured in Paris from the white scales of fish. Twenty thousand pounds of fish will yield one pound of the pearl substance.

The broom factory at Holly Springs Miss., turns out fifteen dozen brooms per week, that will sell at [illegible] per dozen wholesale.

San Antonio, Texas, is to have an ice machine next summer capable of manufacturing twenty thousand pounds of ice per day.

A colony destined for location in Texas is now being formed at Wil[illegible], Pa., and a large number of names have already been signed to the colony roll.

The Granbury, Hood county, Texas Vidette, says that the buffalo trade of Northwestern Texas is [illegible] something enormous. [illegible] that upwards of a [illegible] animals are slaughtered on the frontier annually.

Moody and Sankey began their revival meetings at the New Tabernacle on Tremont street, Boston, on the afternoon of January [illegible]. The building, which seats [illegible], was filled. It is estimated that 10,000 were unable to gain admission.

A general convention of stock raisers from Red River to the Rio Grande has been called to be held at [illegible], Texas, on the fifteen day of February next. Business of great importance to stock men will come before it.

The Waco Texas *Examiner* says a [illegible] of the men recently [illegible] the jail at Belton and [illegible] a reward of ten [illegible] for the arrest of [illegible] the rope around [illegible]

[illegible] everyman is entitled to [illegible] qualified as follows: (1) [illegible] and not subject to any [illegible] (2) has for a year [illegible] been an inhabitant, as owner or tenant [illegible] dwelling house in the [illegible] paid all poor rates [illegible] relief of the poor. [illegible] in force in Scotland.

[illegible] Brooklyn [illegible] 5,000 feet [illegible] 1,595 [illegible]. It will [illegible] a promo[illegible] two railroad [illegible] or street [illegible] on the [illegible] to [illegible] feet, and [illegible] feet. It [illegible] be com[illegible] that it [illegible]

[illegible]

much that the Lord's work requires. Some are too nice, some too formal, some too disinclined. They stand or sit stiff and stately in their dignity, and sinners go unsaved and believers uncomforted, unhelped, for all the effort they will make to lift a hand to serve them. They need melting down and to be sent about doing good. Statuary Christians, however burnished and elegant they may be, are of little real service in the kingdom of Jesus.—*Bible Teacher.*

For the Southwestern.

A Little Child Shall Lead Them.

Mr. Roland was a man of fine intellectual culture. As a boy, he was the idol of fond parents and devoted sisters. In school he was the pride of his masters. At sixteen years of age his heart was moved to serve God, and at the age of twenty-one he had completed a collegiate and theological course, intending to be a minister in the Methodist Church, but the facinations of the law were so great, that, instead of preaching Christ, he entered a law school, was admitted to the bar, and in order to drown the voice of conscience, he tried to be an infidel.

He married a young Scotch woman of strong religious character. As children were born, the young mother would press them to her breast and pray over them, and when old enough to speak they were all taught to clasp their tiny hands—kneeling at her side—and pray before going to bed and on rising in the morning.

Mr. Roland never objected to this, but had no word or look of sympathy for the mother. She toiled alone. In fact, if at any time she ventured to broach the subject of religion, or urge him to go to church he would laugh her to scorn and leave the house.

When her eldest daughter, Amy, was thirteen years of age she was converted in a Methodist revival, and shortly afterward the two eldest sons were also converted.

Amy and her mother talked much together and mourned that there was no family worship in the house. The idea of proposing such a thing to Mr. Roland was out of the question, so these two would meet privately together in Amy's room and pray. Once Amy said, "O, mother, I feel it is our duty to make an effort at least to have family worship, but I'm so afraid of father that I can't, I can't do anything."

When the summer came Amy was sent away on the lakes for a trip, as she was a pale, delicate child, and the hot weather told on her frail form. On coming home she found that her mother and father had gone away for a few days. The evening of her arrival her brother Joseph gathered all the children together and told Amy that they were going to have family prayers. Amy's heart was filled with joy and her eyes with tears, for this was the first time the subject had ever been mentioned between them. Joseph told Amy that, after she left home, he and their mother had met together to pray and both mourned the apparent impossibility of having family worship; that when their father and mother both went away for a few days, God gave him courage to gather the rest of the family together, and they had been having family worship ever since.

The next morning, just as the family were taking their seats at the breakfast table, who should walk in but Mr. Roland. Business matters had suddenly called him home, while Mrs. Roland remained behind to finish her visit and take the rest so much needed.

After the greetings were over and breakfast finished, the little ones went as usual to the back parlor for prayers. Amy and Joseph looked at each other in trembling and fear. Mr. Roland started to his library. Amy said, "Joseph, what shall we do?" There was a little pause. Joseph's lips closed firmly while slowly a look of determination came into his face. "Amy," he said, "we must not stop now, we must have family prayers, and you must go to father and ask him to come and worship with us." Amy turned pale, and a look of terror came into her face, but in a moment she said "I will." Then Joseph said, "I will read from the bible and you must pray." This was too much for poor Amy, and she said, "O! Joseph, I cannot pray before father, I am so afraid he will make fun of us. I can not think of a single word to say. No, no; I will read but you must pray." "Amy, I can't, and you must. If you will only pray this time, I'll pray before him to-morrow, but I can't do it the first time, and it is our duty to have prayers now that we have began."

The terrible responsibility was felt by Amy, and at last, with blanched cheeks and pale lips she said, "God will help, and I'll do the best I can." Just as she turned to seek her father he opened the library door and came towards her. She met him, and, grasping his hand, said, in a trembling tone, "Father, we are going to have family worship, won't you come with us?" The man started, but gave his child a searching look and then, without a word, followed her into the back parlor where Joseph was seated, bible in hand, and the little ones around him. Amy gave her father a chair, then sank into one herself. From the stillness, and from those [illegible] a looker-on might have supposed [illegible] in the house. [illegible] voice Joseph read the latter part of the twenty-third chapter of Luke—the crucifixion of Christ; his prayer for his enemies; his forgiveness of of the sins of one of the malefactors crucified with him; his death and burial. Then Amy said, "Let us pray." All knelt, including Mr. Roland. In a faint, trembling voice Amy began, but as she proceeded she forgot everything but that she was in the presence of a loving God, one who was not only able, but willing, yea, more than willing to give all things to them who ask. And oh, there was so much needed. Here was a father whom she loved, yes, almost idolized, whose soul would be lost if he did not give his heart to God. Here were all the little brothers and sisters, too—all were upon her heart, and she prayed and plead, and wept as she plead. God was there. That father's heart was thrilled and torn as never before, and when the prayer ended he was the last to rise from his knees. He stood a moment, too much agitated to speak a word, while the tears rolled down his cheeks and fell upon the floor. Slowly he moved from the room to his library and closed the door, while Amy and Joseph put their arms about each others necks and, with the little ones clinging to them, all wept and praised God for the evidences of His presence and power. Mr. Roland had quite a struggle before yielding all to the Master, but when he did it was complete. Never was there a happier wife than Mrs. Roland on coming home to find her husband reading and expounding the Scriptures to his family, and then kneeling and pouring out his heart in prayer to Almighty God; and never were parents more loved by their children. All fear of their father having passed away, love reigned supreme. B.

Congress.

MONDAY, Jan. 29.

SENATE.—President sent special message giving reasons for signing Electoral bill. An unsuccessful effort was made to have the Hampton Government in South Carolina recognized—Baily took his seat from Tennessee. Florida Committee reported.

HOUSE.—Nothing special.

TUESDAY, Jan. 30.

SENATE.—Edmunds, Morton and Frelinghuysen, Republicans, and Thurman and Bayard, Democrats, elected on Electoral Commission. Fifty additional policeman appointed for duty at Capitol during court.

HOUSE.—Bill abolishing police board passed over President's veto. Bill for payment of $500,000 to Mr. Eads, passed.

Messrs. Payne, Hunton, Abbott, Garfield and Hoar were elected members on the part of the House of the Electoral Commission.

WEDNESDAY, Jan. 31.

SENATE.—Hereford from West Virginia was seated. More debate on sinking fund for Pacific Railroad.

THURSDAY, Feb. 1.

SENATE.—Electoral Commission proceedings are to be published in the *Record*. Senator Ingalls and Allison were appointed tellers for joint session. Frost, Democratic Elector from Missouri, reported ineligible by majority from Committee on Elections. Senate went to House to participate in electoral count. Saulsbury, Democrat, presented a petition signed by citizens of Louisiana, charging Kellogg government with incompetency, and saying that there was no Democratic intimidation in Louisiana during late election.

JOINT SESSION.

Assembled in House of Representatives to begin count of Electoral vote. Vice-President Ferry presided.

No objection made to Alabama, it was counted 10 votes for Tilden and Hendricks. Arkansas was counted 6 votes for Tilden and Hendricks. California was counted 6 votes for Hayes and Wheeler. Colorado, three votes for Hayes and Wheeler, Connecticut, 6 votes for Tilden and Hendricks, and Delaware 3 votes for same. When Florida was called, three sets of certificates were opened by the President, one giving the State to Hayes signed by Ex-Governor Stearns; the others giving it to Tilden, the third by a Board of canvassers appointed by the present Democratic Legislature of Florida. Mr. Field objected to Hayes electors on the alleged ground that they had never been elected. Senator Sargeant objected to the Tilden electors because they had not been legally appointed. Mr. Kasson objected to the third set of electors, because they were appointed by officers not in power when they are said to have exercised their functions.

The objections all made, the certificates with accompanying papers, were transmitted to the Electoral Commission and the Senate withdrew.

FRIDAY, Feb. 2.

SENATE.—Bill passed to punish persons making or having in possession dies, molds etc., for making counterfeit money. A bill was introduced to enable Indians to become citizens of Kansas. A bill passed barring claims against United States, unless presented in six months. Adjourned until ten to-morrow.

HOUSE.—Bill considered to break continuous session as under the electoral law, all work done must bear date of Thursday, until the Presidential vote is counted. No action.

SATURDAY, Feb. 3.

SENATE.—Post Office bill reported to give $250,000 to enable [illegible] master General to obtain proper faculties from Grand Trunk railroads for postal services.

Mrs. Sumner was confirmed as postmistress at Sherman, Texas.

HOUSE.—The vote to increase the President's salary to $50,000 stood, yeas 47; nays 126. The salaries of senators and representatives remain the same.

The President sent to Congress a special message recommending that some legislation should be had to hasten the resumption of specie payments. He says it may not be wise to fix an earlier date than that already fixed (January 1879) when the government should be compelled to pay its obligations in coin, but he thinks that everything should be done to hasten the day when coin and legal tender notes should be of equal value. He thinks a simple act of legislation could do this now. There has been an increase of several millions of gold in this country during the past few months, and this should be utilized by doing something to put it in circulation. The President suggests a law by which the Secretary of the Treasury may issue 4 per cent., forty year bonds in exchange for legal tender notes, to amount to not over $150,000,000. But by the decrease of legal tender notes in circulation and the near approach to equal values between gold and legal tenders, the President argues, money will be made easier and specie resumption hastened.

FEBRUARY 5TH,

SENATE.—Bill passed appropriating $300,000 for deficiency on public printing during the current year.—Bill abolishing Metropolitan police in the District of Columbia reported back with President's veto. Spencer of Alabama presented a resolution from the Alabama legislature in favor of granting lands in that State to aid public schools, asking for money to improve the Alabama river and for the repeal of the law taxing spirits distilled from fruits; all of which were referred to committees.—Mr. Cooper submitted minority report on the Florida election.—Confirmation: Daniel B. Booth, collector second Alabama District.—Nominations: J. Shepherd, collector at St. Mary, Ga., M. M. Camp, collector at Navasto, Texas.

HOUSE.—Political disabilities of J. S. Johnston, of Georgia, were removed.

The Electoral Commission.

The Eletoral Commission appointed to consider and decide all matters of dispute in the counting of the electoral votes met in the Supreme Court room in Washington. February 1st.

The Commission is composed as follows: Judges from Supreme Court—Clifford, Strong, Miller, Fields and Bradley.

From the Senate.—Edmunds, Morton, Frelinghuysen, Thurman and Bayard.

From the House.—Payne, Hunton, Abbott, Garfield, Hoar.

Judge Clifford presides.

RULES OF ACTION,

Rule 1. The commission shall appoint a secretary, two assistant secretaries, a marshal and two deputy marshals, a stenographer and such messengers as shall be needful, to hold during the pleasure of the commission.

Rule 2. On a subject submitted to the commission, a hearing shall be had, and such counsel shall be allowed to conduct the case on each side.

Rule 3. Counsel not exceeding two in number on each side will be heard by the commission on the merits of any case presented to it, not longer than two hours being allowed to each case, unless a longer time and additional counsel be specially authorized by the commission.

In the hearing of interlocutury questions but one counsel shall be heard on each side, and he not longer than fifteen minutes, unless the commission allow further time, and additional counsel, and printed arguments will be received.

Rule 4. The objectors to any certificate, or vote, may select two of their number to support their objections in an oral argument, and to advocate the validity of which they maintain, and in like manner the objectors to any certificate may select two of their number for a like purpose, but under this rule not more than four persons shall speak, and neither side shall occupy more than two hours.

Rule 5. Applications for process to compel the attendance of witnesses, or the production of written or documentary testimony may be made by counsel on either side and all processes shall be served and executed by the marshal of the commission or his deputies.

Depositions hereafter taken for use before the commission, shall be sufficiently authenticated if taken before any commissioner of the circuit courts of the United States, or any clerk or deputy clerk of any court of the United States.

Rule 6. Admission to the public sitting of the public commission shall be regulated in such manner as the president of the commission shall direct.

Rule 7. The commission will sit, unless otherwise ordered, in the room of the Supreme Court of the United States, and with open doors, excepting when in consulation, unless otherwise directed.

Feb. 2d. The Commission spent the day on Florida, the first State referred to by joint session of Congress. No decision.

Feb. 3d. Mr. O'Connor, Democratic counsel argued against counting the Hayes and Wheeler electoral vote from Florida. He claimed that the writ of quo warranto against them by the Supreme Court of Florida was final. The canvasser he claimed had without law thrown out all the returns from Manatee couunty, and part from Hamilton, Jackson and Monroe. He claimed that Humphreys, one of the electors was inelligible.

The question arose whether or not any other testimony should be admitted before the Commission than that presented by the President of the Senate. On motion of Justice Miller each side was allowed three hours to present arguments, the Republicns claiming that the testimony should be limited.

Mr. Merrick, of Washington, opened the dlsscussion for the Democratic side. He considered it clearly the duty of the commission to go to the root of the difficulty by regarding as it must, he thought, the testimony of the House committee in Florida, as evidence in the case. He read from the act creating the commission that its powers were ample for the purpose, and argued that every consideration of law and equity required them to inquire into the action of the returning board, tainted as it palpably was, with fraud. He was followed by Mr. Stanley Matthews, for the Republicans, who maintained substatially that the act of any board constituted by law, or having apparently legal title, could not be set aside after ouster, and this upon the ground of public policy. Mr. E. W. Stoughton followed, also for the Republicans: he spoke to the question of legality of the acts of the Governor of Florida, and denied the right of the commissioner to go behind the returns of the State board of canvassers.

Feb. 5th—W. M. Evarts, from the Republicans, argued at length that the Commission could not go back of the certified returns.

Mr. Charles O'Conor argued for the Democrats that the Commission had that power.

The Commission went into secret session during the day, and up to going to press no decisions are announced.

A Washington dispatch says:

The commission remained in session until 8 o'clock. The conference will be continuee at 10 o'clock tomorrow morning. No votes taken, nor any concluson reached on any point at issue. It is confidently stated that no evidence will be taken in the Florida case except such as relates to the action of the Florida State Government since the election. This evidence is documentary. If the proceedings are thus restricted the commission may have the case ready for joint session before the close of the week. Speculation regarding the result is neither ventured or entertained by any one.

SUNDAY SCHOOL.

Lesson for February 18th, 1877.

ELIJAH AND HIS SACRIFICE.

GOLDEN TEXT.—"How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him."—

TOPIC.—"Choose you this day whom ye will serve."

HOME READING.

Monday—1 Sam. 5: 1-13.
Tuesday—Is. 46: 1-13.
Wednesday—Jer. 50: 1-20,
Thursday—Dan. 3: 1-30.
Friday—Dan. 6: 1-28.
Saturday—Ps. 95: 1-11.
Sunday—Ps. 97: 1-12.

(Condensed from Nat. S. S. Teacher.)

It was now Elijah's turn. Baal had been shown to be impotent—he had not even a voice. Now Elijah was going to prove that the God whom he worshipped was omnipotent. He had waited for the better part of the day—had given the prophets of the false diety all the time they could ask for, and even more. Now while they were still leaping up and down at their alter, gashing themselves with knives, and shouting with the strength left them, "O Baal, hear us," he made the people, who, doubtless, by this time were tired of the other spectacle and its useless mummerr, come near to himself. All day they had been treated to an extravagant, vain show, but now things move. There is a subtle sense of power indicated in every movement of Elijah.

He gives to the people two object lessons. He repairs the altar of the Lord which has been broken down. That is lesson Number One. By it he shows that that is what they must do, and that this is what this ordeal is for—To restore the altars of the Lord which had been demolished by the command of Omri and of Jezebel. He repairs it with twelve stones. That is lesson Number Twot For the twelve stones represent the twelve tribes of Israel—not the ten, or the nine, rather, which were then gathered on Mount Carmel. The altar was significant of an undivided kingdom, and of a united worship.

By the time of the evening sacrifice (3 p. m.) Elijah was ready for the great ordeal. It was the very time when a sacrifice should be burning on that altar, lit not by miraculous fire, bnt on account of the devotion of the people. His prayer is remarkable for its directness and simplicity. It does not consist of numberless vain repetitions, as did that of the Prophets of Baal. They prayed from morning until the time of the evening sacrifice. His prayer was a mere momentary ejaculation—could easily have been uttered in fifteen seconds. But though the prayer is short, it has in it several noteworthy things. 1st. Its addresses. It is made to the "Lord God of Abraham, Isaac, and Israel." Except that "Israel" was substituted for "Jacob," this was the familiar way, though so long unused, in which they had been wont to hear Jehovah invoked. Like the altar, irresistibly it reminded them of those happier days when Israel was an united nation whose God was the Lord. 2d. He petitions for three things. First: "Let it be kuown this day that thou art in Israel." The only repetition in the prayer is for this one object. That is his greatest desire. He does not pray that he may be the God of Israel, but that the people may know that he is and always has been. God is none the less God that atheists reject him; Jesus is none the less his Son that scoffers deny him. Second: he prays that he may be known that he is God's servant. Does not ask to be recognized as anything higher. But a "servant that represents a king, in dealing with a people need ask for no higher office. Third: "That I have done all things according to thy word." He did not want the people to think that he had the power to pledge God to such wonderful exhibitions—that Jehovah did it to extricate Elijah out of difficulty, and to save his own honor, which Elijah had without authority put in pawn. Neither did he want any of the homage which, necessarily, would be rendered after it. Distinctly it was all the Lord's doings and not his.

The one thing that would answer every one of these petitions was—fire from heaven. By that the Lord would prove that he was God, that Elijah was his servant, that the prophet had spoken according to his word, and that it was He that was turning back the hearts of the people. And the fire fell. It was no flash of lightning, for it fell out of a clear sky. The "little cloud out of the sea, like a man's hand," had not yet lifted itself from the blue waters of the Mediterranean. It was miraculous, not only in its coming down from heaven, but in its intensity. It was no common fire that would reduce the stones to quick-lime, and cause all the water in the trench to evaporate. Only one conclusion could follow such a manifestation as that, and that was expressed in the cry of the awe-stricken people: "The Lord, he is God! the Lord, he is God!" there prostration indicated both their worship of the God who had so signally declared himself, and their dread of his power. Now the people saw their error. To them Baal was God no longer. The prayer of Elijah was realized, for their hearts had turned from him back again to the Lord God of Israel.

Gardening was the first occupation of the human race.

Died.

At Houma, La., on Sunday, January 14, 1877, REV. H. P. TAYLOR, a member of Louisiana Conference.

The remains were brought to this city and interred, on the 17th inst., in Carrollt on cemetery. The funeral services were conducted by Rev. Stephen Priestley and Rev. A. Moore. Bro. Taylor had been a member of Louisiaua Conference during the past five years. He was a good preacher, a man of considerable scholarship—a wise, judicious officer in the Church. It is tribute enough to say of any minister when the earth closes over him that he had the love and confidence of the people whom he served. May the mantle of this good man fall on the younger men whom he leaves to carry on the work.

At Austin, Texas, on January 1, 1877, GRANVILLD GRADY, on the 17th, MRS. JULIA CONNOR, and on the 22d, MRS. ELIZABETH MOORE.

The above were all faithful members of the M. E. Church. Sister Connor was always at her place in the church, at the class-meeting, and at every other post of duty.

Sister Moore passed over the river singing and shouting, and the triumphant smile of faith remained fixed upon her countenance when we consigned her to the tomb. All of them leave families, which have the sympathy and prayers of our Church in their bereavements.

C. L. MADISON, Pastor.

"Old Reliable."

There are many reputed remedies fo that very prevalent disease, Chronic Nasal Catarrh, but none which have given general satisfaction and become acknowledged standard preparations, except Dr. Sage's Catarrh Remedy. It continues to enjoy an unprecedented popularity. This reputation has been earned through the permanent cures which it has wrought, having proved itself a specific in the worst forms of the disease. Pierce's Pocket Memorandum Books are given away at drug-stores.

Disease Grows Apace.

Like an ill wind, and cannot be mastered too early. What is a trifling attack of sickness to-day may, if unattended to, become a serious case in a week. Small ailments should be nipped in the bud before they blossom into full blown maladies. If this advice were attended to, many a heavy bill for medical attendance might be avoided. When the liver is disordered, the stomach foul, the bowels obstructed, or the nerves disturbed, resort should at once be had to that supreme remedy, Hostetter's Stomach Bitters, a few doses of which will restore healthy action and put the system in perfect order. It is a wise precaution to keep this incomparable preventive in the house, since it checks, with unrivalled promptitude, disorders which breed others far more dangerous, and in their latest developments are themselves often fatal.

Never too Late to Mend.

Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine.

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January 8, 1877.

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Quarterly Meetings.

GALLATIN TENN., DISTRICT.

SECOND ROUND.

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th. 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap, April 7th. 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville; April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th. C. PICKETT, P. E.

NAVASOTA, TEXAS DISTRICT

FIRST ROUND.

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April s; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

MEMPHIS DIST., TENNESSEE CON.

SACOND ROUND.

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W, Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdase, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

SHREVEPORT, LA., DISTRICT.

FIRST ROUND.

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DAVAGE, P. E.

San Antonio (West Texas) District,

Columbus, Feburary 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st; Texana, 7th and 8th.

D. GREGORY, P. E.

Waco (West Texas) District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th: Giddings, March 24th.

S. GATES, P. E.

MERIDIAN [MISS] DISTRICT.

[First Round.]

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11: Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15; Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Dalesville, April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

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THE ETERNAL HOME.

ALONE! To land upon that shore!
With no one sight that we have seen before,
Things of a different hue
And sounds all strange and new,
No forms of earth our fancies to arrange,
But to begin alone that mighty change!

Alone! To land alone upon that shore,
Knowing so well we can return no more;
No voice or face of friend,
None with us to attend
Our disembarking on that awful strand,
But to arrive alone in such a land!

Alone? No; God hath been there long before,
Eternally hath waited on that shore
For us who were to come
To our eternal home,
Oh! is he not the life-long Friend we know
More privately than any friend below?

Alone? That God we trust is on that shore,
The Faithful One, whom we have trusted more,
In trial and in woes,
Than we have trusted those
On whom we leaned most in our earthly strife.
Oh! we shall trust him more in that new life.

So not alone we land upon that shore,
'Twill be as though we had been there before.
We shall meet more we know
Than we can meet below
And find our rest like some returning dove—
Our home at once with the Eternal Love!

—Frederick William Faber.

To Be Well.

Here is a remedy for the ills of the flesh and the spirit, composed of leaves, plants and roots, which, taken without a wry face, will make any man respectable and happy:

Leave off drinking.
Leave off smoking.
Leave off chewing tobacco.
Leave off snuffing.
Leave off swearing.
Plant your pleasure in the home circle.
Plant your business in some honorable employment.
Plant your faith in truth.
Root your habits in industry.
Root your feelings in benevolence.
Root your affections in God.
For directions see the Holy Scriptures.

Luck and Labor.

Don't charge your failure to "bad luck," my boy. I'll tell you what your trouble is, you are lazy. Learn Mr. Cobden's proverbs about "Luck and Labor:"

Luck is waiting for something to turn up;—

Labor, with keen eyes and strong will, will turn up something.

Luck lies in bed and wishes the postman would bring him news of a legacy;—

Labor turns out at six o'clock, and with busy pen or ringing hammer lays the foundation of a competence.

Luck whines;—
Labor whistles.
Luck relies on chances;—
Labor on character.
Luck slips down to indigence;—
Labor strides upward to independence.

What a Plant Did.

A little plant was given to a sick girl. In trying to take care of it, the family made changes in their way of living. First, they cleaned the window that more light might come to its leaves; then, when not too cold, they would open the window that fresh air might help the plant to grow. Next, the clean window made the rest of the room look so untidy that they used to wash the floor and walls and arrange the furniture more neatly. This led the father of the family to mend a broken chair or two, which kept him at home several evenings. After the work was done, he stayed at home instead of spending his leisure at a tavern, and the money [illegible] to buy comforts for them all. And then, as the home grew attractive, the whole family [illegible] better than ever before, and grew healthier and happier with their flowers. Thus the little plant brought a moral as well as a physical blessing.

Polly's Revenge.

[illegible] fond of cracker [illegible]; so was Tom, her cat, [illegible] watch his chance to rob [illegible], running his long [illegible] the bars of the [illegible] piece by piece [illegible] One [illegible] by the side of [illegible] scratching [illegible] in an un- [illegible] sudden [illegible] grabbed the [illegible] and bit off [illegible] as if it [illegible] Then [illegible] laughter and [illegible] for [illegible] stole no more.—*Our* [illegible]

[illegible] minister was [illegible] unventilated [illegible] A [illegible] sermon [illegible] stopped, [illegible] said in [illegible] preaching [illegible] would put [illegible]

HOUSE AND FARM.

Gardening in the South.

CARROTS—Should be sown in drills twelve inches apart and thinned to one every two inches in the drill. They require rich and well prepared soil. Make trenches half an inch deep and cover lightly with fine dirt. Early blunt rooted and early scarlet horn carrots are best adapted to early culture.

CABBAGE.—Drill in trenches six inches apart. The soil cannot be too rich and no pains should be spared to make it so. Where plants are at hand for transplanting, they should be planted out in rows two and a half feet apart and two feet in the rows. In pulling the plants be careful to wet the soil well beforehand so that they will pull easy without breaking too many of the fine roots and that as much dirt as possible may adhere to the roots. Have a bucket full of hen manure, dissolved to the consistency of thin mush and dip the plants singly in this as they are planted. Use a plant stick twelve inches long, insert it in the ground, deposit the plant in the hole, stick the planter in the ground about two inches from the plant and press the top towards the plant, thus fastening it. The hole left by the planter serves the purpose of taking up the water when the plants are watered after planting. After watering draw some dry dirt around the plant, otherwise the soil will bake or harden and prevent the penetration of air. Cotton seed deposited in a little trench around the plant, about two or three inches from the stem, covered with some dirt will be found to have a wonderful effect, also phosphates deposited in the same manner. As to varieties we can recommend Drumhead, Flat Dutch, Landreth's Early York and Savoy. The first two varieties will form a desirable succession to the last.

MUSTARD—For early greens drill in trenches eight inches apart. Curled leaved mustard is preferable.

BEANS—May be planted at the close of this month. Open drills eighteen inches apart and three inches deep, planting two beans in a hill, six inches apart. The varieties of Snap and Bush beans are preferable for our climate and latitude; we can recommend the Red Speckled Valentine, Brown Speckled Valentine and the Dwarf Wax.

LETTUCE.—Drill in trenches one and a half inches deep and eight inches apart, sow thin and cover with fine dirt. When a stand has been obtained, thin out to one plant every six inches. The early Cabbage and curled India varieties have proved very desirable.

PARSNIPS.—Drill in trenches two inches deep and twelve inches apart and when up, thin plants to two inches apart in drill. The most popular variety is the sugar parsnip.

PARSLEY.—Sow in drills one and a half inches apart and cover with fine soil. Curled parsley is preferable.

RADISH.—Should be sown every ten days. Make drills two inches deep and six inches apart. They require rich soil or otherwise they will be hard. Red turnip rooted, deep scarlet turnip rooted and white turnip rooted are excellent varieties also early long scarlet, short top, and new French-breakfast.

SPINAGE.—Sow in drills two inches deep and twelve inches apart.

TURNIPS.—May be sown in drills one and a half inches deep and twelve inches apart and thinned when up, to one plant every six inches. Early flat Dutch and Early White Dutch, strap leaved are the best varieties to be sown at this season.

SHALLOTS.—Plant in drills twelve inches apart, and three inches distance in the drills. They require heavy manuring or very rich land. Hen manure is specially well adapted, if composted with some fine and very dry soil. Whenever you are done sowing seed, beat the ground down with a shovel or place a board on top of the row and walk over it. If there are Asparagus beds in the garden they must during this month be dressed with a heavy coat of salt and fresh horse manure. *Plenty* of salt, they can hardly have too much. Their original home is on the shores of the ocean, which indicates that they live on salt to a great extent.

HORSERADISH.—Should now be planted from cuttings. Prepare an elevated bed, two feet wide and one foot high, and insert the cuttings sideways, two feet apart, the cuttings being laid parallel with the ground and six inches from each other. The bed should be very rich and contain lime, ashes and compost. This plant is one of the best paying vegetables that can be raised.

CAULIFLOWER.—Plants planted out in the fall must be protected against cold.

CELERY—If any in the garden, will require earthing up.

SAGE, THYME, MARJORAM, SAVORY, and other herbs ought to be divided during this month and planted out.—*Son of the Soil.*

The farmer should work with his brain before he labors with his hands. His muscular powers will not then be impeded by unnecessary and exhaustive toil.

Keep your tools in a dry place—Keep them bright, clean and sharp.

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☞ On receipt of this Coupon, we hereby agree to return to the sender, *express or mailing charges prepaid in full*, a full set of six of our extra plated Silver Spoons, with the initials of the sender, or any other initials desired, engraved thereon. ☞ This Coupon will be honored by us for ninety days from the date of this paper, after which it will be null and void. [Signed] UNION SILVER PLATING CO., Cincinnati, O.

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One by one, as the days go by,
To learn our lessons we bravely try;
For every hour some task is set,—
Difficult, easy, short or long,—
And whether we come to it weak or strong,
Somehow or other it must be met.

Graded well is this school of ours,
Each one's duties within his powers,
And his task the thing that he needs to know.
And many a time does the page grow dim,
And before tired eyes the hard words swim,
And the hours go by so slow, so slow.

Various ages are gathered there;
Flaxen ringlets and thin, gray hair
Alike fall over the lesson-books,
And often the little ones laugh in glee
At the beautiful words their bright eyes see,
While the old sit silent, with grave, sad looks.

Skillful teachers assembled here,
Patiently labor year by year;
Never mistake in their work was known:
Only the scholars, weary or vexed,
Idle, impatient, tired, perplexed,
Suffer from errors all their own.

The Spirit teaches the highest class;
Time takes all as they onward pass;
Joy is claimed by the happy few,
While Care, Experience, Labor, Pain,
Treasures of knowledge help us gain,
And Conscience conducts the grand review.

But, patiently learning day by day,
We are longing to hear the Master say
That our school-days here are done;
And after the last long term shall pass,
To be transferred to that upper class
In which the advanced work is begun.
—New England Journal of Education.

The New Orleans Preachers' Meeting.

The New Orleans Preachers Meeting met as usual last Thursday morning, in Chapel of Ames Church.

The Scripture lesson discussed included the latter part of the 10th chapter of Acts.

By special invitation Dr. Godman, President of N. O. University gave an account of his recent work in Philadelphia and Vicinity. It will be remembered that the Doctor went North under the direction of the Freedmen's Aid Society, to collect funds for the Orphans' Home at La Teche and our own University in this city. Mrs. Godman was with and assisted in the work.

DR. GODMAN'S REPORT.

He said: We were in Philadelphia ready to commence our labors before the close of September. Our first collection was taken in Grace Church, a Society of the best type of Methodist people, presided over by our genial friend the Rev. James Morrow, not long since the popular pastor of Ames Church and a member of this body. Brother Morrow was always cordial and faithful in his co-operation, and in every way contributed to the success of our labors and to the comfort and pleasure of our stay in the city. We shall never cease to remember his truly brotherly kindness. Bishop Simpson gave us the full weight of his influence and his hearty sympathy. All the [illegible] exhibited that friendliness [illegible] cause, which its divine ex[illegible] and by their fraternal co-operation have em[illegible] in our memory. [illegible] excellent men have [illegible] behalf it were invid[illegible] their names. [illegible] our gratitude [illegible] our recognition [illegible] they have [illegible] Philadelphia Con[illegible] among all [illegible] the connection for [illegible] as long as it [illegible] and large [illegible] the [illegible] it will con[illegible] enviable position. [illegible] the great Durbin [illegible] final resting [illegible] in the city. [illegible] remain; the [illegible] Hodgson, a [illegible] faith[illegible] Atwood, [illegible] of a [illegible] com[illegible] plete that failed to make note of the gifted, and generous laymen who furnish much of the brains and the energy of our ecclesiastical activities. Such men as James Long, Thomas W. Price, the Rev. Thomas Tasker Sr., the Rev. C. F. Steinman, William Armstrong, Joseph B. Wiswell, Charles Hill, James Hunter, James M. Longacre, Charles Scott, Arthur M. Burton, H. C. Elliott, David H. Bowen, and others that might be named of perhaps equal merit, but less known to us personly, would make a splendid record for any Christian Church, and are by faithfulness to Christ laying up for themselves rich treasures in Heaven.

We are able to report about $3500,00 as the sum of collections and donations to the general fund. Beside this, there are first-class subscriptions amounting to $2500,00 for the Orphans' Home.

I may be allowed to say, in passing that the faithful and efficient labors of my wife have contributed largely to this result. I am happy to say that since my return to New Orleans, though just rising from a prolonged sickness, she has secured pledges for several hundred dollars additional to the above amount, for the Orphans' Home, on a proposition to raise an additional thousand dollars in sums of one hundred dollars each, from godly women interested in our cause.

We must say that the Orphans' Home appeals more successfully, so far, to our believing and consecrated sisters. Mrs. Hannah Lauderbach, Mrs. J. W. Bain, Mrs. D. H. Bowen, Mrs. Charles Hill and others we could name, will be remembered in Heaven, and deserve a grateful mention from us. May their Christian liberality stimulate many others to like deeds of love.

We were happy, early in November, in greeting our always pleasant co-laborer, Rev. J. C. Hartzell B. D. who gave our cause efficient aid in one Sabbath's labor. Many incidents of our work would interest you as they have ourselves. But space will not allow the mention of many. One good brother's mind had been disaffected by some unhappy developments of the past, and he came to church resolved to contribute 50 cts., being sure that it would make him square with God on this account. But his heart was touched by the good Spirit, and when the cards were passed he put down $10. A few days afterwards he pledged us $20 more, which he in due time paid. A good sister, who has filled up her life with good deeds, often at cost to herself, had laid aside $50.00 toward the purchase of a seal-skin saque. This she put into the Lord's treasury for Louisiana, and gave up the saque. Another sister sent us on Monday $20, the price of a fur boa which she could do without. A noble Christian woman who had promised a hundred dollars, went to her private room to bring the money, we waited in the parlor, when she returned she handed us $500,00. A young man, about 20 years of age, came forward and pledged $2, saying "I haven't it now; but I can earn it, and will pay it." A poor woman sent the following note to Brother Bowen:

"Accept of a few slate-pencils to forward to Dr. Godman for the colored children of the South, with the prayers of a Christian mother, wishing that this mite was a thousand fold more. May the blessing of the triune God be upon the efforts put forth for that people."

In one of the collections was found a card reading thus:—$10, from a United Presbyterian of Hutton, Pa." In another was this card: I promise $1, to be paid as soon as I possibly can, I would to God I could give a million of dollars."

One good woman, who earns with her machine about $3 00 per week, and supports her parents, put one dollar into the collection, and afterward brought us another.

We have abundant evidence that our dear cause is near to the hearts of the people. They will gladly respond to our appeals according to their ability. If other claims are not systematically thrust in our way, the Lord will give the treasury of the Freedmen's Aid Society all the money needed to carry on its work. We believe that our God hears prayer; that He is ever mindful of His poor; that if we commit our cause to Him, He will continually open the way to the hearts and the means of His people. To His name be praise forever.

The following resolution was adopted;

Resolved, That we have listened to Dr. Godman's report with great pleasure; that we rejoice in his success and trust that if consistent with his wishes the way may open for him to return North at the close of the University year and carry on the work of raising money for our needy institutions in this state.

The chairman referred to the death and burial of Dr. Daily, a member of the meeting and on motion the following were appointed a committee to arrange for a memorial service and report at next meeting: J. C. Hartzell, E. Williams, J. H. McCarty, J. Evans, H. Green, Scott Chin and J. H. Vance.

Adjourned.

STEPHEN PRIESTLY, Sec'y.

By Lamplight.

Call to the Ministry, No. 1.

BY REV. J. BRADEN, D.D.

Why am I in the ministry? and how came I into it? are questions which no minister should be afraid to ask or tremble to answer.

God has always chosen his own instruments to accomplish his purposes. Abraham was selected to be the father of God's peculiar people. Joseph to preserve that people alive, Moses to lead them out of bondage, the Levites for the service of the Tabernacle, Aaron and his sons for the priesthood, the prophets to declare his purposes, the Apostles to be witnesses of his Son's life, works, suffering, death, resurrection and ascension, and then themselves and others to declare the Gospel to every creature. All through the old dispensation this choice of men for special work is quite manifest. God giving the clearest evidence to his messengers, and through them, to those unto whom he sent them, of their divine commission. Under the Christian dispensation the Savior said to those whom he would have for his Apostles: "Follow me." "Then they forsook all and followed Him." These apostles organized churches and ordained Elders, whom Paul says were appointed by the Holy Ghost. Jesus tells his disciples to pray the lord of the harvest that "He would send forth more laborers into his harvest." Thus intimating quite clearly that God is to send out men under the new as well as under the old dispensation. This is fully accepted as the doctrine of the M. E. Church, as is plainly implied by the question in the Discipline, "How shall we try them who profess to be moved by the Holy Ghost to preach?" Every Minister in the Church, is in this office, because he has at some time answered in the affirmative the question, "Do you think you are moved by the Holy Ghost to preach?" And it is this affirmative answer, accompanied with other evidences of the call, that opens the door to the candidate for the ministry in the M. E. Church.

What are the recognized evidences of this call to the candidate himself. Undoubtedly these may differ in different persons. No two may be influenced exactly alike. One may have an impression on his mind from childhood that he is called to preach; which may continue through youth and till the time that the Church may send him forth into the ministry. Others may have no such thought till later in life, or till they are converted. This impression may vary in intensity. In some cases it may be of such a nature as to wring out the expression of the Apostle "Woe is me if I preach not the Gospel." While others will be led by milder impressions, to acquiesce in what they are persuaded is the will of the Master.

Whatever may be these impression, there will be, in every one truly called to the work of the ministry, an earnest desire to be instrumental in saving men. This desire will be present and often as an impelling force, hurrying the candidate, without preparation, into the sacred work. In this as in every other duty which may fall to our lot, God undoubtedly expects us to use our reason, and we are not at liberty to reject these impressions as coming from unworthy sources or motives, unless we have the clearest evidences of the fact. Nor are we to infer that because God has called us to the Ministry, that we must take leave of our common sense, and rush into this work, as if the call, necessarily, brought with it the fullest qualification for the great work of preaching. On the one hand we are to carefully scrutinize our emotions, on this subject, giving them the calm, honest prayerful consideration which the importance of the subject demands, and when fully convinced that it is our duty to accept the sacred trust of becoming a messenger of God to dying men, to accept it as the most important trust committed to man. To resist the clear conviction of duty is neither manly nor Christlike. As there is nothing noble in the resistance of the sinner to the convictions that he ought to be a Christian, so there is nothing commendable in refusing to obey any call of God. On the other hand he is rash, who crowds himself into the sacred calling, unbidden. It is possible to be deceived when guided by our own impulses. On so important a matter as this, we should have these mere emotions or thoughts that we are called of God, strengthened or corroborated by other evidences. These other witnesses, may be the life we lead. Is it holy, Is it one of Christian activity? Do we feel an interest in Sunday-school work, and do we delight in it, and also in other Christian activities. Do we find it pleasant for us to work in the obscure class-meeting, or the humble cottage where but few, poor, ignorant, unfashionable people meet to worship? Are we willing to do the hard, rough toil of the Christian worker? Is our eye steadily fixed on the glory of the cross? Is the soul all on fire to tell the story of salvation to dying men? Does it pant to tell this story to the neglected outcast?—to point the wretched sons and daughters of sin, to the Lamb of God that taketh away the sin of the world? As we bring ourselves to the crucial test, of readiness to endure the hardship of the poorest, roughest fields of labor for Christ; and with the disciples of old, rejoice that we are counted worthy to suffer shame for His name, our personal evidence that we have a call to the ministry, ought to be satisfactory.

The Pastoral Office.—No. 2.

BY REV. J. H. MACK.

The pastor must be a gentleman. He must always and everywhere be such. To be a gentleman does not mean that you must be stiff, distant, formal in your contact with people, but the very reverse. The perfect gentleman is graceful, kind, approachable; makes all in his presence feel easy, puts on no airs, assumes no dignity or self-importance, moves through society with soomthness. And this is a quality which in the minister is essential to success. He meets all classes of men. Now he is in the poor man's hovel and now in the rich man's palace. In both he has a mission of goodness. He must study to adapt himself to both. This the true gentlemen will do. No where should he be clownish, no where stiff. But you will say the minister must be "social." Well, what is that? Mixing treely with people. Sometimes ministers mistake boorishness for sociability. Instead of being examples of propriety they become examples of rudeness, and in their intercourse with people lower instead of raise the standard of good breeding. All this is done on the score of "sociability." For example. A minister makes a friendly call in a family with whom he is well acquainted—on the most intimate terms. Instead of ringing the bell or knocking at the front door he goes with the ragman and beggar for cold victuals, and common straggler, to the back or side door, and rushes in without ceremony. Talks loud and is boisterous in his style. A sister once said to the writer, "I do think so much of Bro. D——. He makes himself so much at home here. He just comes in any time of the day, and if he is hungry he goes to the pantry and helps himself like one of the family." Now, some people call that sociability. We know a certain little woman into whose house if anybody should come and take such liberties, he would be given to understand something about that text of Scripture which has in it this clause "without are dogs." No cultivated gentleman will do such things. No woman of refinement desires to make a reception room of her kitchen. No such woman cares about converting her pantry into a common feeding stall. Go to the front door, ring or knock. Go in like a gentleman, leave your hat and umbrella in the hall where they belong, instead of piling them on the piano or side board. Yes, but you will say there are many poor families that have no piano or side board, and live in small places. But those same poor people may be able to criticise your manners. If you disregard those rules of common decency, which many of the poorest understand, you lower your influence and often wound their feelings. Many persons have "seen better days," and while they have lost their property they have not lost their sense of propriety. Again, if people sometimes do live in positions of obscurity, and have not learned the forms of genteel society it is your calling to teach them by your example, and thus elevate them to a higher plane. Then, always and everywhere, be a gentleman. There is a power in good manners—they win. We have often known men whose moral integrity we suspected, whose life in all moral respects was not above reproach. But meeting them in society we have felt the charm of their manners. We have felt drawn to them. They were so graceful, so obedient to those rules which common sense dictates, that in spite of moral blemishes on their character even they were admired. Now add gentility to unquestioned virtue, go through the world a Christian gentleman and minister and you wield a two-fold power. Remember the eyes of men are on you—whether in the cars or on the steamboat, or in the hotel, or drawing room or corn field avoid low saying or acting. The minister of Jesus has no right to turn clown even among his brethren. Your very office requires of you to be studious of the feelings of others. And this the true gentleman, whether he be a minister or not, will always do. Shall the merchant or lawyer, or mechanic be pronounced a better pattern of politeness than the minister? Let every young minister who reads this look the matter over and see whether he has always been careful to be the gentleman as well as the preacher. "Evil communications corrupt even good manners." So by the violation of these laws of good breeding you may corrupt others—lower their standard—thus do harm rather than good. Carry your manners into the pulpit. Delicate tastes are before you. I have seen ministers rush into the pulpit in the presence of a respectable audience as if the dogs were after them. Many a minister alienates the sympathies of his audience by his pulpit *un*-manners so as not to recover them during the entire service. Good manners in the pulpit where you are the "observed of all observers" will add to your power over an audience fully as much as good manners out of it will make your presence felt in society. Study pulpit decorum so that in every utterance, and in every movement you may impress the people before you. Nowhere is character indicated more clearly than in the motions of the body. If before your congregation or in society the minister gives the people to understand that he lacks character though they may not analyze their thoughts and feelings very carefully, and be able to give it a name, yet they will feel the want of something in you, and in just so far as this feeling exists in their minds your power over them is weakened. Then be a perfect gentleman.

Lawrence, Texas.

It may be interesting to some of your readers to know something of Lawrence. It is on the Texas and Pacific Railroad, 28 miles east of Dallas. It was named for Col. J. W. Lawrence, now of Austin, Texas. The town is built on a beautiful site, in one of the many picturesque prairies of this empire State. It was settled by a colony, chiefly from the North. New York, New Jersey, Connecticut, Maryland, Wisconsin, Minnesota, Iowa, Ohio, Indiana, Illinois, Missouri, Oregon, Canada and several of the Southern States are represented among its people. There is now a population of 700. The country about it is well-settled with thrifty farmers. Early in the seuttlement, a Union Sunday-school was organized, which is now sheltered in the Methodist Tabernacle. A week ago the attendence at the School was 112. It is full of life. The first denomnational movement was in November, 1874, when L. H. Carhart, of Dallas, organized a society for the Methodist Episcopal Church consisting of ten members. In the summer of 1875, the Board of Church. Extension loaned the society $500 to aid them in building. A frame Church, 40x60 was at once erected. It was occupied, however, but a few weeks, when the building was destroyed during a storm, on account of an unobserved defect in the framework, for which the mechanic was responsible. Out of the ruins a Tabernacle with two rooms and a Parsonage of five rooms, were put up. The Church Extension Board came to the relief, not by relinquishing any of the loan, but by a donation of $300 towards the new work. Early in September of last year, the Pastor invited Rev. Hardin Wallace and Rev. C. H. Botkin, both of Illinois, who were laboring in Texas, to hold a series of meetings in Lawrence. God blessed their labor. There were twenty-five conversions, 14 professed the blessing of perfect love and 16 joined the M. E. Church. Hitherto the society was attached to Dallas, with a junior preacher. At the last session of the West Texas Conference, Lawrence was made a station, and the writer, just tranferred from the Southern Illinois Conference was assigned to this post by Bishop Peck. Within a week after Conference, we were fixed in the pasonage. Everything has since moved pleasantly and hopefully. Last Sabbath 13 joined the Church by letter, others are at the door. The whole number of accessions since Conference, 16. We now have a society of 60, with a good harvest before us. We have all the elements of first class society and an interesting future for the Methodist Episcopal Church.

WM. JESSIE GRANT.

Lawrence, Feb. 7, 1877.

Colored Baptists in Alabama.

At the State Convention of the Colored Alabama Baptists, fifteen out of their twenty-three associations were represented, the State missionary made a report, from which we take the following:

"There is, with a few exceptions, a confused, and bewildered state of things among our churches and ministers. There is very little spiritual, moral, and educational advancement. The outlook upon the young of our race presents a very dark appearance. Intemperance, immortality, and ignorance seem to be binding the race in their slavish chains. There is much false doctrine held forth from the pulpit, and the people are drifting into many hurtful habits, though there are some ministers and some members in all of our churches striving against this tendency. Many deacons are incompetent and the ministers cannot instruct them. If the Master has called all the young men who want to preach, we have a great many laborers in the field. But many of them need a great deal of instruction. Many of the young men seem to think that the first thing in the way of qualifications for a minister is to get a wife. Many of the older ministers can read the Bible in some sort and manifest a great desire to acquire a more perfect knowledge of the way of life. They have to do the church-work and support themselves. Very few of our ministers have clear ideas of Baptist doctrine or church usage. Very few have standard works. They depend on getting books anywhere and everywhere. Many have no chance to mingle with misters of intelligence, and many fail to make use of what they have.

"The Sunday-school is very much neglected. While there are schools in nearly all the churches, very little interest is manifested in them by leading brethren. There is great need of suitable books, and many do not even know where to get them."

It is a hopeful sign when any see and acknowledge their imperfections. What an argument is afforded by the above statement for the hearty support of our Colored Theological Institute at Tuscaloosa, Ala.

A 22 Foot Channel to the Sea.

The New Orleans *Times* says:

The following promulgation of the throwing open to navigation of the South Pass and Jetties has no returning board flavor about it, but is sufficiently official to afford the most profound gratification to the citizens of this city and to the great business interests of the West. Doubt has at last succumed to reality.

The South Pass jetty company have through their work secured a channel of twenty-two feet to the sea, by several feet the greatest depth that ever existed between the city and the Gulf. Twenty-two feet is but the precusor of a still increased depth.

The work is still going on. Under the able and experienced management of Capt. Andrews, and more favorable conditions, it is now believed that it will be easier and require less time to obtain an additional six feet in depth, than it has to have obtained the present channel.

From the notification of Capt. Andrews it will be seen that an ample channel has been made through the vexations shoal in the river at the head of the passes over 100 feet wide and from 22 to 30 feet deep—and which now, owing to the increased current, and volume of the river, is rapidly deepening. The dredge-boats are still at work there and will be continued, but they will not interfere with the navigation of the channel.

PORT EADS, Feb. 3.—All interested parties are informed that there is now a good straight channel through the shoal at the head of South Pass, with a minimum depth of 22 feet and a maximum depth of 30 feet, and rapidly deepening.

The least width of a twenty foot channel though this shoal to-day, by accurate measurement, is 110 feet.

Through the jetties there is a depth of 20 feet by 200 feet in width.

JAS. ANDREWS.

Plumage of Birds.

The plumage of birds affords a striking instance of design, and therefore proves that there must have been a designer.

Take the fact that their feathers themselves are composed of small parts having barbs, or hooks to fasten them together where tightness is necessary, and the other fact that the inner coating is often of loose fine down, as in the Eider duck to secure warmth. It is interesting, too, to observe that the feathers all lie smoothly in one direction, so that in passing through either the air or water, there is no obstruction.

But a wonderful provision for the water-fowl in particular, strikes us very forcibly as a proof of a superintending Providence in the creation of all animals. A goose, or duck, for instance, being so much in the water, would soon be soaked through all its feathery garments, and be loaded down and unable to swim; and so those water-fowl that make long journeys on the wing through rain storms and mists would, for the same reason, be unable to fly. But here Providence meets this difficulty by giving to these birds small oil-sacs, and the apparatus also for making the oil and always keeping them full, and then placing them within reach of the bill of the bird, so that it can draw out the oil and spread it through and over the whole of its garment of feathers, and thus is the bird clad in a first-class water proof suit, which no India-rubber manufacturer can improve, and which adds nothing whatever to its weight! This waterproof suit can be worn every day, without inconvenience, and is always on hand ready for use.

By watching the fowl, the oiling operation can often be seen, and how very dexterously it is performed. This explains why water runs so readily from a duck's back.

General News.

The Public Debt Statement shows a reduction of $2,069,669 71 during the month of January.

The fund for the family of Haywood the bank cashier who was murdered at Northfield, Minn., has reached $17,000

Armed resistance to Diaz in Mexico is ended. Iglesia's main supporter, General Antillon, is a prisoner at the city of Mexico.

Spain and the United States are arranging a revision of the treaty of 1795, so that citizens of either country when in the other can be judged by the civil courts, even in Cuba, unless taken in armed rebellion.

The French Government has dismissed several mayors for attending masses in memory of Napoleon III, and has decided to treat severely all officers participating in Bonapartist demonstrations.

The coal busines of Alabama is increasing. The South and North Alabama road transported, in 1874, 4000 tons of coal; in 1875, 46,000, and 1876, 76,000, or all it could carry.

The Mikado, or Emperor of Japan, has just celebrated his twenty-seventh year. He is the one hundred and twenty-third representative of a dynasty of rulers who can boast of an unbroken succession for twenty-five centuries.

The American ship *Dakota*, from New Orleans to Liverpool, when about four hundred miles northwest from Azores, was struck by lightning, and burned. The captain, his wife, and two children, and crew, were rescued, and taken to Fayal, after being four days in open boats.

"Toddie," one of the originals of "Helen's Babies," died suddenly of membranous croup on Tuesday evening, Jan. 30th, in Brooklyn. He was the youngest son of John Habberton, the author of the book named, and was a child of unusual quaintness and promise.

The Commissioner of Internal Revenue has called the attention of the Secretary of Treasury to the increase of illicit distillation and difficulty of enforcing the revenue laws in several of the Southern States. In North Carolina, Georgia, and Northern Alabama, with West Virginia and East Tennessee, there are operated in the mountain gorges and thinly settled districts, not fewer than two thousand illicit distilleries. The loss to the revenue is estimated at $2,500,000 annually.

A band of train-wreckers have been operating for some time past on the Missouri, Kansas and Texas railroad, and several trains have been thrown from the track and robbed, the operations of the band have been in very thinly settled parts of Southern Kansas and the Indian Territory, and the task of capturing them has been exceedingly difficult, until last week, when two of them, named Matthews and Mead, were arrested by United States Marshal Stevenson, heavily ironed, and taken to Fort Smith, Arkansas, where they will be tried.

In Williamson County, Ill., which has been the scene of numerous murders, and attempted assassinations, of late years, a band of desperadoes, organized for the purpose of robbery and murder, if necessary to carry out their plans, has been discovered during the past week, and James Moss, the leader, and James Jackson, Frank Palmer and another, have been arrested and lodged in Jail. These parties, no doubt, will be indicted by the Grand Jury, now in session, and every effort will be made to bring the whole gang to justice.

The semi-annual report of the Augusta (Ga.) Cotton Factory shows profits for the past six months of $23,000, from which a divedend of four per cent. was declared. Most of its goods are now sold in advance. The factory took during the six months ending on the 16th ult., 5,391 bales, employed over three hundred hands, and sold its own goods to the amount of $416,640. It made in the six months 416,901 yards of goods, chiefly adapted to and intended for Southern consumption.

An expedition is to be sent from England to complete the exploration of Western Palestine. The command will be assumed by Lieutenant H. H. Kitchener, who was with Lieutenant Conder in 1874-75. He will have a staff of four noncommissioned officers. He will first survey the northern portion, including Galilee, and will then take up one or two unfinished portions of the south, and execute a general revision of the whole country. He proposes as well to clear out and restore Jacob's well.

"The smallest hair," says an exchange, "casts a shadow." So it does, and especially over a boarding house breakfast table, when one is found in the butter-dish.

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☞ We are prepared to do all kinds of JOB WORK neatly and promptly. We solicit work especially of our friends in the city.

THURSDAY, FEBRUARY 15, 1877.

The Louisiana Conference Minutes.

The minutes of the Louisiana Conference are out and ready for delivery. Bretheren in the city will call at this office for their minutes. The minutes have been mailed to the preachers throughout the State.

Mrs. Van Cott is holding successful revival meetings in New York city.

Rev. D. P. Jackson, transferred from the Washington to the Savannah Conference and stationed at Rome, is at his post.

Rev. W. S. Alexander, pastor of the Congregational Church in the city edits the religion department of the *Louisianian*.

United States Marshall Pitkin of Louisiana, has been confirmed in his office by the United States Senate.

Mr. Souders has resigned as agent of Hitchcock & Walden, at Atlanta, and B. D. Holcomb, takes his place and A. B. Jones, is appointed bookkeeper.

PRESIDENT Braden reports three conversions in Central Tennessee College, and that a serious spirit pervades all the students. He says; "Pray for us."

Rev. H. A. Lewin of Jannerette, La., Rev. A. Luster of Morgan City, La., and Rev. L. Bradford of Jackson, Miss., called on us during the week.

Chicago is suffering from a terrible epidemic of diptheria. In January there were seven hundred and twenty deaths from all causes, and of these four hundred and fifty-eight were under ten years of age.

The South Carolina Conference reports benevolent collections for [illegible], as follows: Missions, $1437,01; Church Extension $57 36; S. S. Union, [illegible]; Freedmen's Aid, $38 29, Episcopal Fund, $80 64.

Cookman Institute Jacksonville, Fla., under the principalship of Rev. S. B. Darnell, is prospering. The new building will soon be completed, when a larger number of students can be received. Board is only [illegible] per month.

The *New Orleans Christian Advocate* [illegible] the publisher, Rev. R. J. [illegible] a year. In the [illegible] inst, the publisher [illegible] plea for renewed [illegible] of its agents, as [illegible] December and January the [illegible] $3,000 less than during the same months a year ago.

[illegible] AT THE GATE— [illegible] of a beautiful song set [illegible] tribute to P. P. Bliss, [illegible] of Israel, who, with [illegible] of the Ashtabula [illegible] words are by Arthur [illegible] the music is by C. [illegible] We are indebted to T. [illegible] of Cincinnati, for a [illegible]

[illegible] to announce that Rev. [illegible], pastor of Ames [illegible] is suffering [illegible] of varioloid. His [illegible] him out of [illegible] will unite [illegible] that he may [illegible] health.

[illegible] for Dr. [illegible] Announce- [illegible] next Sab [illegible]

[illegible] *Christian Ad-* [illegible] D. D., and [illegible] Jones- [illegible] Jan- [illegible]

Tobacco and the Gospel.

Rev. N. L. Brakeman well-known to many of our readers gives the following on Tobacco and the Gospel in the *Northwestern*, and we transfer it to our editorial columns. It is well worth reading and remembering.

There is something both curious and instructive in the alacrity with which men meet the demands of appetite and passion, and the reluctance with which they respond to the claims of religion and humanity. Christian men, who complain at paying one cent per week for missions, will pay 35 or 70 cents and some 100 per week for tobacco, and think it no burden, but a pleasure. I have some "bottom facts" on this subject, and give them to the reader. They may awaken reflection in minds not accustomed to think on the theme of this article.

In preparing, recently, a lecture for the young men of Frankfort, Ind., on "The commercial advantages of Christianity," I went to every house in the city dealing in the article (except the saloons) and got the amount of their sales of tobacco, snuff, and cigars for the last year, and it footed up over $41,000! This, for a town of 3,000 inhabitants —over $13 60 to each man, woman, and child in the place. This, in the hard times of 1876. Of course this tobacco was not all consumed in the city; much of it went to the country, but Frankfort took its full share. Inquiry was also made into the personal expense for the weed, and it ranged from 5 cents to $1 25 per day, for each man, or boy—that is, from $18 22 to $456 per year each consumer! This is more than Michigantown circuit, in our Conference paid its pastor, and his family, last year, for a whole year's faithful service.

Think of one man paying more for tobacco, in one year, than a whole circuit pays for the Gospel! There were 22 traveling preachers in the Northwest Indiana Conference last year who, each, received less money for a whole year's toil than one man pays annually for tobacco! That is something of which to think. Many of our missionaries, in foreign fields, do not get half that sum per year. There are in my congregation 85 men, who either belong to church or are members of families where one or more of the household belong to church, who pay, on an average, 10 cents per day for tobacco and cigars. This is $8 50 per day—$3,102 50 per year. And that is more than double the amonnt the church pays annually to the bishops, presiding elder, pastor, organist and sexton. In other words, less than 100 men pay annually, more for tobacco than 300 church-members pay direct for the Gospel! The church is being aroused on the subject of missions. Is it not time she were awakened on the tobacco-question? Have ministers and church members ever carefully and seriously considered the enormous sums of money annually squandered in this useless, inconvenient, filthy, injurious, unjustifiable tobacco-habit? The commissioner of internal revenue at Washington gives the total product of that manufactured in the United States in 1874, as follows: Of all kinds paying 25 cents per pound revenue, 104,502,548 pounds; snuff, and all kinds paying 32 cents per pound revenue, 3,245,143 pounds; total—107,747,691 pounds. If we put the average price at 57½ cents per pound (and this is low), it gives us, in round numbers, $61,955,000. The number of cigars (for 1874) on which duty was paid, 1,886,697,498. At 3 cents each they cost over $56,6000,000—a total cost of over $118,550,000 a year for tobacco, snuff, and cigars!

Rev. T. F. Parker, in the New York *Advocate*, estimates the cost of the tobacco annually consumed by the more than 5,000,000 members of American churches at over $19,300,000; and of this sum he says Methodism pays over $3,800,000!—nearly $4,000,000. These figures are doubtless inside of the actual facts. But say, if you will, they are three times too large, and make the tobacco money of Methodism only $1,000,000, and then what a useless, not to say wicked waste of the Lord's money is here!

And many of the Lord's ministers are guilty. I can name Methodist preachers who smoke from 3 to 12 cigars daily. How can they do it and not feel condemned?

How small a part of our tobacco money would wipe out our missionary debt, and double our forces in the foreign field! Who will begin a reformation by quitting the hateful habit, and putting into the missionary treasury, annually, a sum equal to that heretofore wasted upon the filthy weed? Who? "Let judgment begin at the house of God," and let the smoking pulpit lead the way!

Thank God and Take Courage.

It would cheer the hearts of our dear brethren in the South, to know how truly interested in your welfare are the Methodists of the North.

In presenting the necessities of the freedmen, I have journeyed from the Atlantic to the Mississippi, and everywhere have found an eager willingness, on the part of ministers and people, to hear of your work and its condition.

I thank God and take courage first: because there is so much of the spirit of inquiry in the North concerning the actual condition of the South. It is always a good sign when people take an interest in the welfare of others far away.

This country is one, and the people want to know each other. In the days of slavery, the South was too little known by Northern people. We were largely shut out from it on account of the slaveholders' fear, that we should intefere with slavery. Now, communication is easy and cheap, and comparatively unrestricted. To those who inquire of the South and its people, I often say; "Go thither and see for yourself," assured that all who take my advice will see the need of putting forth much more urgent, and comprehensive efforts for the salvation of the people.

The uncertainty in the matter of the Presidential election was one of the most wonderful of God's providences to this nation and to your work. By that uncertainty, the attention of the people of all all classes, has been drawn to the South more than it could be by any other circumstance. The cry of the freedmen has been carried, on every true report, to the ears of the whole people. The very fact of the uncertainty, arising from proscription, riot and blood, has awakened people to ask, why society is in such a state and what can be done for its improvement.

Secondly: I "thank God and take courage" for our Southern work, because our people as they learn the facts show an increasing spirit of generosity to the Freedmen and Missionary cause. You know that the Churches in the North were never so burdened. Many of our generous givers have been greatly reduced in circumstances. Owners of real estate find it difficult to pay taxes, because mortgages are so heavy and rents so unfavorable, while busines men are failing every day for very lack of trade. Under these circumstances it takes more true piety to inspire a man to give to benevolent causes than was needed a few years ago. Many who gave then of their abundance, give now of their poverty. Yet in almost every place where I have presented tee Freedmen's cause, the collections have been increased two or three fold over last year. When God sends us plenty again, these people will give still more liberally.

Preachers who have not received their own allowance, for support, nevertheless in many cases urge the people to give to each of the benevolent collections.

My third reason for thanksgiving and courage, is in what I see in the disposition of Christians to true Fraternity—the Fraternity for which we should work, and the spirit of which is gaining ground in the Church, is that brotherly love which regards the colored man, as well as the white. Courtesy between churches is an excellent thing, which we all feel disposed to encourage. But attention to God's poor children who have been cast out is a better thing, even, than the other. The true Fraternity does not leave the wounded man in the road to die, while it rides on after the Priest and Levite. It is rather the good Samaritan, who is not so shocked at wounds and bruises, but that with his own hands he pours on oil and wine, sets the wounded man on his own beast, carries him to an inn, takes care of him through that day and night, and in every respect show a brother's carefulness to the stranger.

To let go of the prostrate colored people whom we had taken hold of and are lifting up, so as to have our hands free for embraces with the brethren of the M. E. Church South, is not the best way to do our work, or get their sympathy. We should do better and feel better by lifting steadily at our burden and kindly asking them to bear a hand at helping us. Otherwise our rising brother falls back discouraged and dying, and we exchange empty courtisies which cannot profit. God bless that Fraternity which never turns its back on His poor.

"Be of good courage and He shall strengthen your hearts all ye that hope in the Lord." While you labor close by the great weight which is to be lifted, I will get as many as possible to climb up on this end of the lever, and we will help you all we can. So may the kingdom of Christ come.

ISAAC J. LANSING.

Cambridge, Mass., Feb. 8, 1877.

The Funeral of Dr. Daily.

As announced last week the funeral of Dr. Daily—the sad event of whose death we have recorded, occurred in this city on the 7th inst. As seen elsewhere, a memorial service has been arranged for, by the New Orleans Preachers' Meeting. We have not at hand the materials for a satisfactory sketch of his life. In due time a proper sketch will appear.

A large number of friends gathered at the late residence of the Dr. on Toledano street. Before proceeding to the church, a short service was held, during which Rev. M. C. Cole led in a fervent prayer for God's blessing on the stricken family and that the sad dispensation of Providence might be blessed to the good of the church.

Among the pall-bearers, were Hon. E. Heath, Rev. M. C. Cole, Rev. C. Hunt, Rev. A. Moore.

Ames Church was filled with a large audience at half-past one o'clock, and as the casket containing the remains was borne up the center aisle, the whole audience stood in reverent silence. Rev. J. C. Hartzell read the scriptural portion of the ritual. After the singing of a hymn, Rev. H. Green led in prayer.

The pastor of the church, Rev. J. H. McCarty, D. D., delivered a short but eloquent sermon from the text 1. Cor. 5: 1. After the sermon the benediction was pronounced by Rev. J. Braun, pastor of our First German Church, New Orleans.

The casket was then opened and the large audience, composed of representative Ministers and citizens from several denominations, and ministers and members, colored and white of our own church, passed by and took a last look at the remains. Many could not suppress their emotion and wept aloud.

The remains were deposited in Washington cemetry. At the grave Rev. J. B. Walker, D. D. of the M. E. Church South, participated in the services.

Of the life and labors of this man who for many years was one of the most eloquent ministers of our church we will speak again.

True Fraternity.

Rev. R. C. Oliver of Spartansburg, S. C., gives in the *Southern Christian Advocate* of Feb, 6, an interesting account of the dedication of the Methodist Episcopal Church in his town. Our pastor's name is Rev. F. D. Smith and his church is colored. The new church takes the place of a cheap wooden structure built just after the war, and is a good substantial, two story stone building, a credit to the place. Bro. Oliver is a pastor of the Southern Methodist Church, and with Dr. Whitefoord Smith of Wofford College, took part in the dedication services, one preaching in the morning and the other in the afternoon. Dr. Whitefoord expressed the great satisfaction felt on the occasion and made a happy allusion to the Cape May report. *This is true fraternity.* Mr. Oliver closes his account in these words of excellent spirit.

It is a historical fact that the Southern Church did more to Christianize the colored people in the South before the war than all other branches of the Church put together. Now after having spent millions of money and sacrificed so many ministerial workers—who not counting their lives dear to themselves, went forth at the command of the Church, from the mountains to the malarial regions of the coast, to testify the Gospel of the grace of God to the colored slaves, and to catechise their children from cabin to cabin on the plantations—let us, notwithstanding all the disadvantages we labor under, possess our souls in patience, and help the freedmen to the Savior whenever we have opportunity.

The *Southern Christian Advocate* referring editorially to this communication, and also to one in the same paper giving a complimentary account of an African M. E. Conference says:

Let us show the colored people that the white Christians of the South desire to be serviceable to them, and will rejoice in all the real progress they make in morals and religion.

This is true fraternity, both in word and deed.

A Bad Habit in Prayer Cured.

A good brother in the Methodist Church at one of the leading appointments in the Louisiana Conference had some set phrases which he always used in prayer. There were three which always came in while praying for his pastor. "O Lord, cut loose my brother's stammering tongue." "O, Lord, nail my brother's head to the wisdom-post." "O, Lord, nail my brother's hand to the Gospel plow." No matter when the good brother prayed in the church, these three petitions were sure to go to heaven for the Minister.

The pastor who is now a prominent minister in this State, determined to break the brother of what he considered, a foolish use of words. He did it in this way. Calling on the brother to pray, he stepped down from the pulpit and kneeled near by him. Sure enough, after getting fairly started, he cried out, "O Lord, cut loose my brother's stammering tongue." "Don't you answer that prayer, Lord," shouted the pastor. The brother was somewhat embarrassed, but by force of habit he prayed on and said, "O Lord, nail his head to the wisdom-post." "Don't answer that prayer, Lord," shouted the pastor. By this time the brother was brought to a stand-still. The pastor then proceeded to explain, that he considered the set phrases a vain repitition of words, and wanted to break the brother of what he felt to be a foolish habit. The pastor succeeded.

DR. BRADEN of Nashville, Tenn., begins in this issue of the SOUTHWESTERN a series of articles on the work of the ministry. Our ministers especially, will find them instructive.

Rev. J. Hazard Hartzell D. D., pastor of the Church of the Messiah of this city will deliver a lecture on "Manners," Thursday evening, Feb. 15th, 1877, in his church corner St. Charles and Julia Streets. Dr. Hartzell is pronounced an eloquent and instructive speaker by all who have heard him. Admission 50 cents.

We had the pleasure during the past week of receiving a call from Hon. H. Musgrove, of Jackson, Miss. He and his lady visited our city not only on account of Mardi Gras, but with a view possibly, of making New Orleans their home in the near future. They were accompanied by Miss Ford of Baltimore.

THE *Central* gives an account of a very interesting union meeting of Methodist preachers which occurred Monday the 5th inst. The object was to bring together the Methodist ministry of the city so as to increase personal acquaintance and to consult over matters pertaining to Methodisim in St. Louis and vicinity. The meeting was largely attended, and is to be repeated on the first Monday of each month.

WE have heard much complaint about our subscribers in Tennessee not receiving their papers. A card just at hand says a gentleman at Castalian Springs does not get the SOUTHWESTERN. On examination we find that his address, as sent to us, was Gallatin, and there we have been sending the paper. So of other cases. In sending names always set opposite to them the Post-office address, and the amount of money sent. We use the utmost care in mailing our papers, and think we are not often at fault when they fail to reach our subscribers.

From Washington.

Congress is doing but little. All interest centers in the work of the Electoral Commission.

The Electoral Commission decided by a vote of *eight* to *seven* to count the vote of Florida for Hays and Wheeler. The decision was reported to Congress and the Senate accepted the decision and the house rejected it. Under the law the decision stands unless both houses of Congress rejected it. The vote was therefore counted for Hayes and Wheeler.

The count then proceeded until Louisiana was reached. Three certificates of electors were opened, one from Governor Kellogg declaring that Louisiana had been carried for Hayes and Wheeler; another declaring that it had been carried for Tilden and Hendricks, and a third declaring that Louisiana had gone for Cooper and Carey. The last was a burlesque.

No decision has been reached as we go to press, but is hourly expected.

The Northwestern says "Amen."

The *Northwestern* quotes this resolution on fraternity passed by our Louisiana Conference:

That the establishment of fraternity between the great Methodism of America removes all occasion of criticism from both churches on account of the presence of the other in any part of the nation. Each church is now free, without let or hindrance, to push her work as in her judgment may be deemed best among people of all nationalities and language; and any other interpretation of the work of the Cape May Commission we regard as dangerous to the interests of both churches and the cause of Christ.

And makes this comment.

Amen!! with a Hallet's Point dynamite emphasis. As well may our Southern fellow-citizens ask all Northerners to leave the South because of the tripartite commission. All concerned may as well conclude that this is, and will remain, a republic, and that all citizens for church or other purposes own the eminent domain in common. If is fatuitous to calmly ask us to vacate the South where we have three or four hundred thousand members, and are tolerably (to ourselves, and intolerably to others it seems) sure to stay until our great-great grandchildren go to join their four times great-grandparents.

Our Southern Methodism.

A member of the Sabbath-school at Mansfield, La., Melissa Jones, writes to know if we want letters from the Sabbath-school children. We shall be dleighted to receive them. If there is any class of people we love more than preachers it is the Sabbath-school children. Make your letters short. Do not say you "take your pen in hand" or you "write these few lines," but just give at once what you wish to say about your school, what you learn there, how you learn it, your own love for the Savior and his for you, or your own ideas about religion etc. Do not say that your school is either prosperous" or "flourishing." These are what the preachers say about them, and it is about all, that many of them do say.

Rev. A. J. Turner, Victoria, Texas writes: "I found on coming to this work that although it has been two years since it was made a circuit no church had been organized. I have made my first round, preaching at each appointment. I have organized two churches, and we have a promising Sabbath school of forty members. On last Sabbath I had a very large congregation, and after the sermon three persons united with the church, and ten others bowed at the altar asking us to pray for them. Thank the Lord for the indications of good to us."

Rev. L. Bradford, Presiding Elder writes from Jackson, Miss.: "Our first Quarterly meeting at Hazelhurst, was held on the 11th and 12th inst. A protracted meeting has been in progress for the past two weeks. The members have been quickened into new life, and several are enquiring the way to Zion. May the good work continue. Rev. Jas. Ellis, the pastor returns for the third year to his work, and enters upon his duties with new zeal, determined not only to build up and extend the Redeemer's kingdom, but, also, to build a new church.

Rev. James Henderson, Columbus, Texas, says: "A protracted meeting is in progress at this time. There have been some conversions and fifteen accessions to the church, and our congregations constantly increasing. The Lord speed the good work. I am striving to give the SOUTHWESTERN a general circulation among my people."

Rev. Jeremiah Smith, Harrisburg, Texas sends a list of subscribers and adds, "I have received so far this year, four persons on probation and twenty-one in full church connection, my people are poor and uneducated; pray for us, that the Lord may direct and bless us.

Rev. B. H. Johnson, Gallatin, Tenn., writes: "The Lord is pouring out his Spirit at this place. We have had forty conversions and sixty-eight accessions to the Church since Jan. 7th. Rev. E. Provine, our preacher in charge, is doing a good work. He is the right man in the right place."

Sunday School Congress.

A Sunday-school congress of the Methodist Episcopal Church was recently held in Chicago. J. H. Vincent, D. D., presided.

The question was asked: "Why is it desirable to hold throughout the country a series of Methodist Episcopal Sunday-school congresses?" To which the following answers were given: "To concentrate our forces." "To educate our people in the work of our Churches." "To bring forward the best ideas of our people." "To secure our young people to the Church when converted." "To secure practical reports of our Sunday-school work." "Greater unity between the congregation and Sunday-school." "To promote the study of the Church discipline on the part of pastors, Sunday-school superintendents, and presiding elders."

The number of Sunday-schools in the Methodist Episcopal Church, 19,379; increase during the year, 273; officers and teachers, 20,923; increase, 3,010; scholars, 1,441,950; increase 43 028; conversions, 98,559; increase, 23,392; circulation of *Sunday-school Journal*, 115,000; *Sunday-school Advocate*, 305,000; Normal Class, 2,000; Picture Lesson Paper, 125,000; Berean Quarterly, 7,000; Brean Leaf, 1,200,000, The Church Leader, 40,000; "The Five Years," 36,500; number of bound volumes of text books, 90,933; number of bound volumes in libraries, 133,926; whole number of pages published, 157,615,200.

Death of Rev. G. W. Williams.

Dr. Braden under date of Feby. 3d, writes from Nashville, Tenn:

A note from Rev. A. Rudisill, of the 1st inst., says, Rev. G. W. Williams of the Tennessee Conference and Principal of the Conference Seminary at Hollow Rock, Tenn., died to-day. Bro. Williams has been an earnest worker in the church, and has organized and successfully conducted the school over which he presided, at his death. He will be missed in our Conference and specially so in the school to which he gave his earnest and continuous labors.

Carnival Week.

Carnival week has come and gone again. The city was thronged with strangers, and there has been the usual scenes of fun and frolic on the street, especially on Mardi Gras day, and the usual announcements of "Grand Balls," "Masquerades," &c., &c.

The week was ushered in on Thursday night last by a night pageant given by the Knights of Momus. Momus is the god of burlesque, and the subject chosen was leaders of the national and state republican party. President Grant was represented as Beelzebub, ruler of Hell, who by a rebellion against Satan had come to rule the infernal regions. Messrs. Morton, Carpenter, (who by the way is now pleading the democratic cause before the Electoral Commission) Fish, and many others of the national government, and Messrs. Packard, Antoine and others of this state, were all assigned some office of importance in the government of Hades. There were nineteen cars in which the scenes were arranged and drawn through the streets. On the last was the Ship of State, wrecked and ruined, going down to destruction. It is understood the costumes made in Paris cost $15,000. The only redeeming feature of this display was that it was so poorly illuminated and many of the scenes so mixed up with Mythological characters, (often improperly so) that the populace scarcely understood what was meant until the next morning papers told them. The subject was manifestly out of place, and insulting to the intelligence and patriotism of the American people. The officers and soldiers of the United States Army stationed here felt the insult keenly, and at once gave notice that they would not take part in the reception of Rex, on Mardi Gras day, as has been the custom. But several leading citizens called and made due apologies, and a portion of the army here turned out. General Nicholls says:

"The sentiment of the whole community is opposed to what occurred at the celebration Thursday. It was the act of a few private individuals, entirely unauthorized and unknown, and universally condemned and regretted."

This dispatch of General Nicholls is a severe cut on the Hon. Louis Bush, Hon. E. O. White and sixteen other prominent democratc gentlemen who formed the reception committed at the Opera House. It is also questionable whether this condemnation would have been given had Mr. Tilden's election been assured, as was probably anticipated when the insulting burlesque was planned.

On Tuesday, Mardi Gras day, a pageant of unusual power and merit passed through the streets.

The progress of civilization as indicated by modes of warfare was illustrated by twenty scenes on as many cars. We can only refer our readers to the secular papers for a description. The expense we learn from one who participated was nearly $20,000.

Tuesday night, another pageant passed through the streets, under the direction of King Comus. The different phases of fashionable life were illustrated in truly artistic style. There were twenty cars. The expense was probably $15,000. Any of our readers, who want the fullest and best description of these pageants published, should send and get the *Weekly Budget* of this city containing accounts, with good pictures of all.

General News Items.

A diamond feather for the hair at Tiffany's, New York is offered at $15,000.

Dr. LeMoyne, the cremator, is [illegible] them in. Two more [illegible] have been placed at his disposal.

Since his consecration in September last, Bishop Herzog (Old Catholic) has confirmed 1,583 persons in Switzerland.

Our navy has 30 war steamships, carrying 422 guns, available for immediate service, besides 24 monitors and two torpedo boats.

Mr. Jefferson Davis is about to occupy a house at Beauvier, near Missouri City, there to write the reminiscence of his public career.

Positively "the oldest" is a Spanish woman near Los Angeles, Cal., said to be 139 years old by "trustworthy records." Probably the man who made the records vouches for them.

A collection of one hundred paintings and sculptures by the most famous modern Italian artists are on their way to New York from Milan, and will be exhibited during this month.

The asylum for worn out railroad employees will be erected by William H. Vanderbilt on the late Commodore's farm at Low Point, about twelve miles below Poughkeepsie.

Nashville sends four car loads of fat Tennessee blue grass cattle to New Orleans every day. It is far superior to the Texas beef, and brings a higher price.

The Italian 100-ton gun will be eclipsed by the 150-ton gun now projected at Woolwich. This monster will be thirty-five feet long and have a bore of twenty inches. Six hundred pounds of powder will be required at each discharge, and the shot will weigh a ton and a half.

Information has been received that [illegible] families of Sioux, recently engaged in hostilities with the United States Government, have crossed the Northwest border and encamped near Wood Mountain, Canada. They are peaceably dis- [illegible]

[illegible] of Boston, referring to the Moody and Sankey meetings in that city, stated that one-third of all the infidelity in the United States is in New England, one-third of all that is in New England is in Massachusetts, and one-third of that of Massachusetts is in Boston.

One of the best signs of improvement in the times is the revival of iron and steel manufactures. The Pittsburgh Steel Works are running night and day employing 500 men. They are making plow and steel tools, which indicates a demand among agriculturists and mechanics.

The Knoxville *Chronicle* says: "The Evangelists, Hall and Cree, accompanied by Mr. Stewart, the singer, closed their labors in Nashville on Sunday night, after a very interesting and no doubt profitable series of meetings in that city, which we learn from the papers were largely attended. They left Monday morning for [illegible] where they were to [illegible] services also.

[illegible] debt of the United States reached its maximum July 1, [illegible] it was $2,783,425,879,21. [illegible] this month it was [illegible] a reduction [illegible] eleven [illegible] 397,11, [illegible] nearly [illegible] month. [illegible] take thirty- [illegible] to pay it off.

[illegible] taken out in [illegible] blankets [illegible] their [illegible] warmth [illegible] to produce [illegible] the small [illegible]

Lateran, 22,900; Notre Dame, at Paris, 21,000 Pisa Cathedral, 13,000 St. Stephen's, at Vienna, 12,400, St. Dominic's, at Bologna, 12,000; St. Peter's, at Bologna, 11,400; Cathedral of Vienna, 11,000; St. Mark's, at Venice, 7,000 Spurgeon's Tabernacle, 7,000.

At the Mariners' church, of New York city, on a recent Sabbath, seventy persons made a confession of faith. Since October, 1875, a period of a little over two years, five hundred and sixty members have been added to this church—probably the most rapid increase enjoyed by any church in this country.

The "Moravian Year Book," for 1877, reports 13 bishops in different parts of the world and 97,262 members. Of this total, 67,413 are to be found in the missions The territory occupied by the "Brethren" is divided into three provinces—German, British and American. The German province contains 7.749 members; the British, 5,673; and the American, 13,753.

The work of the American Board of Commissioners for Foreign Missions, from its organization, is thus summed up: In all, 350 churches have been organized, into which have been received over 80,000 communicants; while the missionaries have scattered abroad, through upward of 2,300 different publications, in 46 languages, more than 1,300,000,000 pages of educational and religious literature. They have reduced 26 languages to writing, and prepared grammars and dictionaries of great value both, to missionaries and to students of comparative philology.

The Missionary, an organ of the colored Methodists of South Carolina, tells us that there is a strong movement in the South toward a large emigration to Africa. It says: "We are in receipt of letters from various sections of the country—Florida, Georgia, North Carolina, and Mississippi—all desiring to leave this country, because the Democratic governments are curtailing their privileges in those States, and the system of vassalage is so complete that many of them cannot make a living if this state of things continue." It declares "that there will be a mighty hegira to Africa in a few years."

The adventists are all agog over the Eastern war. After intricate complications of "days" and "times" had been mastered they found themselves beating out to the sea, on the XI. chapter of Daniel. The king of the North is necessarily Russia and the king of the South is Turkey. Close personal acquaintance with Adventists is said to develop the fact that they are counting the "thousand three hundred and four and thirty days" on their fingers, and are going to have a new guess at their latitude and longtitude.

Tell Me That Once More.

The first Moravian missionaries in Greenland labored for several years without any apparent success. They seem to have thought, with many in the present day, that they should first instruct the natives in the existence of God, the creation of the world, the nature of their souls, etc.; and all this they did without exciting any degree of attention. On one occasion, however, while one of these good men was occupied in translating the Gospels, he was visited by a number of the savages, who were desirous of knowing the contents of the book. He began an address by giving them some general Scriptural information, adding an account of the sufferings of Jesus; reading them the account of His agony, and speaking much of the anguish which made Him sweat great drops of blood. Now began the Spirit of God to work. One of these men, named Kayernack, stepped forward to the table, and said, in an earnest and affecting tone, "How was that? Tell me that once more, for I would fain be saved too." Never had such language been heard from a Greenlander before. A full statement of the Gospel was given; this man became indeed converted to God, and eminently useful. A change took place in the general character of the preaching of the brethren, and their consequent success is well known. The good fruit is to be met with at the present day.—[London Sunday School Teacher.

Like the Swift Ships.

How swiftly the mariner flies from a threatening storm, or seeks the port where he will find his home. You have sometimes seen the ship cut through the billows, leaving a white furrow behind her, and causing the sea to boil around her. So is life like the swift ships when the sails are filled by the wind, and the vessel dashes on, dividing a passage through the crowded water. Swift are the ships, but swifter far is life. The wind of time bears me along. I cannot stop its motion. I may direct it with the rudder of God's Holy Spirit. Like a swift ship, my life speeds on its way till it reaches its haven. Where is the haven to be? Shall it be found in that land of bitterness and dreariness, the region of the lost? Or shall it be the sweet haven of eternal peace, where not a troubling wave can rustle the quiescent glory of my spirit?—Spurgeon.

Jefferson's Opinion.

In 1822 when there was a prospect of war between Russia and Turkey, Thomas Jefferson wrote to John Adams as follows: "It seems that the canibals of Europe are going to eat one another again. I hope we shall prove how much happier for man the Quaker policy is, and that the life of the feeder is better than that of the fighter. Let the latter be our office, and let us milk the cow while Russia holds her by the horns and Turkey by the tail."

Welcome stranger to your church and pews. If you should chance to come in and find your seat occupied, never mind, but try to be thankful that you have given some one else the privilege of hearing the Gospel preached. You may sit somewhere else for one day. And when service is over, go to the stranger and welcome him among you, inviting him back again. That is the Christian part for you to perform, and any other conduct belies your profession.

Wiley University.

Wiley University has just had the pleasure of receiving a visit from Bishop Wiley and Dr. Rust and wife. We only regret that their stay was of necessity so short. They found the University, as we suppose they found the work everywhere, in much need. They left us with good assurances that this place is to receive more attention than in the past. This school session will continue until the 24th of May. We urge upon our preachers and people to give us a larger patronage. Success in our work is only to be had at the cost of untiring effort. Trusting to Divine Providence, we ask for the co-operation of our people and an increase of patronage.

W. H. Davis.

Marshall, Texas, Jan. 27th, 1877.

Constitutional Amendment

MANUFACTURE AND SALE OF INTOXICATING LIQUORS

The National Temperance Society have just reprinted the very able and comprehensive speech of Hon. H. W. Blair, delivered in the American Congress, in support of his Amendment to the Constitution of the United States prohibiting the manufacture and sale of distilled liquors. The speech is full of facts and arguments which, should be read by every temperance man and woman, and by every liquor drinker, manufacturer and seller, in the country. The business is to be stopped by a Constitutional Amendment adopted by the States. The necessity of the step is evident and the argument is conclusive. Let this important speech be scattered everywhere. We have fixed the price so that it can be circulated in every community. Every temperance organization in the land should send for a number of copies for general distribution. 12 mo, 48 pages. Price on thick paper, with covers, single copies, 10 cents, $1 per dozen, $7 per hundred; thin paper, without covers, 6 cents single copies, 50 cents per dozen, $4 per hundred. Address

J. N. Stearns, Pub'ing Agt.
58 Reade Street, N. Y.

A teacher, wishing to explain to a little girl the manner in which a lobster casts its shell when it has outgrown it, said, "What do you do when you have outgrown your clothes? You throw them aside, don't you?" "O no!" replied the little one, "we let out the tucks."

Now is the Time.

Brethren, now is the time to work for the Southwesten. At this season of the year our people have money and are better able to pay The new year has now begun and the people are more willing to subscribe than they will be after awhile

Let all the ministers do their best *now*, to secure subscribers.

A Piano and Organ, Cheap.

We have at our disposal two Bradbury Pianos and an Estey Organ which we will sell very cheap for cash. Any person wishing terms will please call at this office, 39 Natchez street, or address the Editor by letter.

St. Paul's Methodist Church, in New York city, has doubled its missionary offering this year, giving the magnificent sum of ten thousand dollars.

Disease Grows Apace.

Like an ill wind, and cannot be mastered too early. What is a trifling attack of sickness to-day may, if unattended to, become a serious case in a week. Small ailments should be nipped in the bud before they blossom into full blown maladies. If this advice were attended to, many a heavy bill for medical attendance might be avoided. When the liver is disordered, the stomach foul, the bowels obstructed, or the nerves disturbed, resort should at once be had to that supreme remedy, Hostetter's Stomach Bitters, a few doses of which will restore healthy action and put the system in perfect order. It is a wise precaution to keep this incomparable preventive in the house, since it checks, with unrivalled promptitude, disorders which breed others far more dangerous, and in their latest developments are themselves often fatal.

SUNDAY SCHOOL.

Lesson VIII.—Feb. 25, 1877.
ELIJAH AT HOREB.

HOME READING.

Monday—1 Is. 51: 1-23.
Tuesday—2 Cor. 4: 1-22.
Wednesday—Is. 66: 1-14.
Thursday—John 14: 1-14.
Friday—Ps. 80: 1-17.
Saturday—John. 16: 1-18.
Sunday—Thess. 2: 1-17.
(Condensed from Nat. S. S. Teacher.)

It is hard to realize that the unfearing Elijah of Carmel is the same one who slinks away, afraid of a woman's threat, and ingloriously prays to die under a juniper tree in the desert. But such alterations of feeling are not wholly unknown to almost every one. We rarely climb any height without descending correspondingly low afterward. No one abides always on a mount of transfiguration.

In his flight he tarried not till he reached Beersheba, ninety-five miles away, in the kingdom of Judah, and on the borders of the wilderness. There he lay down under a shrub, called here "a juniper tree," a species of broom having white blossoms, and by its dense foliage affording a most grateful protection from the sun, the wind, and the rain. Here the man who had been fleeing for his life most inconsistently prayed that he might die! It was a singular choice of deaths to make. To have died by the hands of Jezebel, manfully upholding the true faith to the last, denouncing her and her abominable worship, exhorting the people to remain true to the God whom they had once more acknowledged—that would have been a death to be coveted beside the obscure and inglorious one he was so anxious for. He urges as a reason for granting his request that he is no "better than his fathers." His discouragement is our encouragement, for it shows us that this mighty man of faith was "indeed a man subject to like passions as we are." The heavens were shut up at his prayer, fire fell, and rain was sent, not because he was stronger and better than we are, but because of his faith in God.

God pitied his weakness, but did not then rebuke it. He attended to the wants of the famishing body before he ministered to those of the spirit No man is fitted to receive spiritual truth who is exhausted by overwork and by starvation. It is absurd to leave a tract where one should leave a loaf of bread. Leave the loaf first, and, afterward, the other will be gratefully accepted. He who feeds the body with material bread will, in most instances, find the way opened to feed the soul with the bread of life. The answer to Elijah's prayer was a summons to life—"arise and eat!" Happily for us, all our petitions are not answered. Those self-destructive ones, born of weakness and despair, are always denied. God still had work for Elijah to do. When he has nothing further for us to do here, he will call us home without prayer of ours. Beside him was a cruse of water and a cake of unleavened bread, such as is still the highly prized food of that region. Twice was he commanded to eat, and in the strength of that food he went "forty days and forty nights."

He came to Horeb and lodged—that is, passed the night—in a cave. Here the "word of the Lord came to him" for the first time in tone of rebuke. His extreme physical depression must have passed away, and he was strong in the strength of the food which he had eaten days before under the juniper tree. No reason now why he should not be probed. And the question was a very searching one. *What doest thou hear, Elijah?* Every word in that is empathic. *What doest.* Nothing—absolutely nothing, save aimlessly wandering up and down. *Thou.* Of all men. The one at whose word the heavens were shut up, who was miraculously sustained at Cherith and Sareptan and who was the victor on Mount Carmel. *Here.* When you should be at the front, where there are blows to be taken as well as given, and where there is good to be done and evil to be endured. *Elijah?* The man whose God is Jehovah"—who believed that his God was able to do all things, and yet doubted that he was able to overcome a woman.

And now his reply. *I have been very jealous.* Passionately, impetuously, ungovernably jealous. Zealous, but not sustained, firey, but not persistent, courageous, but fickle. *The children of Israel have forsaken thy covenant.* He had forsaken his cause just at the most inopportune moment. *Thrown down thine alters.* No new thing. Knew that before he went to Carmel. *Slain thy prophets.* Not all of them, Obadiah had saved a hundred. *I, even I only, am left.* The more reason why he should not prove recreant to duty. If all depended upon him, then, certainly, he had no excuse for being in the desert. *They seek my life.* There is something worse than the loss of life—the loss of honor. Better nobly die than ignobly live.

Died.

In this city at 7.30 o'clock, P. M. on the 12th inst., of consumption, Laura Anna Goins.

In her early childhood she gave her heart to the Savior, and united with Wesley Chapel M. E. Church, in which she remained, an earnest, faithful christian until she fell asleep in full hope of a blessed immortality.

A Friend.

Consumption Cured.

An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this receipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, RochesteN. Y.

Never too Late to Mend.

Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine.

O. S. Bisley,
De Kalb Street, Lawrence, N. Y.

January 8, 1877.

N. B.—This Remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures consumption, and will break up a fresh cold in twenty-four hours. $2 50 per Bottle, or Three Bottles for $6 50. Pills and Ointment, $1 25 each. Address, Craddock & Co.,
1032 Race Street, Philadelphia.

BUSINESS COLUMN.

Publisher's Department.

OUR AGENTS.

All Pastors of the M. E. Church, are the authorized agents to receive subscriptions for the Southwestern Christian Advocate.

PRICE OF THE PAPER.

The price to Subscribers is $2 00, or for less than a year, at the rate of 5 cts. per week. All subscriptions must end with the current year, but may begin at any time.

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BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent on receipt of price.

NELSON & PHILLIPS,
39 Natchez St., New Orleans, La.

Quarterly Meetings.

GALLATIN TENN., DISTRICT.

SECOND ROUND.

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th. 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap, April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville; April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th. C. Pickett, P. E.

NAVASOTA, TEXAS DISTRICT

FIRST ROUND.

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April s; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D Lee, will preach the Missionary sermon.

V. M. Cole, P. E.

MEMPHIS DIST., TENNESSEE CON.

SECOND ROUND.

Saltillo, February 8; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdase, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. Chandler, P. E.

SHREVEPORT, LA., DISTRICT.

FIRST ROUND.

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

Samuel Davage, P. E.

San Antonio (West Texas) District,

Columbus, Feburary 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st; Texana, 7th and 8th.

D. Gregory, P. E.

Waco (West Texas) District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th: Giddings, March 24th.

S. Gatds, P. E.

MERIDIAN [MISS] DISTRICT.
[First Round.]

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11: Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon. March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15; Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Dalesville April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. Adams, P. E.

We have a book which all who believe in the Christian religion should have. Send your address to
A. S. CHASE,
Feb8 1t] Ashland, Mass

PRICE CURRENT.

New Orleans, Wednesday Evening, Feb. 7th, 1877.

COTTON—Good Ordinary 10¾@11¼. Low Middling 11½to 11¾. Middling 11¾ to 12¼. Good Middling 12¾ to 12⅞c. Fair 13¼ to 13⅝.

The demand has been but moderate this week and so far, the changes have been in favor of buyers—the very large receipts will keep prices depressed for a time. Spinners have a fair stock, and await the developements of the crop. We give quotations of to-day.

TOBACCO.—Sales thus far this week 41 hhds. The amount on sale is estimated at 5,850 hhds. We continue to quote as follows:

Unsound and Frosted lugs	3 to 3½
Inferior lugs	4 to 4½
Low lugs	4½ to 5½
Medium	5½ to 6
Good	6½ to 7
Low leaf	7 to 8
Medium	9 to 10
Good	11 to 12
Fine	12½ to 13
Selections	14½ to 16

SUGAR.—Received this morning 186 hhds. The market to-day is firm and the demand active at full prices. The receipts sold: Inferior 5¼@6½c; Common 7to7½c; Fair to Good Fair 8¼@8½; Fully Fair 8¾c.; Prime 8⅞; Strictly Prime 8⅞; Choice 9a9½ Centrifugal 8¾ to 9½c; Second 7¾ to 9½c; Yellow Clarified 10 to 10½c. off Whites 10¼ to 10½c; Whites 11 to 11½c ℔ lb.

MOLASSES.—Received this morning 402 bbls Prices are easier for buyers. Common is quoted at 30@35c., centrifugal, 25@37c., fair, 36a39c., prime, 41@43c., strictly prime, 44a46c., and choice, 50c. ℔ gallon.

COFFEE.—The market is strong, the demand is fair for cargoes and the job trade active. Stock 25,000 bags, Prime to choice, 22to23c, good, 22c, fair, 21c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

RICE—In good demand at advanced prices. Louisiana No. 2 is quoted at 2¾a3c., common, 4 to 4½c; ordinary, 4¼ to 4½c; fair, 5a5¼c., good, 5¾a6c.

PROVISIONS.

PORK—Quoted at $17 75a18 per bbl. for mess with only a job demand. Dealers are jobbing at $18 25@18 50 per bbl.

DRY SALT MEAT—Good supply. Dealers are jobbing shoulders at 6¾a7c per lb; clear rib sides are quoted at 9½c, clear sides, 9¾c per lb.

BACON—Scarce with a good job demand at 7¾c for shoulders, 10¼c for clear rib sides, and 10½ for clear sides.

LARD—Is in light supply at 11¾a11½c in tierce, and 11¾a12½c in half-bbl and keg for packers' and refined

HAMS—Choice sugar-cured are quoted at 11 c. for uncanvassed, canvassed sugar-cured, large size 12c. small averages 12½ to 13c.

BREAKFAST BACON—Is dull at 12c per lb for canvassed and 11c for uncanvassed Western

PACKERS' HOG PRODUCTS—Pigs' feet are selling at 75cts. per keg, and 5 50 per bbl; pig pork, $9 50 per half-bbl; family pork, $15 75 per bbl; extra prime pork, $14 50a15; prime pork, $16 50; rump pork, $15 50 per bbl; pigs tongues 6c apiece; ham sausages, 7c per lb, spare ribs, 6a 6 25 per bbl as in size and weight

BUTTER.—Market heavily overstocked with medium and lower grades. Choice Goshen is quoted at 30c; Medium 20to25c.; Inferior nominal. Choice Western 22c, Medium 15c, Inferior 12c ℔ lb.

CHEESE.—Scarce and wanted. Choice Western factory sells at 14½c, New York cream, 16c, English dairy, 17a19c, pine-apple, 22a25c per lb.

SALT—Stock heavy, demand moderate; We quote from ware-house: Coarse 90a92½c per sack delivered, fine 1 12½ a 1 15. Turks Island no inquiry, nominally 75a80c per bag of 2 bushels. Table salt in pockets 2a5½c each, as in size.

BREADSTUFFS.

FLOUR.—There is a good local demand, receipts selling readily as landed. Market bare of supplies. Double extra is quoted at 6 25 to 6 50 Treble Extra $6 50a6 75, Good $7a7¼, Choice treble extra $7 50a7 75, Choice family extra, $8 00a 8 50 per bbl. These are wholesale prices; from store 50c higher.

CORN MEAL—Is scarce and wanted Selling on arrival at 2 75 2 80 per bbl. Dealers are jobbing at 3 ℔ bbl., from store.

GRITS—Scarce and in demand at $4 to $4 25 in lots; jobbing at $4 50 ℔ bbl.

GRAIN AND FEED.

CORN IN SACKS.—Fair supply and the demand for export is quite brisk but the jobbing trade is neglected. Prices have declined 1c. ℔ bushel. 8500 sacks sold, of which, 300 White for export, at 53.c. 500 White at 54c. 500 do, at 55c. 4000 Yellow and Mixed, for export, at 55c, and 500 White in job lots, at 55c. ℔ bushel.

Yellow corn wanted for export, should be in square Dundee sacks, holding three bushels.

CORN IN BULK.—Supplies are offering to arrive at 53to54c. ℔ bushel.

OATS—Large stocks St. Louis is quoted at 45a 46c. and Galena at 48c per bushel.

BRAN—Small stock on the Landing, demand fair at firm prices, "90c ℔ 100 lbs. from Landing. From Store 95c. to $100 ℔ cwt.

HAY—Large supply and dull. Large stock no change in the demand which is confined to job lots at weaker prices for low grades, but choice is steady. Prime is quoted at $14 a15 ℔ ton; 100 bales, Choice sold at $18 ℔ ton.

COUNTRY PRODUCE.

POULTRY. Market overstocked, Western grown chickens sell at 4 00, young do, 2a2 50, ducks, 2a 2 50, geese, 6a7, turkies, 9a12 per dozen. Louisiana grown chickens, 3 00, young do, 1 50 ducks, 2a2 50, geese 5a6, turkies, 8a10 per dozen.

EGGS.—Large stock, moderate demand. Western selling at 13a15c.; Creole 16a18c. per dozen.

ESCULENTS.—The market is bare of cabbages. Good supply of other esculents and in demand at firmer prices. Potatoes—Peerless and Russets are quoted at 3 50, Peach Blows 3 75, Pink eyes Early Rose 4, to4 25 Onions 3 75a 4 Apples 2 50a 2 75, Sour Kraut, 10 a 14 per bbl,

BEANS AND WESTERN PEAS. Continue to report a light supply and dull. White Northern beans are quoted at 4¼a4½c, Western beans 3a4c. red kidney, 5¼a5½c, green peas, 2½ a 3c per lb.

DRIED FRUITS Peaches scarce and wanted apples dull, good supply. Western apples are held at 4to6c, Northern peaches, 11c per lb. Peeled 16a17.

HIDES.—Extremely dull, prices lower. Country green are quoted at 8c, dry salted, 12c. dry flint, 12a13c per lb.

In city, slaughter sales are making as follows: Steer hides, over 85 lbs. 9c, 70 to 84 lbs. 9½c, under 70 lbs. 7c, cow hides, as they run, 6c, kips, 20 to 24 lbs, 9c, kips, 25a30 lbs. 8c, calf skins, each, 75c, bees wax, prime yellow, 28c per lb; ox horns, each, 6to8c.

TALLOW [illegible] stock and dull. Quoted at 7½c per lb.

WOOL Is out of season.

MOSS. There is an active demand for good grades; the market is bare of them. Grey is quoted at 2a3c, mixed, 3 to3½ black, 4a4½c per lb.

COTTON SEED IN SACKS. Sells at $10a11 per ton.

FEATHERS. Prime live geese sell at 63a65c er lb.

CATTLE, HOGS AND SHEEP.

Market well supplied, arriving freely. Hogs very slow of sale, and would probably net a loss to the shipper, Good Yearlings are in demand. The market is overstocked with all classes of food stock, sell slow, wouldn't advise shipments until prices are higher.

Corn-fed beeves, choice, ℔ lb gross	4@ 4¼
Corn-fed beeves, 2d quality, ℔ lb gross.	2½@ 3¼
Texas beeves, choice, ℔ head	$35@40 00
Hogs, ℔ lb, gross, 1st quality	—@ 5¼
Hogs, ℔ lb, 2d quality	—@ 5
Texas beeves, 1st quality, ℔ head	—@35 00
Texas cattle, 2d quality, ℔ head	30@35 00
Texas cattle, 3d quality, ℔ head	15@28 00
Sheep, 1st quality, ℔ head	5 00@6 00
Sheep, 2d quality, ℔ head	2 50@3 50
Sheep, 3d quality, ℔ head	2@ 2 50
Calves, ℔ head [wanted]	7@10 00
Yearlings, ℔ head wanted	10@12 00

MILCH COWS AND SPRINGERS.—Common to fair, $25a40 no demand; good to choice, $60@70and extra, $75@125. Demand fair

Good to choice cows are native stock of Western States, 4 to 7 years old, giving 3 to 4 gallons of milk per day. Those classing extra are grade stock, 4 to 7 years old, of fine appearance and giving 4 to 5 gallons of milk per day.

MULES AND HORSES.—The season is at hand when large blocky mules are wanted for drays, cotton and sugar floats. To those of our Western Patrons who have such I advise shipment at once.

The season is now at hand when cotton planters are purchasing mules 14½ to 15½ hands high, will meet ready sale.

HORSES.—Plug horses, very common; not in demand till later in season Plug horses, fair, 60@ 80; plug horses, extra, 85@95; plain common, sound, $100@110; ordinary workers or breeding mares, 4 to 8 years old, sound, 125@140; extra draft, 160@200; extra fancy driving horses, medium to good size, $175@225.

13½ to 14 hands high		$60@ 80
14 to 14½ " "		80@100
14½ to 15 " "		100@125
15 to 15½ " "	blocky extra	140@165
15½ to 16 " " "		165@175
16 to 16½ " " "		200@225

Unbroken mules preferred by most planters, while broken mules 4 to 7 years old, 15 to 16½ hands high, blocky, and without blemish, are now in demand for city use.

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SOUTHWESTERN
Christian Advocate,
NEW ORLEANS, LA.,

PUBLISHERS' ANNOUNCEMENT.
1877.

The Southwestern Christian Advocate published at New Orleans is an official Journal of the Methodist Episcopal Church. It is a four paged paper containing twenty-eight columns of matter. It is printed on excellent paper with large, clear type.

The Southwestern is a Southern paper, devoted to the interests of the Methodist Episcopal Church in the South.

The publishers appeal to the whole Church to help sustain this paper.

I. Our ministers and people in the North want to be posted on our Southern work. The South is the great home missionary field of the Church. There, is expended the largest proportion of the funds spent in America from the treasuries of the great benevolent societies of the Church. To be posted in our Southern work is to be able to give the reasons and results of these large outlays.

II. As our Southern work is largely a missionary work, scattered over a vast domain, comprising nearly a fourth in numbers of the Methodist Episcopal Church, surrounded by many hostile influences, two things are evident. 1. The necessity for this paper is absolute. It is simply impossible to marshal the newly organized, and in many respects untrained hosts of our Church in the South, without the centralizing and directing power of the press. 2 The difficulty of sustaining a paper in such a field is very great. Our people are poor. The heroic age of Methodism is being repeated among our Southern ministry. Outside help must be given liberally or the paper cannot be a success financially.

Our Terms,

$2 00 cash in advance pays for the Southwestern one year, postage included.

All travelling ministers of the Methodist Episcopal Church are authorized agents, and to them the paper will be sent for $1 00 a year cash in advance.

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Family Circle.

BOTH SIDES.

A man in his carriage was riding along,
A gaily dressed wife by his side;
In satin and laces she looked like the queen,
And he like a king in his pride.

A wood sawyer stood on the street as they passed;
The carriage and couple he eyed;
And said, as he worked with his saw on a log,
"I wish I was rich and could ride."

The man in the carriage remarked to his wife,
"One thing I would give if I could—
I'd give my wealth for the strength and the health
Of the man who was sawing the wood."

A pretty young maid, with a bundle of work,
Whose face, as the morning, was fair,
Went tripping along with a smile of delight,
While humming a love-breathing air.

She looked on the carriage: the lady she saw,
Arrayed in apparel so fine,
And said in a whisper, "I wish from my heart
Those satins and laces were mine."

The lady looked out on the maid with her work,
So fair in her calico dress,
And said, "I'd relinquish position and wealth,
Her beauty and youth to possess."

Thus it is in the world, whatever our lot,
Our minds and our time we employ
In longing and sighing for what we have not,
Ungrateful for what we enjoy.

Little Foxes.

One little fox is "By-and-by." If you track him you come to his hole—never.

Another little fox is "I Can't." You had better set on him an active, plucky little thing, "I Can" by name. It does wonders.

A third little fox is "No Use in Trying." He has spoiled more vines, and hindered the growth of more fruit than many a worse-looking enemy.

A fourth little fox is "I Forgot." He is a great cheat. He slips through your fingers like time. He is seldom caught up with.

Fifth little fox is "Don't care." Oh, the mischief he has done!

Sixth little fox is "No Matter." It is matter whether your life is spoiled by small faults.

Play with the Children.

"When we were all children at home," said a friend, "Nothing delighted us so much as a romp with my father; the hour of his home-coming was the happiest in all the twenty-four. I often think if all parents would play with their children, home discipline might entirely lose its severe aspect, and become a law of love." Children are not made good by the rod of power. How many parents are willing to devote an hour or so to play with the children? As a little kitten will stop lapping her milk to play with the string you draw across the floor, so will the child leave almost everything for a romp with its father or mother. In these romps, and during these moments of recreation, the great lesson of love is learned by the child. This close companionship makes the bond between parent and child which results in the future acceptance of advice and guidance.

The Father's Face.

A certain Sunday-school was preparing for an entertainment, in which some of the scholars were to speak short pieces. In practicing for this occasion, a little girl named Bessie, only five years old, was placed on the platform to speak her piece. She began very nicely, but pretty soon she stopped, looked all around the building and seemed greatly troubled. Then her lips began to quiver, and her little frame shook with sobs. Her father stepped out from behind a pillar, where he had been watching her, and taking her in his arms, said:

"[illegible] darling, what is the matter? [illegible] my little girl knew [illegible]"

"[illegible], but I couldn't see [illegible] stand where I can [illegible] your face, and then [illegible]"

[illegible] this was! And [illegible] what Jesus does for us, [illegible] to serve Him. He [illegible] we can look right [illegible] at times. And in [illegible] is nothing but good- [illegible] love, and tenderness to- [illegible] What a comfort this is.

[illegible] Door.

[illegible] Gerard de Kampis [illegible] and very proud [illegible] the completion of [illegible] all his great [illegible] to a grand [illegible] of the [illegible] the guests made [illegible] in which the [illegible] and [illegible] fortunate [illegible] how proud [illegible] however, [illegible] When [illegible]

of the guests began to laugh, and Gerard himself looked as much as to say, "This man has gone mad!" Wishing, however, to have the clue to the enigma, he continued:

"But which door do you mean?"

"I mean that through which you will one day be carried to your grave," replied the other.

These words struck both guests and host, and made the latter reflect most seriously. The proud man remembered the vanity of all things earthly, and from henceforth, he no longer thought only of the perishable treasures he had once so gloried in. He was completely altered, and only makes use of his riches for good works.

How to Judge Books.

Would you know whether the tendency of a book is good or evil, examine in what state of mind you lay it down. Has it induced you to suspect that what you have been accustomed to think unlawful may, after all, be innocent, and that that may be harmless which you have hitherto been taught to think dangerous? Has it tended to make you dissatisfied and impatient under the control of others; and disposed you to relax in that self-government, without which both the laws of God and man, tell us there can be no virtue, and consequently no happiness?

Has it attempted to abate your admiration and reverence for what is great and good, and to diminish in you the love of your country and your fellow creatures? Has it addressed itself to your pride, your vanity, your selfishness, or any other of your evil propensities? Has it defiled the imagination with what is loathsome? Has it disturbed the sense of right and wrong which the Creator has implanted in the human soul?

If so—if you are conscious of all or any of those effects—or if, having escaped from all, you have felt that such were the effects it was intended to produce, throw the book in the fire, whatever name it may bear in the title page! Throw it in the fire, young man, though it should have been the gift of a friend; young lady, away with the whole set, though it should be the prominent furniture of a rosewood book-case.—Southey.

To Young Brides.

The pastor of a church in one of our large cities said not long ago; "I have officiated at forty weddings since I came here, and in every case, save one, I felt that the bride was running an awful risk. Young men of bad habits and fast tendencies never marry girls of their own sort, but demand a wife above suspicion. So, pure, sweet women, kept from the touch of evil through the years of girlhood, give themselves, with all their costly dower of womanhood, into the keeping of men who, in base associations, have learned to undervalue all that belongs to them, and then find no time for repentance in the sad after years. There is but one way out of this that I can see, and that is for you—the young women of the country—to require in association and marriage, purity for purity, sobriety for sobriety, and honor for honor. There is no reason why the young men of this Christian land should not be just as virtuous as its young women, and if the loss of your society and love be the price they are forced to pay for vice they will not pay it. I admit with sadness that not all of our young women are capable of this high standand for themselves or others, but I believe there are enough earnest, thoughtful girls in the society of our country to work wonders if faithfully aroused. Dear girls, will you help us, in the name of Christ? Will you, first of all, be true to yourselves and God; so pure in your inner and outer life that you shall have a right to ask that the young men with whom you associate, and especially those you marry, shall be the same? The awful gulf of dishonor is close beside your feet, and in it fathers, brothers, lovers and sons are going [illegible]. Will you not help us in ou[illegible] work?"

You cannot build a house on the tops of trees, and you cannot build up a Church that symbolizes the real Church idea that rests on the upper level of fashionable society. If the Church intends to represent God, then must it fill its bosom with affection for the lowly and with anxiety for those that are morally lost.

House and Farm.

WHAT WILL PAY?—We have often urged our farmers to diversify their crops so as to avoid total loss from the failure of any single product. The true secret of success is the absolute certainty of raising your own supplies. Everybody can raise a few hogs and make his own bacon. The trouble and expense is a mere nothing, but the amount saved is an important item. The poorest land will afford pasture to a few sheep and the wool and lambs are cash articles, in constant demand at living prices. The poultry yard, rightly conducted, yields a daily cash income besides affording a rich, nourishing and palatable food for the home table. A few good milch cows, one or more, should always be found on every farm. The milk, butter and cheese produced can be converted almost every day, into money, or used to great advantage in the family. All the foregoing stock should be found upon every farm,

and they may be regarded as the foundation of the farmers' support. The poorest farmer can procure these—if he attempts to live without them he will always remain poor.

The garden should next receive careful attention. From it, at small expense, a large portion of the family support can be procured. Give thorough and constant cultivation, manure highly, plant a succession of small crops and you can afford to hold your principal crop, be it cotton, tobacco, wheat or rice for higher prices. Observe these suggestions and the end of the year will find you with a plethoric pocket and a smiling face.—*Son of the Soil.*

Business Law.

The following brief complilation of business law is worth a careful preservation, as it contains the essence of a large amount of legal verbiage:

It is not necessary to say on a note "for value received."

Contracts made on Sunday cannot be enforced.

A note by a minor is void.

A contract made with a minor is also void.

A contract made with a lunatic is void.

A note obtained by fraud, or from a person in a state of intoxication, cannot be collected.

If a note is lost or stolen, that does not release the maker; he must pay, if the consideration for which it was given, and the amount can be proven.

An indorser of a note is exempt from liability, if not served with notice of dishonor within twenty-four hours of its non-payment.

Notes bear interest only when it is so stated.

Principals are responsible for the acts of their agents.

Each individual in a partnership is responsible for the whole amount of debts of the firm.

Ignorance of the law excuses no one.

It is a fraud to conceal a fraud.

The law compels no one to do impossibilities.

An agreement without a consideration is void.

Signatures made with a lead pencil are good in law.

A receipt for money is not always conclusive.

The acts of one partner bind all the rest.

Pruning Fruit Trees.

After pruning it is best to cover the wounds with a hot mixture of tar and pulverized brick dust, or fine sand. A solution of shellac in alcohol as thick as can be applied with a brush, is considered by many as the best preparation that can be applied. During the mild days of winter, orchards may be pruned—while little else can be done; but good judgment should be exercised in regard to selecting the branches to be cut away. It is ruinous to cut and slash away one-third to one-half the limbs. All that should be done is to give the trees a good shape, and only cut away such limbs as are plenty in excess of the natural requirements of the tree, to conform to the extent of its roots. If we take away too much of the top of a tree, it is like taking blood from a man—the more that is taken, the less vitality remains in him, therefore in pruning, only the few unsightly branches, and those improperly situated, should be cut away.—*Farmers Friend.*

The Gospel of Merit.

Where there is so much rivalry as in the manufacture of family medicines, he who would succeed must give positive and convincing proof of merit. This is an age of inquiry. People take nothing for granted. They must know the "whys" and "wherefores" before acknowledging the superiority of one article over another. Among the few preparations that have stood the test, those manufactured by R. V. Pierce, M. D., of the World's Dispensary, Buffalo, N. Y., have for many years been foremost. The truth of any statement made concerning them can be easily ascertained, for Dr. Sage's Catarrh Remedy, and Dr. Pierce's Golden Medical Discovery are now prescribed by many physicians in curing obstinate cases of Catarrh and incipient Consumption The Discovery has no equal in curring Coughs, Colds, Bronchial and Nervous Affections. It allays all Irritation of the mucous membrane, aids digestion, and when used with Dr. Pierce's Pleasant Purgative Pellets readily overcomes torpid liver and Constipation, while the Favorite Prescription has no rival in the field of prepared medicine in curing diseases peculiar to females. If you wish to "know thyself" procure a copy of "The People's Common Sense Medical Adviser," an illustrated book of nearly 1000 pages, adapted to the wants of everybody. Price $1,50, postage prepaid. Address the author, R. V. Pierce, Buffalo, N. Y.

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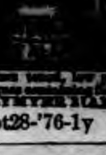

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Southwestern Christian Advocate.

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ONLY.

Only a seed—but it chanced to fall
In a little cleft of a city wall,
And taking root grew bravely up,
Till a tiny blossom crowned its top.

Only a flower—it chanced that day
That a burdened heart passed by that way;
And the message that through the flower was sent,
Brought the weary soul a sweet content.

For it spoke of the lilies so wonderfully clad;
And the tired heart grew strangely glad,
At the thought of a tender care over all,
That noted even a sparrow's fall.

Only a thought—but the work it wrought
Could never by tongue or pen be taught:
For it ran through a life, like a thread of gold,
And the life bore fruit—a hundred fold.

Only a word, but 'twas spoken in love,
With a whispered prayer to the Lord above,
And the angels in heaven rejoiced once more,
For a new-born soul entered in by the door.

—[S. S. Times.

Washington Letter.

The great Electoral Tribune has rendered its first decision and that in favor of the Republicans, at which the framers of the law upon the Democratic side feel very indignant, and on Saturday there seemed to be a disposition to fillibuster in the House, but to-day a better judgment prevails and the counting of the electoral vote is proceeding slowly and will probably reach the State of Louisiana. We shall have some delay over that and a short cohtest over Oregon, and the count will be ended, one way or the other, but at present it seems almost certain that Hayes will be declared elected. There is great interest in the matter felt at Washington, and the galleries of the House were filled early this morning by those holding tickets of admission, and hundreds tried by some way to coax a kind-hearted Senator or member to attempt the impossible and secure one of the coveted red pieces of pasteboard.

One of the most worthy projects now before Congress is a proposition for the erection of two large public buildings in this city. One is for a new Congressional library, for the present increase of books is so rapid that there is no longer room to place them in that portion of the capitol assigned for that purpose. It is proposed to have a large structure, in some central part of the city, perhaps upon Judiciary Square, and then make this library what such a collection should be, a true national institution that might vie with the libraries of the old world. The Gothic style of architecture is suggested in the plan, for the reason, I presume, that we have no public buildings of that order in the capital. It ought to be large enough to contain all the volumes that may be procured for a century to come.

The other building asked for, and [illegible] on the Smithsonian [illegible] National Museum, to [illegible] government collections of [illegible] at the Centennial, [illegible] presented to our government [illegible] of the great exhibition [illegible] is little doubt but [illegible] can be made [illegible] the world. There [illegible] national museum [illegible] Berlin, Paris [illegible] ought to have not [illegible] of these exhibits, [illegible] antiquities worthy [illegible] country. It is to [illegible] that this subject [illegible] attention of Congress [illegible] of the whole [illegible] generations can be [illegible] at an early date. [illegible] interest not to the [illegible] but to the [illegible] year more [illegible] becoming a [illegible] years this [illegible] center [illegible] be now it [illegible] have [illegible] toward [illegible] is [illegible] each year [illegible] close [illegible] to see [illegible] collection [illegible] had said [illegible] will cease [illegible]

to study where he can know most of the whole country, by the assembly of people from all our borders at its capital.

Our churches are at work this winter, but at present there is not so much outward interest as during one part of last winter, but good results followed the meeting of the Christian Convention when Henry Moorhouse of England taught us how easy it was to use the Word in its simple plain teachings.

The Sabbath-school work is progressing better than ever before, and in aid of this the Chautauqua Normal Class, held at the Y. M. C. A. rooms every Saturday evening, is making its power felt in the various Sabbath-schools. D. O. F. Prisbrey, secretary of the Chautauqua Alumni, is receiving letters from all over the country in regard to organizing Normal classes, and if these letters continue, Dr. Vincent will be obliged to have a separate branch of his extensive field of Sunday-school work, to attend to these Normal class organizations. We shall soon have a grand system of Sabbath-school teaching all over this great country. Dr. Prisbrey in connection with Prof. J. W. Bischoff of this city have issued the first of a series of quarterly Review Services, with new music. This is to fill up a vacant place that has seemed to need some such effort, and right well has it been done. This Beview for the first quarter of 1877, has a requiem in memory of the lamented P. P. Bliss, the words by Rev. Dr. J. E Rankin, D. D., and music by Pro. Bischoff.

Rev. Dr. Newman of the Metropolitan M. E. Church, has just finished a course of fine evening discourses upon the "buried cities of the world," taking as topics, Rome, Herculaneum and Pompeii, Ninevah, Babylon and Jerusalem. These discourses were all exceedingly well received, the attendance being so large that there was not even standing room in the church. It is to be hoped the Dr. will have the series printed in a volume for the general public.

GOLDEMAR.

Washington, D. C., Feb. 12th, 1877.

Arkansas Conference.

The Arkansas Conference met at Ft. Smith, Jan. 31st, 1877, Bishop I. W. Wiley in the chair. Of the preachers 29 were present and 4 absent. R. W. Hammet was elected Secretary.

Aaron Hyde, L. W. Elkins and C. D. Fry were ordained deacons. M. W. Whittenberg and R. H. Johnson, local preachers, were ordained elders.

L. J. Bruner was expelled from the ministry and church by a Judicial Committee presided over by R. W. Hammett.

The vote on the restrictive rule to change the votes of representation to General Conference was 2 for, and 23 against. The vote on re strictive rule changing limitations of Episcopacy as to number of districts in a conference was, none for, and 23 against. Little Rock was selected as seat of next Conference.

Dr. Rust (accompanied by his wife) spent five days at the Conference posting himself as to the condition and necessities of the Freedmen's interest, and its ability to establish and sustain a Freedman's school in the State. The anniversary of this society was very interesting, and material aid was rendered by the addresses and presence of Mrs. Rust.

Bishop Wiley seemed to be in his happiest mood, and his Sabbath sermon was plain, practical and instructive, and full of feeling, producing an effect upon his large audience, especially the preachers, that ought to remain with them all the year.

The report of the Committee on books and periodicals, adopting the "Central Christian Advocate" as their Conference organ, was unanimously adopted.

The Statistics of the Conference are as follows: Probationers, 682; Full Members, 4519; Local Preachers, 90; Deaths, 56; Churches, 51; Parsonages, 4; Sunday Schools, 54; Officers and Teachers, 376; Scholars, 2487.

Collections for Missions, $247 90: Episcopal Fund, $34 50; Church Extension, $10 90; S. S. Union, $8 75; Tracts, $2 60; Freedman's Aid, $2 45.

APPOINTMENTS.

Little Rock District—I. G. Pollard Presiding Elder, P. O. Little Rock.
Little Rock, Centenary, to be supplied.
Little Rock Circuit, D. W. Calfee.
Little Rock, Wesley Chapel, A J. Phillips.
Sweet Home and Red Bluff, Sam'l Johnson.
Argenta, supplied by Allen Akeridge—post-office Little Rock.
Lonoke, W. R. R. Duncan.
Pine Bluff, C. L. Howell.
Pine Bluff Circuit, Alex. Walker.
Jacksonport and Batesville, G. W. Sams.
Pocahontas, supplied by Simon Marrs.
Hot Springs, A. R. Clardy.
Center Point, G. W. Taylor.
Texarkana, supplied by Allen Falk.
Lewisville, to be supplied.
Murfreesboro, to be supplied.
Lewisburg, to be supplied.
Harrison District—O. R. Bryant, Presiding Elder; post-office Harrison.
Harrison, Enoch Jones.
Jasper, A. W. Smith.
Yellville. M. S. Hyde.
Marshall, to be supplied.
Batesville, J. T. Hendrickson.
Newburg, N. B. Brashear.
Berryville, Thos. H. Kease
Huntsville, H. Flood.
Fayetteville, Union charge, J. M. McCoy.
Fayetteville, second charge, to be supplied.
Cincinnati, L. W. Elkins.
Hico, W. J. Simmons.
Fort Smith District—T. B. Ford, Presiding Elder; post-office Fort Smith.
Fort Smith and Circuit, R. W. Hammett, one to be supplied.
Witcherville, G. W. Hood, one to be supplied.
Ellsworth, R. C. Moter.
Charleston, L. C. Obarr.
Van Buren, W. H. Crawford.
Ozark, C. D. Fry.
Cedarville, Aaron Hyde.
Russellville, D. H. Upchurch.
Springfield, A. J. Taylor.
Arkadelphia, Anderson Armstrorg.
Dallas and Locksburg, J. W. Shinn.
Danville, to be supplied.

The Florida Conference.

The fifth session was held at Jacksonville. Bishop Harris, Presiding, and Rev. S. B. Darnell, Secretary.

During the year several of the preachers had been interfered with in their work by political agitation, although none of them had anything to do with politics. In the Jacksonville District three new churches had been built. In the St. John's District several new organizations had been made among new settlements. On the Gainesville District, in spite of political excitement and poverty, the preachers had stood nobly to their work. In all the Districts new church buildings were being erected.

The Conference voted largely against the propositions to change the second and third Restrictive rules.

Bishop Harris gave account of his journey round the world to a large audience in the Congregational Church, on Saturday night.

Rev. J. B. Ford, Sunday-school Agent, was among the visitors. He presented the cause he represents well.

FRATERNITY.

The pastor of the Southern Methodist Church placed his pulpit at the disposal of the Conference, and Rev. J. B. Ford preached for him at night, and Rev. J. T. Leuton preached for him in the morning. The Conference adopted the following on fraternity:

A true spirit of fraternity lies at the very basis of all true Christian character. It is the working out of the great law of love as inculcated by our Lord and Savior Jesus Christ, who taught us, "a new commandment give I unto you that ye love another." This law knows no distinction on account of denominational difference, latitude of operation, or of race, while the rule of its operation is the brotherhood of man, and the command, "Go ye therefore and teach all nations." The manifest evidence of the widespread developement of this spirit among the various Christian Churches of the land is one of the most cheering signs of the times, and we see in it indications of the massing of the Christian forces, preparatory to the final conquest of the world to Christ.

We hail therefore the action of the commission appointed by the two great Methodisms of our land as eminently wise and considerative, and calculated, if lived up to in its spirit, to promote the peace, harmoy and fellowship of these two communions in particular, and the cause of the Christian Church in general. And we hereby fully indorse the action of that commission, and pledge ourselves to earnest effort toward carring out the recommendations as set forth in its published reports.

J. T. LEUTON,
P. SWERINGEN,
W. W. HICKS,

APPOINTMENTS.

Jacksonville District.—N. Webster, Presiding Elder.
Jacksonville.—
Zion's Church, P. Sweringen.
Wrightsville, James Jenkins.
Fernandiana, J. C. Howard.
Fernandiana mission, to be supplied.
Baldwin, Cristell Johnson.
Tallahasse and Quincy, Auburn Erwin.
Monticello and Massasoneke, M. DeGroat.
Madison, J. E. Hills.
Lake City, Peter McCrary.
Sanderson, Richard Small.
Ocella, B. Dilworth.
New River and Providence, John Wilson.
Waldo and Free Canaan, Turner Rustin.
Start and Trail Ridge, J. Keller.
St. John's River District—J. T. Leuton, Presiding Elder.
Yellow Bluff and Mayport, G. Polley.
Jacksonville, Trinity, W W Hicks.
Lake George and Norwalk, J. T. Leuton.
New Smyrna and Daytona, W. T. Pearson.
Georgiana Circuit, to be supplied by A. Hissock.
EauGallie Circuit, to be supplied.
Orange City, to be supplied by G. W. Rogers.
Lone Star, to be supplied by I. Moody.
St. Augustine, Jeffry Grant.
Palrtka, Squire Jackson.
Green Cove Spring, Hibernia and Arcadia, G. A. Roberts.
S. B. Darnell, Principal of Cookman Institute and member of Trinity Quarterly Conference.
Gainesville District—W. J. Salmond, Presiding Elder.
Gainesville, C. C. Manningault.
San Pulaski, Jackson Welch.
Gordon and Fredonia, H. Esgi.
Liberty Hill, to be supplied by W. W. Doby.
Pleasant Plains and Pinesville, E. Sabie.
Archer and Bronson, S. Welch,
Ceder Keys, A. Debose.
Cornell and American Pond, H. Emerson.
Micanopy and Morrison's Mills, D. Wade.
Owens and Flemmington, E. Ferguson.
Ocaila and Long Swamp, T. Holsendorf.
Wesley Chapel, E. B. Stedum.
Newnansville, Robert Mitchell.
Brookville and Sumpterville, L. Roper.
Micksville and Oldtown, Isaac Johnson.

Rev. G. W. Williams.

Last week we announced the death of this minister of our church in Tennessee. The following is a sketch of his life clipped from the *Methodist Advocate*:

Rev. George W. Williams, principal of the West Tennessee Seminary, died at Hollow Rock, Tenn., February 1, 1877, aged thirty-five years and three months. He was born in Oswego county, N. Y., November, 1841. His conversion took place at the age of seventeen. He first entered the South as captain of a company of volunteers, in defense of the "Flag of our Country." His next visit was as a teacher of the freedmen at Murfreesboro, where he did excellent service for the ex-slave, but now free man. Recommended by the Quarterly Conference of Murfreesboro charge, he entered the ministry of the Church, October 2, 1869, at which time he was admitted on trial into the Tennessee Conference of the M. E. Church, and for seven years and three months has been a faithful laborer in the Master's vineyard. He was an earnest, faithful preacher of the Gospel and a zealous worker in the Sunday-school cause. His ministry has been one of success. Souls by the score have been converted under his ministry, saints have been edified and the cause of Christ advanced. Brother Williams has filled the following appointments. 1869, Sneedville circuit; 1870, Savannah; 1871—'73, Huntingdon; 1874-'75, Professor in West Tennessee Seminary; 1876, Principal West Tennessee Seminary. During his pastoral charge of Huntingdon circuit he was elected Superintendent of the Board of Education of Carrol county and for three years labored hard for the establishment of public schools. The present advanced condition of the free-school system of that county shows the success of his labors. His connection with the West Tennessee Seminary won for him much honor, and shows the energy of the man, a living monument of his prudence and skill. Death and preparation for it had all been anticipated. He arranged his temporal affairs and gave directions for his burial. There was no fear, but a triumphant victory. He was prepared for the last battle, and ready for the last victory through Christ. As a soldier, fighting in defense of his country and for the freedom of his fellow-man, he was brave, true and heroic. His company, appreciating his kindness and Christian life presented him with a sword, as a token of respect. As a minister, he was true to his calling, sacrificing for the good of others, laboring incessantly and successfully. As an instructor of youth, loving, kind and successful. As a citizen, honest and upright. He leaves a wife and three children to mourn his loss. The funeral was conducted by Rev. O. O. Knight and L. A. Rudisill, and his remains deposited at Mount Pisgah.

Happy they who not only talk of the truth, but walk in the truth. 3 John 3.

Preach the best to the smallest assemblies. Jesus preached to one woman at the well, and got all Samaria out to hear him next time.

Either trouble are happiness borrowed from the future is apt to prove fallacious.

That Meteor.

PROF. H. C. DEMOTTE.

Many of our readers have a vivid mental picture of the grand meteor which passed over this section of the country (Bloomington, Ill.,) on the evening of December 21. What was it? Where did it come from? Where did it go? and similar questions were common on the street next morning. Indeed, the usual salutations were forgotten by many, and, "Did you see the meteor?" substituted instead. We were not among the favored who actually saw the head-light of this wild train, and heard the rumbling of its wheels along its invisible track; but, from what others have said and written, we gather some items in regard to this strange visitor.

From observations recorded, the course of the meteor may be approximately described as follows: Appearing southwest by west of Lawrence, Kansas, it passed to Miama county, on the eastern border of that State; thence across Missouri, from Cass county to Marion county; across Illinois, from Adams county to Iroquois county; across Indiana, from Newton county to Allen county; across Ohio to the south-eastern point of Lake Erie, and thence over the north-western corner of Pennsylvania into the State of New York. Its path was traced more than one thousand miles. Its estimated height, when first seen, was about seventy-five miles, and while passing over Ohio about forty miles. Its probable size was estimated by various persons to be between twenty and thirty yards in diameter.

Most meteors are known by the familiar name, "shooting stars" They appear very suddenly in the heavens; and passing rapidly, apparently among the stars, they disappear as suddenly. A few, however, pass over portions of the earth and explode. These explosive meteors are called *bolides*. In 1860, a *bolis* passed over the country between Pittsburgh and New Orleans. Soon after it vanished an explosion was heard like the noise of many cannons. It traversed a distance of two hundred and forty miles in eight seconds. Such a velocity shows that the moving body can not start from any place near the earth; that rate could not be acquired, even if the body had fallen from the moon. Occasionally, mineral substances have fallen from the sky. These masses, while passing through the earth's atmosphere, become intensely heated, and shine with a briliant light. Such meteors are called "areolites,"—"stones of the air." The explosion of a *bolis* is sometimes followed by the fall of areolites, that bury themselves deeply in the earth. The falling of areolites is as well authenticated as any fact in history. One was found on the plain of Otumpa, near Buenos Ayres, that was seven and one-half feet long, and weighed thirty-three thousand pounds.

A remarkable shower of stones fell at L'Aigle, in Normandy, April 26, 1803. "At one o'clock in the afternoon, in an almost cloudless sky, a tremendous noise, like that of distant thunder, was heard, and an immense fire-ball was seen movrapidly through the air. This was followed by a violent explosion which lasted several minutes, and was heard a distance of seventy miles. Immediately after this, hundreds of stones fell among the trees and on the roofs and pavements. They were hot enough to burn the hand when touched; the largest of them weighed seventeen and one-half pounds."

"On the 4th of December, 1807, a large meteor exploded over Western Connecticut. It appeared at early dawn, and seemed to be half the diameter of the full moon, and passed like a globe of fire across the northern margin of the sky. It passed behind some clouds, and when it came out it flashed like heat-lightning. It had a train of light, and appeared like a burning fire-brand carried against the wind. It continued in sight about half a minute, and, in about an equal space after it faded, three loud and distinct reports like those of a four-pounder near at hand, were heard. Then followed a quick succession of smaller reports, seeming like what soldiers call a running fire. The appearance of the meteor was as if it took three successive leaps; and, at each explosion, a rush of stones were heard through the air, some of which struck the ground with a heavy fall. The heaviest stone of this fall plungod into the ground to the depth of two feet, and weighed thirty-five pounds.

A more remarkable shower of stones fell in Ohio, May 1st, 1860. "The meteor when first seen was about forty miles high, and its path was nearly parallel to the earth's surface. There was first heard a loud detonation which compared to the report of a cannon fired at a distance of half a mile; after an interval of ten seconds, another similar report was heard; after two or three seconds another, and so on with diminishing intervals. Twenty-three distinct explosions were heard, after which the sounds became blended, and were compared by some to the rattling fire of an awkard squad of soldiers, and by others to the roar of a railway train. The result of this cannonading was the falling of a large number of areolites upon an area of about ten miles long by three wide. They penetrated the earth from two to three feet, and the largest weighed one hundred and three pounds.

These are only a few of the many meteoric showers which have been recorded. The average fall, for the entire surface of the earth, has been estimated at twelve a day, or over 4,000 a year. In addition to those that reach the earth, an immense number are consumed in the passage through the air. Hence we may conclude that meteors are as the sands upon the ocean shore, in number.

They all contain meteoric iron, varying from two per cent. to ninety-six per cent. The iron is malleable. Nickel, phosphorus, silica, lime and other elements, to the number of twenty-two are also found; but no new elements have been discovered in them. The meteoric iron shows a chrystalline structure, unlike common iron, but similar to iron of volcanic origin.

These various kinds of meteors probably result from the difference in the composition of the bodies. Those which are composed of easily volatilized or inflammable material, upon entering the earth's atmosphere, become ignited by friction, and are consumed before reaching the surface of the earth. Evidences of this fact are found in the occasional showers of black or red dust. In a few instances, a substance of an ashy consistency mixed with scoria, not unlike that obtained from smelting iron, has been found after the appearance of a meteor.

If the composition of a meteor should be earthy, the heating occasioned by friction in the earth's atmosphere would produce a series of explosions of the outer crust, and these fragments would pass, like fire balls, from the main body to the earth. Possibly in some of these bodies a sufficient amount of gas is generated and stored in their cavernous interior to cause an explosion that shatters the body to atoms, or at least into small fragments, such as are frequently found after a meteoric shower.

Comets and meteors are supposed to have a common origin. The theory of both comets and meteors is briefly summed up as follows, by Professor Newcomb. "The planetary spaces are crowded with immense numbers of bodies, which are too minute to be seen with the most powerful telescopes.

"If one of these bodies is so large and firm that it passes through the atmosphere and reaches the earth without being dissipated, we have an *aerolite*.

"If the body is so small or so fusible as to be dissipated in the upper region of the atmosphere, we have a *shooting star*.

"A crowd of such bodies, sufficiently dense to be seen in the sunlight, constitutes a *comet*.

"A group less dense will be entirely invisible unless the earth happens to pass through it, when we shall have a *meteoric shower*.

—Alumni Journal.

Unpaid Methodist Preachers.

The Mississippi Conference of the M. E. Church South, appointed at its last session a committee to consider the cause and suggest the remedy for the large deficiencies in the estimated salaries of the preachers. The committee says:

By careful estimates it is found that the average salary paid the presiding elders was about $741.26, or 70 per cent. of the assessment; the highest salary being paid by the Jackson district ($1,239.75,) and the lowest by the Seashare district ($341). In the several districts the average salaries paid the preachers in charge were as follows: Vicksburg, $746; Jackson, $639.35; Brookhaven, $490.72; Meridian, $453.27; Woodville, $351.71; Brandon, $317.16; Seashore, $279.25, and Summit, $218.16; making the average salary only $461.95, and the average per centum about 70 of what was promised. Of the 14 stations, 8 paid in full, the salaries averaging $1,033.75; and the 6 in default paid salaries averaging $719.63, over 75 per cent. of the assessments. Of the 82 circuits and missions only 8 made good the word they had pledged their preachers! The remainder were in default from 20 to 80 per centum! How have the preachers lived? Surely the days of miracles have not passed, and the angel of the Lord yet provides for those whom he hath called to preach his word.

The cause, we think, is threefold: 1. Unconverted or irreligious church members; 2. Inefficient stewards; and 3. Inefficient preachers or pastors; for we are not of the opinion that the whole blame rests on the laity, and we are not disposed to find fault arbitrarily.

The American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, Astor Place, on Thursday, January 4th, at half-past three o'clock, P. M., Norman White, Esq., Vice President, in the chair.

The decease of Washington R. Vermilye, Esq., lately a member of the Board, and of Rev. Simeon H. Calhoun, formerly Agent of this Society in the Levant, was announced; after which the Rev. M. S. Hutton, D. D., read the ninetieth Psalm and offered prayer.

The Granville Welsh Bible Society, in Washington County, N. Y., was recognized as an auxiliary.

Specimens of new versions of portions of the Bible in Japanese, Azerbijan, and Pima were presented for the Library.

Correspondence was laid before the Board from its Agents; Dr. Bliss, at Constantinople, Dec. 1st, Dr. Gulick at Kobe, Dec. 5th, on his way to China, and Mr. Milne, who was on his way from Santos to Monte Video, in November. Letters were also reported from the South American Missionary Society, of London; from the Rev. Mr. Wright and Dr. Bliss, communicating criticisms of Osmanli scholars on Dr. Schauffler's version of Isaiah; from Dr. Wm. Tracy of Madura, Dr. E. H. Thompson of Shanghai, Messrs. Thomas L. Gulick, C. P. Cifre, and George Lawrence of Spain; Rev. James B. Will of Florence; from Rev. J. F. Pogue of the Hawaiian Board, with thanks for a grant of Bibles; from Mr. P. R. Hunt of Peking, with details of expenditure for Bible publication at the press of the American Board; from Rev. E. Lane of Campinas, urging the Board to undertake a revision of the Portuguese version; from Rev. H. B. Pratt of Bucaramauga, with specimens of his new version of the Psalms in Spanish; from Rev. D. C. Green of Yokohama, reporting his labors as a translator during the year, and from Dr. S. R. Brown of Yokohama, chairman of the committee of translators in Japan.

Upon application from various auxiliary societies, missionary societies, and individuals, grants for foreign work to the amount of $172 and copies of Scriptures amounting to about 4,500, for distribution and sale, were granted by the Board.

A tribute to the memory of Mr. Vermilye was adopted by the Board and put upon its minutes.

The receipts for December were $41,270 12; number of copies issued, 53,638.

The Place to Make Men.

In glancing over the list of successful business men, the larger portion of them will be found to have received their early training for life-work on the farm. Our leading professional men generally were trained in the common schools of the country, and there learned habits of industry and frugality, which is the groundwork of their success.

Country boys—farmers' sons that labor on the farm during the summer months, go to school five days in the week in the winter and work at home on Saturdays, think their lot a hard one, in comparison with that of their city cousins. But did they know it these lessons of labor give them an appreciation of education that city boys never possess. The country boy delights in going to school, whilst the city chap hates the monotony of the school-room, and this accounts for the fact that a large majority of the successful men in the various walks of life spent their early boyhood on the farm.

Boys just verging into manhood in the city feel that they have more requirements than those in the country and therefore spend more, and acquire habits of improvidence diametrically opposed to success. When once bred in the bone, it requires but a few generations to spoil the stock, and new importations have to be made from the country before business or professional life can regain its strength. Business men in the city forget to what they owe their success, and in their desire to give their sons the best of advantages do that which enervates instead of strengthens. The boy may be stuffed with such advantages, but it takes self-denial and a sprinkling of hardships to make the man.

Let not the sons of farmers, therefore, deplore their lot or look with wistful eyes on the imaginary advantages of their city cousins whilst their own chances of success are many per cent higher than those of city boys. Nor is it necessary to success that farmers' sons should follow the vocation of their fathers. If they have talent for trade or professional life, let them embrace that which suits their inclination, and never feel that because they work hard and exercise self-denial to-day they are never to rise above the level of clodhoppers. Such trials are in truth but advantages of a more brilliant order, and will make sterling men of those who make the most of them.—Baltimore *Sun*.

SOUTHWESTERN
Christian Advocate.
[illegible]
J. C. HARTZELL, D. D., EDITOR.
THURSDAY, FEBRUARY 22, 1877.

1000 MORE.

We need, and must have, One Thousand more Subscribers for the "Southwestern" to pay its bills for 1877. Will the 500 Methodist Preachers in the Southwest, who are now acting as our agents, not give us these during the next thirty days? It can be done, it must be done. Without these your paper is embarrassed, but with them we go through the year easily. Act promptly and send the names and money to Nelson & Phillips, Lock Box B, New Orleans. Subscriptions may begin at any time, and the paper will be sent as long as paid for. Two Dollars a year, or four cents a week pays for the "Southwestern."

Special Notice.

Subscriptions to the SOUTHWESTERN may begin at any time and the paper will be sent so long as paid for. Tell your people this and see how many new subscribers you can get at once.

That Pledge.

Remember, you pledged at Conference to make a strong effort to [illegible] subscribers for the SOUTHWESTERN. Are you doing so? Now is the [illegible] time of the year to push [illegible]

[illegible] M. E. Church, New [illegible] has [illegible] a Missionary [illegible] $1,100. This is now [illegible]

[illegible] reports in its issue of [illegible] from its "Home [illegible] nearly 2,500 [illegible] nearly as many [illegible]

[illegible] under Mr. [illegible] attended with [illegible] Thousands at- [illegible] and the papers [illegible] accounts.

[illegible] M. E. Hendrix, of [illegible] Church South, now in [illegible] and recipro- [illegible] greetings from the [illegible] of the M. E. Church.

[illegible] of Rev. J. Hazard [illegible] night, [illegible] of Julia and [illegible] "Sway of Man- [illegible] The audi- [illegible] discussed [illegible] interesting and [illegible]

[illegible] Commission has [illegible] must be [illegible] and Wheeler. [illegible] to the [illegible] but that [illegible] to-day (Mon- [illegible] Senate that [illegible] receive that [illegible]

[illegible] Atlanta, Ga., [illegible] Cathedral [illegible] of colored [illegible] held for [illegible] church, at [illegible] calling [illegible] con- [illegible]

Prayer is Answered.

The question of answering prayer is settled *definitely* by revelation and experience; but neither revelation nor experience lead to any different conclusion than do the teachings of reason. Accepted, man's helplessness, and God's omnipotence; man's power to ask and receive favors, and God's intelligence and love, and prayer is reasonable. "We have not an High Priest which cannot be touched with the feeling of our infirmities."

The christian prays to God because he knows him to be an all-wise and all-loving divine Parent, who governs His universe by laws made in the interest of all. This supremacy of law troubles the skeptic, who cannot understand how, if laws reign everywhere, prayer can be answered. But to the christian, law is but an instrument in the hands of him who frames it, and therefore, has power to use it for the purposes of his will. Law originates nothing only as it is used by some power back of, and controlling it. Our earth for example is acted upon by different forces, each represented by some natural law; there is one which tends to cast it away from the sun, another to dash it against the sun; one which tends to throw its particles apart, another which holds them together; one which retards its motion, and still another which would increase its flight through space. But above all these forces there is a power that combines them to keep the earth in its orbit. Not a single law is destroyed, but the force of each is intensified or neutralized according to the will of Him, who weighs the world in a balance.

Man's success in every day life, depends upon the fact, that he can use the laws of nature as he wills. The machinist armed with nature's laws, fills the world with mechanisms of his genius. The electrician with a few drops of acid and some zinc, annihilates space. In short, all the achievements of man, are but the results of his power, to manipulate the laws of nature.

Now Man in his sphere is but a type of God in his sphere; and if man can use the laws of nature to carry out his purposes, how much more certainly can God use the laws which He has created, in carrying out His purposes of grace and providence! The full force of this argument is seen when we remember that man's knowledge of nature's laws is limited, and his power to use them feeble, while the knowledge of God is perfect, and his power infinite.

Revivals.

News from every part of the Church indicates that the Lord is pouring out his Spirit upon the people. As usual during the revival seasons the enemies of the Church are criticising revival work. The following from the New York *Christian Advocate* is timely.

Methodism is a revival. It is new life breathed into the body of Christianity. It has grown by the simple manifestations of its vitality. It inheres in all life to manifest itself. The protruding of the fungus on the decaying log, the uprising of the forest, the unfolding of the violet, the song of the bird, the chirping of the human nestling, and the loud halleluia of saint and seraph, are simple products and manifestations of life. Joy rushes out in the highway, and bestows itself on every passer. To create is a part of our voluntary power. Purposes are its products. Now, Methodism came into the world with new life, new joy, and new power. She must needs grow and sing and conquer. When she stagnates, or whines, or surrenders, she ceases to be Methodism, and becomes a paralytic in the world's hospital for the experiments of the doctors, or a corpse in the way to be dissolved by the sun. What the soul is to your boy the revival spirit is to Methodism. You do not want his clothes, nor yet his body merely. You want the boy—soul, body, and clothes. So we are not to be content with [illegible] forms of government with Church body—[illegible] we must have Methodism, the very revival spirit, [illegible] government. But the [illegible] of these three is the revival [illegible]

[illegible] is our vineyard in fruit. [illegible] We do not want unsactified genius, nor sactified stupidity, but we want ability so mixed with grace that it becomes availability, and can stand the tests of results, *fruit*. Fruit is not limited to conversions, but it implies this and the treatment and training of souls after conversion. It embraces the success and upbuilding of the Church. But the most distinguishing sign of usefulness and ability in the Church is the conversion of sinners, the work ordinarily summed up in what we understand by a revival.

This work is most earnestly desired by every faithful and godly Methodist preacher. Whenever, in the hard struggle against the powers of darkness, a minister becomes discouraged, and feels that his lot is a hard one, heavy lifting and light feeding, hard work and poor pay, much sacrifice and little appreciation, then, if the showers of grace fall upon his work, and his word is the power of God, he takes courage and is content. He forgets his hardships and sacrifices. He accepts the saved souls and seals to his commission, and patiently waits for the great day when the crowns shall be distributed.

We all feel the logic of the zealous brother known in these parts, who preached on "He was an oyster man," and, explaining the care used in taking up oysters, he showed the divine mercy, and invited sinners forward. They came. During a season of prayer a brother said, "You mistook that text. It is not oyster, but 'austere.'" "Never mind; see there," and he pointed at a dozen seekers kneeling at the altar. This is no excuse for *wilful* ignorance, but it is a lesson to unsuccessful scholars in our vineyard. A brother came from his circuit once after a year of great success, and on his conference examination was asked. "What is conversion?" He replied, "I do not know as I can exactly tell, but if you will ask any of the six hundred probationers on my circuit, they can tell you." He passed. A chopper is graded not by the polish of his ax, but by the amount of wood he can cut. We do not call a man a fisherman because he has a patent pole, but because he has caught a basketful of fish. Saving sinners is the test of our ministers. Methodism may have schools, and paper, and books, and splendid churches, and eloquent preachers, and high social standing, and much wealth, and great public power, but unless she has conversions and revivals she misses the main chance.

The Men to Save Africa.

MR. EDITOR:—Do you know that it has often been suggested to my own mind that a good deal of the talk about "Africa's redeeming Africa" grows out of the prejudice and timidity of Anglo-Saxons? They think Africa has no permanent mission to this country, and they think they can get the Africo-Americans off on an African hunt, where white men are afraid to go. I cannot see that the colored American Christian has any Divine call to Africa above that of his white brother. Race distinctions are to be broken down; one race must evangelize the other. While it is the order of Providence to have representatives of a people made useful to that people, it is equally His order to send the stranger with the message of salvation. When Melville Cox cried out, "Though a thousand fall, let not Africa be given up," he did not mean a thousand black men. He meant any, body. No one was too good for such an altar, for such a sacrifice. Teach the young colored men of Nashville, Atlanta and New Orleans not merely to go to Africa, but to "go into all the world and preach the Gospel to every people." That is their business as much as mine. A few Anglo-Saxons have got the notion that this nation, its territory and resources are given by God to them, and whoever else settles here comes and stays by their sufferance. One of these, a Californian, who was speaking against the Chinamen being allowed to come to this country, while I urged their right to do so, at length asked me, with great boldness, and evidently thinking of but one possible answer, "Whose country is this, I should like to know?" "God's country, sir," said I. My reply confused him. It seemed an idea at once new and dangerous to him.

Save Africa! say I. Save Asia, too, and all the world! Save the colored men of the South, as men, as brethren, and then encourage them to do what other brethren are encouraged to do, to wage a good warfare for Christ, wherever they see a good field for battle. R.

Attempted Assassination of Gov. Packard.

On last Thursday, at 11:30 a. m., a man entered the office of Gov. Packard and deliberately attempted to shoot him. The Governor sat conversing with Hon. A. Bowman, and the would-be assassin took a seat on his left, and laid his hat on the table. After a moment he spoke to the Governor and asked when he could see him. The Governor turned to answer him and met a pistol pointed directly at his head. With remarkable promptness and precision he struck down the weapon with his left hand, and with his right dealt the would-be assassin a blow in the face which sent him sprawling over his chair. In an instant, before the pistol could again be presented, the Governor had his assailant completely in his power. As the pistol shot passed downward under the stroke of the Governor, it was discharged, inflicting a slight flesh wound on the Governor's knee. There were several gentlemen in the room, and one of them, Col. Loan, shot the would-be assassin, the ball passing through his arm. He would have been instantly killed had not Gov. Packard told his friends to desist.

The would-be assassin gives his name as W. H. Weldon, and says he came from Philadelphia, and that the act was prompted wholly by patriotic feelings, and is only sorry that he did not succeed in killing his man. He says there were four with him, but they were too cowardly to come in. The whole matter is being thoroughly investigated, and we shall soon hear the truth as to who he is and who were his confederates.

THE *Church Missionary Intelligencer*, of England, gives some very interesting information respecting the missionary expedition to Central Africa. The committee having the expedition in charge are now at work on two preliminaries in the arrangements of this great undertaking—the selection of the route into the interior, and the appointment of men to be the pioneers of the mission: From the best information obtained the East Coast route will be taken, following the comparatively beaten track of Barton, Speke, Grant, Cameron and Stanley, with slight variations. This will also be the route of the party sent to Lake Tanganyika by the London Missionary Society, which, like the Church Missionary Society, has received an anonymous donation of £5,000 for this purpose. The two expeditions will doubtless greatly help each other.

Zion's Herald says: "The Tremont street M. E. Church, Boston, gave a delightful reception to Bishop Foster last week. It was purely social, affording our resident superintendent an opportunity to form a personal acquaintance with some of our Methodist families. The affair was admirably managed. A large company of ministers and laymen from the neighboring Churches were present by invitation, and the whole affair was grateful to all the happy company. The speaking, happily, was very limited, and only introductory and responsive. We trust the Bishop will long be able to enjoy the personal friendships which are now being rapidly formed among us."

THE *Foreign Missionary* gives the following items respecting the missionary work in Italy: The Waldenses, exclusive of the Churches of the valleys, have fifty stations, forty-four pastors and evangelists, 2,140 members, fifty-nine day schools, with an attendance of 2,000 children. The Free Church of Italy has thirty-seven congregations and twenty-one evangelists, 1,800 members. The English Methodists have, under the care of two missionaries, 1,150 members, at thirty-one stations. The American Methodist Episcopal Church has eleven stations and 450 members. The American Baptists have twelve stations. All of the Missions are prospering.

VERY BEST PIANOS.—Chickering & Son, Boston and New York, are manufacturing three styles of new scale upright pianos, which they are shipping to Mr. Philip Werlein for his Southern trade. These pianos are regarded as absolutely perfect and the model piano of the world. The Chickerings during the past fifty years have made about 50,000 pianos, and it is no unusual thing to see a Chickerings 25 years in use, and in good playing order. What other piano has such a record for durability?

A MAN named M. M. Wishard, from Knightstown, Indiana, committed suicide at the St. James Hotel, this city, on Wednesday of last week. In his pocket was found a written explanation of the cause. For ten years past he had been addicted to the use of opium. His case presents a sad warning to all addicted to the use of the drug. He tells of his vain and futile endeavors to free himself from the terrible habit, until, in despair, he determined on his own destruction.

THE *St. Louis Christian Advocate* (Southern Methodist) devotes its first page to "news of the week," and on the whole it is a very readible summary. It is interesting to note in how partisan a manner the political points are worked up. The two columns given to the discussion of the decision of the Florida case would make an excellent Democratic campaign tract.

Our Southern Methodism.

Rev. W. C. Graves, Presiding Elder of the Ashville District, Tennessee, reports 81 conversions and 31 additions to the Church since Conference at four of his appointments.

Rev. W. R. Maddox, Shuqualak, Miss., writes that he has entered upon his work with encouraging prospects; that he finds good congregations and well attended Sabbath-schools. He sends names of some subscribers and promises others.

Rev. M. Dale, Union Chapel of this city reports ten recent accessions. His congregations are large, and the benevolent collections as well as those for church expenses very satisfactory. The conference year has opened with very encouraging prospects.

Rev. Geo. O. Richardson, President Andrews Normal College, Dallas, Texas, writes: "I am glad you count me as a worker for your paper. We expect soon to make a thorough canvass, and expect to send you a good list of suscribers. The matter has been delayed by the illness of Bro. Webster, Pastor of St. Paul's Church.

Bro. Edward H. Hardeman, a member of the Church at Luling, Texas, in renewing his subscription writes the SOUTHWESTERN words of encouragement and adds: "For the past two years our Church at this place has not been very prosperous. We ask christians elsewhere to pray for us that the Holy Spirit may be poured out upon us, and that this may be a year of great prosperity in the Church at Luling."

Wesley Chapel, New Orleans, held a Union meeting on last Sabbath. The following brethren preached during the day; Revs. E. Williams, C. Hunt, M. Dale and Stephen Priestly. The amount of money raised during the day was $64.15. The pastor Rev. J. M. Vance is making an excellent beginning in his pastorate. An effort is being made to raise money enough to thoroughly refit the church, including new floor, seats, ventilators, and painting.

Rev. John Walker, West Point, Miss., says: "I came to my work this year determined to do more than in any year in the past for Christ and His Church. I thank the Lord for the indications of His blessing upon us. Since Conference I have received ten persons into the Church. My list of subscribers to the SOUTHWESTERN now numbers twenty-five, and I expect to make it number over fifty in the next two months."

Rev. James Henderson, Columbus, Texas, in making a remittance adds: "Our revival is still in progress. There have been fifteen conversions and twenty accessions, and numbers bow at the altar for prayers at every meeting. I am glad to see the work of grace taking hold of the young men of our church. I am pushing forward the interests of the SOUTHWESTERN as fast as I can. My people like the paper and would all take it if they were able. But they are poor, and it is very hard now to find work for which they can get pay in money. But we will do all we can."

Vermont's new liquor law hit the nail on the head, providing that every place where liquor is sold as a beverage shall be declared a "common nuisance," and the keeper shall be fined $200 or less, besides being forbidden to re-occupy the premises until he gives bond not to offend again. We do not know how common in the Green Mountain State the "nuisance" referred to is, but wherever the grog-shop exists, it is, in the strictest meaning of the term, a "nuisance," and the State has a clear right summarily to abate it.

Methodism in Texas.

BY N. S. THRALL.

The conferences of the M. E. Church, and of the M. E. Church South, in Texas, or over, and the results of the year's labors have been ascertained and reported. The year has not been remarkably successful, and in two or three conferences a small decrease of membership has occurred. Our camp-meetings and most successful protracted meetings are usually held in the fall. Perhaps the excitement incident to a Presidential election militated against these meetings. The six conferences of the Church, South, in Texas, report an aggregate increase of 2,517. In the three conferences of the M. E. Church, including probationers, there is an increase of 188.

The conferences of the M. E. Church were held successively in Huntsville, in San Antonio, and in Austin. In each of these places Bishop Peck was kindly treated by the ministers and members of the Southern Church. He and other members of the conference filled the pulpits of our churches with great acceptability. Hereafter there will be four conferences of the M. E. Church in our State. The Austin Conference will include all the white American members and ministers.

The first Methodist Class organized in Texas was by Henry Stephenson, in 1833. In 1837 three missionaries were sent to the republic, Martin Ruter, D. D., who died in 1838; Littleton Fowler, who died 1846; and Robert Alexander, now presiding elder on the Chappell Hill District. Dr. Alexander assisted Bishop Peck in the ordination of elders at Huntsville.

In 1838 a Mission District was formed, with seven preachers and 450 members. In 1839 two districts were formed; and 800 members reported. The first Annual Conference was formed in 1840, with three districts and 1,800 members, and a second conference was formed in 1844. M. E. Church, South, was formed in 1845-6. The following table gives the ratio of white church members to white population.

Years.	Population.	Members.	Ratio
1847	101,508	6,580	1 in 16
1850	154,086	10,489	1 in 15
1860	481,891	30,661	1 in 15
1870	567,700	34,782	1 in 15
1875	est 900,000	60,025	1 in 15

Missions among colored people, with ratio population.

Years.	Population.	Members.	Ratio.
1847	35,287	1,416	1 in 23
1850	56,161	1,847	1 in 30
1860	182,566	6,000	1 in 30
1875	est 300,000	30,000	1 in 10

The progress of the church among the colored people since emancipation, has been truly encouraging. At the period of emancipation about one in thirty of the freedmen were members of the M. E. Church, South, in all about 6,000. Approximately there are now in the M. E. Church, 18,000; Colored M. E. Church, 8,000; African M. E. Church and Zion M. E. Church, 10,000, making a total of 36,000 members, or about one in eight of the population.

In 1846 the M. E. Church, South, commenced work among the Germans. Our church now has a conference, with fifteen itinerant and ten local preachers, and 750 members. The Southern German Conference M. E. Church reports 1,000 members. The Church, South, has a Sweed's Mission in Austin of 100 members. For the Spanish speaking population, the Church, South, has a presiding elder's district, with ten preachers and about 200 members.

Approximately, the following figures represent the total membership of the different branches of Methodism in Texas; M. E. Church, South, 62,542; M. E. Church, 19,486; Colored Churches, 18,000; Protestant Methodist Church, 2,500; total number of communicants, 102,528. Other Churches in Texas: the Roman Catholics have 90 priests, and a membership estimated at 200,000; the Baptist have 604 ordained ministers, and 54,000 members; Protestant Episcopalians have 24 clergymen, and about 4,000 communicants; the Old School Presbytorians have 68 ministers, and 4,208 members. No statistics are at hand of the Old School Baptists, the Christians (Campbelites), or the Lutheran Church.—*Methodist.*

Ex-President Lerdo on Mexican Affairs.

Ex-President Lerdo of Mexico has the following to say of Mexico:

Business is dead and the people are being plundered by the respective leaders. Every revolutionist borrows money to conduct operations and plunders to repay. Under his peaceful term the revenues of the country amounted to over $18,000,000, and if economically and honestly governed, Mexico could uphold its credit at home and abroad. He says Diaz has full power now in Mexico, there being no organized army to oppose him. He is of the opinion, however, that Diaz's reign will be short. The Church party, which is daily growing in power, is opposed to him. Cortina is now on the Texas frontier and opposes him, and there is a strong element against him throughout the country that only needs opportunity to develop. In answer to a question whether he intends to remain long in this country, Tejada said he had no definite plan. He declined to say anything in regard to any movements contemplated to obtain recognition of his government again. He does not anticipate any trouble between the United States and his country in regard to the debt of $300,000 owing to the American government. In fact the first act of Diaz was to borrow $200,000 to make the payment. No matter who is in power, the Cabinet will make provision to pay that debt.

News From Africa.

Rev. T. J. Gracey, in the *Northern Advocate*, writes under date, Monrovia, Africa, Dec. 22, 1876:

Bishop Haven and party arrived here on Saturday evening last. Bishop H. preached Sunday morning to a large audience, and I preached in the afternoon. We are being entertained by ex-President Roberts. Conference opened on Monday morning, and the sessions have been of unusual interest. Each day from twelve to one or two o'clock, anniversary meetings, or what answers to them, have been held. The speaking has been of a very instructive sort, and the community has shown great interest in the discussions and addresses. All Liberia is here, because the Methodist conference is; the senate and legislature are in session; the biggest will-case ever known in the republic is being tried in the courts here; the Presbyterian synod is in session near by, and some native chiefs are here because of an outbreak down at Bassa. Our plans begin to take shape. I have just now boarded a British steamer to settle and confirm the evidence hitherto accumulated, all which tended to prove that we could not make connection from St. Paul or Loanda to Cape Colony, not even by way of St. Helena. We shall thoroughly do the coast of this republic. Then we may go by steamer down the coast to view other regions, but it is not certain. We may take the steamer by Jan. 17, or thereabouts for Maderia. Our party are all well, and, excepting sickness, in which I have never yet indulged, we have had no ailments worth naming. We shall have our Christmas dinner in the Monrovia Methodist Episcopal Seminary building. I shall pick coffee off the trees of those premises, and send some berries home for friends. That seminary is the best preserved building in Monrovia.

Our Brethren in South Carolina.

The South Carolina Conference of the Methodist Episcopal Church in its report on the state of the country, says:

The recent political excitements and persecutions in our State have had a very unfortunate influence in checking revival interests, distracting and absorbing the minds of the people, and so unsettling them by conflicting statements and expulsion from their homes, as punishment for the exercise of their honest political sentiments, that many of our societies have been nearly broken up and ruined. In some instances our members have been murdered on the account of their political sentiments and influence.

Others have been constrained by fear to leave their homes, to seek elsewhere a place of safety. A large number have been deprived of property, for which they had made partial payments, by the forclosure of mortgages and liens, on which they had been promised long-extended opportunities for payments, provided they would vote in accordance with the political views of those holding said claims. Multitudes have been refused homes and the use of rented lands unless they would tamely submit to be the tools of political land-holders, and barter away thier dearest rights for a mess of pottage. Since the election, the only condition on which many are allowed to retain their former homes is to confess regret for their honest political preferences and acts, and promise by solemn oaths never again to vote against the political party represented and approved by these owners of the soil.

Such has been the terror excited by threats and persecution that it has been impossible in some sections to gather the people for night services, the time the laboring classes are obliged to select for most of their social meetings, so needful for their spiritual comfort and prosperity.

One of the brethren not present at the conference, because of sickness in his family, in referring to their troubles in consequence of political proscription, says: "Things are getting worse. At one of our appointments nearly all of the members have gone to Beaufort or Georgia. All who do not acknowledge that they are sorry for voting the Republican ticket are given ten days to leave the country. I have been informed that seven hundred of the colored people have left this section. Cannot some arrangements be made for the poor people? They are talking daily about going to Africa." This persecution has extended more or less through every portion of our State.

Burning of Straight University.

Straight University, corner of Esplanades and Derbigney streets, New Orleans, was burned to the ground last Friday afternoon. The building was owned by the American Missionary Association, and, with furniture, was insured for $20,000. We understand that many think it was set on fire.

General Religious News.

The [illegible] or Open Communion Baptists have one Church in New York [illegible] situated on Twenty-ninth [illegible], and seems to be very prosperous, for it is free of debt, and [illegible] in hand. Rev. N. L. [illegible] is the pastor of this flourishing flock.

The Reformed Episcopalians of New York and vicinity now count [illegible], and are gratified with [illegible] growth. They have [illegible] steps for the erection of a [illegible] of New York," and will [illegible] elect Mr. Sabins to the [illegible].

In Emmanuel Reformed Episcopal Church, Philadelphia, seventy [illegible] were confirmed, on the [illegible] of January, by Bishop [illegible], and thirty-four members [illegible] by letters of transfer [illegible] churches, and upon profession of faith. One hundred and [illegible] recently identified [illegible].

[illegible] Wyoming Territory [illegible] Episcopal [illegible] ten years, [illegible] chapels, 4 [illegible] Episcopal [illegible] boarding-schools, with [illegible] buildings; 656 [illegible] been confirmed, and [illegible] now over 800 communicants [illegible] clergy at work. The value of church property acquired is nearly $200,000.

General News Items.

[illegible] of gold in the United [illegible] is $86,477,680, but [illegible] of this is said to be [illegible] the redemption of [illegible].

[illegible] Prince Gortschakoff, [illegible] the able Russian [illegible], has retired [illegible] on account of ill [illegible] been succeeded by [illegible].

[illegible] Grant has sent a [illegible] the bedside of [illegible] Alexander H. Stephens [illegible] every day since his [illegible] illness.

[illegible] the ventriloquist is [illegible] publicly to exhibit [illegible] age of 13 years, [illegible] at Philadelphia.

[illegible]

The Fort Worth (Texas) Standard thus headlines a column article on the rapid growth of that rising city: Only Six Months Old, and Two Daily Papers, Both Taking Associated Press Dispatches—A Street Railway—Gas Works—Cotton Compress—Grand New Hotel—Round House—Magnificent Court House and Jail—Prospective Water Works—Iron Front Stores—Palatial Residences, etc., etc."

Comal and Gandalupe counties, portions of which are adjoining to Bexar, and of the same kind of soil, are now thickly settled by Germans, who have been eminently successful as agriculturists. In nearly every instance they began as day laborers, and have now comfortable homes, full grain houses, and (as is often the way with Germans) barns finer than their residences. The eastern part of Bexar county, so far, has been more developed, and along the Cibolo there are a number of splendid farms under successful cultivation.—*San Antonio Express.*

Literary Notes.

BOOKS AND PERIODICALS.

☞ We cheerfully devote space in each issue of the Southwestern to the announcement of the publication of such books and periodicals as publishers are pleased to send us, giving name, publishers and when given us, the price, and where for sale. Beyond this we promise nothing [illegible] views, [illegible] favorable or [illegible] as our space will allow and our judgment dictate.

Harper's Magazine grows better and better. For artistic elegance, as for the number of its illustrations, it is unsurpassed. The contents of the March number are: Contemporary Art in France.—Sunshine—a poem. The Prussian [illegible] Home. A Foothold—a poem. [illegible] Hill. Self-recompensed—a poem. The distribution of Animals. A Woman-hater Estranged—a poem. Love's [illegible]—a poem. A Summer Cruise among the Atlantic Islands. About Dolly—a story. Popular Exposition of some Scientific Experiments. Ideals—a story. Erema: or, My Father's Sin. Webster and the Constitution. To ——. —a poem. My Great-aunt's Will—a story. My Valentine—a poem. Garth—a novel. Editor's Easy Chair. Editor's Literary Record. [illegible] Record. Editor's Historical Record. Editor's Drawer.

Besides the usual full and excellent expositions, the National Sunday School Teacher for March publishes some really valuable articles on themes relating to the lessons for the month. Rev. [illegible], D. D., writes on "Elisha's Double Portion," Rev. [illegible] Williams on "The Land Law of the Hebrews," a subject that teachers need to understand, and Rev. J. O. Taylor on "God's Care of Converts Under the Old Testament Dispensation"—a theme full of interest. Mr. J. [illegible] Marsh gives an interesting account of the [illegible] Sunday-school, under the title of "The Motor and the Machinery," and the customary editorial notes, gleanings and other items make up a bill-of-fare that is tempting to the appetite. The Little Folks, its juvenile companion, has its usual number of pretty illustrations, and is just adapted to the infant class. Chicago: Adams, Blackmer, & Lyon Pub. Co.

An especially timely book, yet one to be [illegible] value and use, is "Song Victories [illegible] Bliss and Sankey and P. P. Bliss. It is issued by D. Lathrop & Co., Boston. While it is of itself evangelical and powerful in its influence upon even a careless reader's heart, it contains hints o use to pastors, S. S. Superintendents, and active laymen of all denominations, and can hardly fail to fully illustrate and exalt the stirring revival power of Christian song. The book has also a permanent value as collecting in form convenient for reference the history of many well known hymns. It serves also as a memorial of the work accomplished by Bliss, the lamented and gifted song evangelist, and places in shape to be preserved an account of his tragical death. It is illustrated with excellent portraits of both Bliss and Sankey, accompanied by autographs.

For sale at all bookstores. Price in Boards, 50 cts., in Cloth, 75 cts.

Prayer.

Among the forms of insect life there is a little creature known to naturalists which can gather around itself a sufficiency of atmospheric air, and so clothed it descends into the bottom of the pool; and you may see the little diver moving about dry, and at his ease, protected by his crystal vesture, though the water all around be stagnant and bitter. Prayer is such a protector; a transparent vesture—the world sees it not; a real defence, it keeps out the world. By means of it the believer can gather so much of heavenly atmosphere around him, and with it descend into the putrid depths of this contaminating world, that for a season no evil will touch him, and he knows when to ascend for a new supply. Communion with God kept Daniel pure in Babylon.—*Dr. James Hamilton.*

Now is the Time

Brethren, now is the time to work for the "Southwestern." At this season of the year our people have money and are better able to pay [illegible] the new year has now begun and the people are more willing to subscribe than they will be after awhile [illegible] the ministers do their best [illegible] to secure subscribers.

[illegible] Cheap.

[illegible]

Sunday School.

Lesson for March 4, 1877.

THE STORY OF NABOTH.

GOLDEN TEXT—Thou hast sold thyself to work evil in the sight of the Lord.

TOPIC—Thou shalt not covet.

HOME READINGS.

Monday, Josh. 7: 1-26. Tuesday, 1 Sam. 2: 11-36. Wednesday, 1 Sam. 18: 1-28. Thursday, 2 K. 5: 1-27. Friday, Matt. 26: 1-25. Saturday, Acts 5: 1-16. Sunday, 1 Tim. 2: 1-21.

(Condensed from Nat. S. S. Teacher.)

Our lesson opens on an exhibition of childish petulance that in the history of kings is hard to mate. Ahab has prospered beyond the usual fortune of monarchs. He has enlarged his boundaries and brought to his feet his most powerful enemy as a suppliant for his favor. He has built cities, and strengthened himself on every side. He lives in an ivory palace, which must have cost an immense sum of money, and is surrounded by luxury. But in spite of all this profusion he is unhappy. No abundance, however great, of this world's goods can satisfy the soul. Those who give their strength to the accumulation of riches are never ready to say, No I have got all I want. That which made the king's heart so heavy that he would not eat, nor talk, even, was that he could not have a small patch of ground belonging to his neighbor. He made no complaint that he had *no* ground for a vegetable garden. But this lay so contiguous—was necessary, perhaps, to give his own land just the right shape—and it looked so fair, and so exactly adapted to the purpose! Almost every one, in his own personal experience, has known how the art of coveting will [illegible] all the good qualities of the thing desired, a . . hide all its defects.

How much a wife can do to make or mar a man! Ahab, naturally, was not a very bad man—only a very weak one. Jezebel was the real ruler. Had she, with her strong nature, been a servant of the Lord as she was of the devil, she would have ruled him as potently for good as she did for evil. But all mating with unbelievers is dangerous, whether for man or woman. It is the Christian in the unequal bondage that has to make concessions and that is tempted—not the unbeliever. Hence the injunction: "Be ye not unequally yoked together with unbelievers."

Ahab was easily overcome. He had himself no intentions of wronging Naboth until his unscrupulous and strong-willed spouse suggested it to him. Indeed that which made it particularly hard for him to bear Naboth's refusal was the thought that he had made him such fair, and even generous, offers. The sovereign had actually besought, where he might have commanded! He felt injured to think that his forbearance and generosity had met with such a poor return. He was in a poor frame of mind to resist temptation—and the devil seeks men just when they are least able to resist him.

Dost thou now govern the kingdom of Israel? Those were stinging words to a king who had been [illegible] by a subject—who was pining like a sick boy for a thing which he might easily take. Exasperated already with Naboth's firmness, this taunt was peculiarly calculated to arouse his wounded pride and make him the easy prey of the tempter. He actually felt ashamed, in the presence of his wife, of the only laudable feeling that then possessed him—a regard for the rights of Naboth.

Unlimited power is a terrible thing in the hands of an unscrupulous person—and none ever was more unscrupulous than Jezebel. She wrote letters in Ahab's name and sealed them with his seal, thus giving to her acts full royal authority, and making him responsible for them. She knew exactly to whom to write—better, apparently, then Ahab would have done. Had dealt with them before. But more notable are her instructions to the magistrates. Set two men, sons of Belial. "Sons of worthlessness" is the meaning. "Belial" becomes a person only in the New Testament. There, of course, it stands for Satan. Didst blaspheme God. There are two things especially notable about this: 1st, That this priestess of Baal was thoroughly informed in all the penalties and customs of the Mosaic law. She knew that blasphemy against the God of Israel was punishable with death by stoning. Lev. 24: 16. 2d, This accusation indicates that the victory on Mount Carmel had not been without its fruits. It points to the probability that Jehovah had taken the place of Baal, or else the charge would have been one of blasphemy against the latter deity.

They proclaimed a fast, thereby informing the people of Jezebel that their city was charged with a terrible crime, and while the people were wondering who the guilty person could be, their questioning was apparently solved by the charge of two false witnesses against Naboth, that they had heard him blaspheme God and the king. He was dragged from his conspicuous position in which he had been artfully placed, and carried forth and stoned, as had been commanded.

Men find that they have given themselves away for trivial things. They sell themselves for a glass of champaign, for the good opinion of others, for a few nights of pleasure, for a lottery ticket, for an office, for a title—for a thousand things not half so valuable as a plat of ground for early vegetables.

Why Advertise.

People sometimes ask why does Dr. R. V. Pierce, of Buffalo, N. Y., spend so much money in advertising his family medicines, which are so well known and surpass all other remedies in popularity and sale. It is well known that A. T. Stewart considered it good policy, and undoubtedly it paid him, to spend many hundred thousand dollars in advertising his goods, yet nobody questioned the excellence of his merchandise. The grand secret of success lies in offering only goods which possess merit to sustain themselves, and then through liberal and persistent advertising, making the people thoroughly acquainted with their good qualities. Men do not succeed in amassing great fortunes, establishing thriving and permanent business, and founding substantial institutions like Dr. Preice's Grand Invalids Hotel at Buffalo, which cost over two hundred thousand dollars, unless their business be legitimate, their goods meritorious, and their services which they render the people genuine and valuable. Dr. Pierce does not attempt to humbug you by telling you that his Golden Medical Discovery will cure all diseases. He says, "if your lungs are half wasted by consumption, my remedy will not cure you, yet, as a remedy for severe coughs, and all curable bronchial, throat and lung affections, I believe it to be unsurpassed as a remedy." The people have confidence in his medicines because he does not over-recommend them, and when tried they give satisfaction. His Medical Adviser, a book of over nine hundred pages, illustrated by over two hundred and eighty-two engravings and bound in cloth and gilt, is offered to the people at so moderate a price ($1 50 post-paid) that it is no wonder that almost one hundred thousand have already been sold. His memorandum books are on overy druggist's counter for free distribution.

Consumption Cured.

An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this receipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, RochesteN. Y.

Never too Late to Mend.

Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine.

O. S. BISLEY,
De Kalb Street, Lawrence, N. Y.

January 8, 1877.

N. B.—This Remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures consumption, and will break up a fresh cold in twenty-four hours. $2 50 per Bottle, or Three Bottles for $6 50. Pills and Ointment, $1 25 each. Address, CRADDOCK & Co., 1032 Race Street, Philadelphia.

Attention is called to the advertisement of "a Home and Farm" in another column. Those thinking of "going West" should read it.

BUSINESS COLUMN.

Publisher's Department.

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All Pastors of the M. E. Church, are the authorized agents to receive subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE.

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BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent ON RECEIPT OF PRICE.

NELSON & PHILLIPS,
39 Natchez St., New Orleans, La.

Quarterly Meetings.

Gallatin, Tenn., District.

(Second Round.)

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th; Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th. 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stone-river, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKTT, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April s; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 8; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 8; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savanah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarkaburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdase, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

Shreveport, La., District.

(First Round.)

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DARVAGE, P. E.

San Antonio, West Texas, District.

Columbus, Feburary 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st; Texana, 7th and 8th.

D. GREGORY, P. E.

Waco, West Texas, District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th: Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th: Giddings, March 24th.

S. GATES, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15; Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Dalesville. April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

PRICE CURRENT.

NEW ORLEANS, Wednesday Evening, Feb. 14th, 1877.

COTTON.—Good Ordinary 10¾@11¼. Low Middling 11¾ to 11¼. Middling 11¼ to 12¼. Good Middling 12¾ to 12¼c, Fair 13¼ to 13¾.

The demand has been but moderate this week and so far, the changes have been in favor of buyers—the very large receipts will keep prices depressed for a time. Spinners have a fair stock, and await the developements of the crop. We give quotations of to-day.

TOBACCO.—Sales thus far this week none The amount on sale is estimated at 5,850 hhds. We continue to quote as follows:

Unsound and Frosted lugs	2 to 3½
Inferior lugs	4 to 4½
Low lugs	4¾ to 5¼
Medium	5¾ to 6
Good	6¾ to 7
Low leaf	7 to 8
Medium	8¾ to 10
Good	10¾ to 12
Fine	12¾ to 13¾
Selections	14¾ to 16

SUGAR.—Received since Monday 1971 hhds. The market to-day is firm and the demand active at full prices. The receipts sold: Inferior 5¾@6¾c; Common 7to7¼c; Fair to Good Fair 8¾@8¾; Fully Fair 8¾c.; Prime 8¾; Strictly Prime 8¾; Choice 9@9¾; Centrifugal 8¾ to 9¾c; Second 7¾ to 9¾c; Yellow Clarified 10 to 10¾c. off Whites 10¾ to 10¾c; Whites 11 to 11¾c ℔ ℔.

MOLASSES.—Received since Monday 1690 bbls. Prices are easier for buyers. Common is quoted at 30@35c., centrifugal, 25@37c., fair, 36a39c., prime, 41@43c., strictly prime, 44a46c., and choice, 50c. ℔ gallon.

COFFEE.—The market is strong, the demand is fair for cargoes and the job trade active. Stock 25,000 bags. Prime to choice, 22to23c; good, 22c; fair, 21c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

RICE.—In good demand at advanced prices. Louisiana No. 2 is quoted at 2¾a3c., common, 4 to 4¾c; ordinary, 4¾ to 4¾c; fair, 5a5¾c., good, 5¾a6c.

PROVISIONS.

PORK.—Quoted at $17 75a18 per bbl. for mess with only a job demand. Dealers are jobbing at $18 25@18 50 per bbl.

DRY SALT MEAT—Good supply. Dealers are jobbing shoulders at 6¾a7c per ℔; clear rib sides are quoted at 9¾c, clear sides, 9¾c per ℔.

BACON—Scarce with a good job demand at 8c for shoulders, 10¾c for clear rib sides, and 10¾ for clear sides.

LARD—Is in light supply at 11¾a11¾c in tierce, and 11¾a12¾c in half-bbl and keg for packers and refined

HAMS—Choice sugar-cured are quoted at 11c. for uncanvassed, canvassed sugar-cured, large size 12c; small averages 12¾ to 13c.

BREAKFAST BACON—Is dull at 12c per ℔ for canvassed and 11c for uncanvassed Western

PACKERS' HOG PRODUCTS—Pigs' feet are selling at 75cts. per keg, and $5 50 per bbl; pig pork, $9 50 per half-bbl; family pork, $15 75 per bbl; extra prime pork, $14 50a15; prime pork, $16 50; rump pork, $15 50 per bbl; pigs tongues, 6c apiece; ham sausages, 7c per ℔, spare ribs, $6a6 25 per bbl as in size and weight

BUTTER.—Market heavily overstocked with medium and lower grades, choice in demand. Choice Goshen is quoted at 32a33c; Medium 27to30c; Inferior nominal. Choice Western 22c, Medium 17to 20c. Inferior 13to15c ℔ ℔.

CHEESE.—Scarce and wanted. Choice Western factory sells at 13¾14c, New York cream, 16¾to17c English dairy, 17a19c, pine-apple, 22a25c per ℔.

SALT—Stock heavy, demand moderate; We quote from ware-house: Coarse 90a92¾c per sack delivered, fine $1 12¾ at 15. Turks Island no inquiry, nominally 75a80c per bag of 2 bushels. Table salt in pockets 2a5¾c each, as in size.

BREADSTUFFS.

FLOUR.—There is a good local demand, receipts selling readily as landed. Double extra is quoted at $6 75. Treble Extra $7 25a7 50, Good $7 75, Choice treble extra $8 a8 50, Choice family extra, $8 50 to 8 75 per bbl. These are wholesale prices; from store 50c higher.

CORN MEAL—Is scarce and wanted. Selling on arrival at $3a3 25 per bbl. Dealers are jobbing at $3 25 ℔ bbl., from store.

GRITS—Scarce and in demand at $4 to $4 25 in lots; jobbing at $4 50 ℔ bbl.

GRAIN AND FEED.

CORN IN SACKS.—Fair supply and the demand is good. Prices have declined 1c. ℔ bushel. White 55c; White Mixed, 53c, Yellow 55c.

Yellow corn wanted for export, should be in square Dundee sacks, holding three bushels.

CORN IN BULK.—Supplies are offering to arrive at 53to54c. ℔ bushel.

OATS—Large stocks. St. Louis is quoted at 45a46c. and Galena at 50c per bushel.

BRAN—Small stock on the Landing, demand fair at firm prices. 87¾a90c ℔ 100 ℔s. from Landing. From Store 95c. to $1 ℔ cwt.

HAY—Large supply and dull. Large stock no change in the demand which is confined to job lots at weaker prices for low grades, but choice is steady. Prime is quoted at $14 a15 ℔ ton; Choice quoted at $18 ℔ ton.

COUNTRY PRODUCE.

POULTRY. Market overstocked. Western grown chickens sell at $3a3 50, young do, 2a2 50, ducks, $3 00; geese, $6a$7, turkies, $9a12 per dozen. Louisiana grown chickens, $3 00, young do, $1 50 ducks, $2a2 50, geese $5a6, turkies, $8a10 per dozen.

EGGS.—Large stock, moderate demand. Western selling at 13a15c.; Creole 16a18c. per dozen.

ESCULENTS.—The market is bare of cabbages. Good supply of other esculents and in demand at firmer prices Potatoes—Peerless and Russets are quoted at $3 50, Peach Blows $3 75, Pink eyes Early Rose $4, to4 25 Onions $5a$5 50 Apples $2 50a 2 75, Sour Kraut, $10 a$12 per bbl,

BEANS AND WESTERN PEAS. Continue to report a light supply and dull. White Northern beans are quoted at 4¾a4¾c, Western beans 3a4c. red kidney, 5¾a5¾c, green peas, 2¾ a 3c per ℔.

DRIED FRUITS Peaches scarce and wanted apples dull, good supply. Western apples are held at 4to6c, Northern peaches, 11c per ℔. Peeled 16a17.

HIDES.—Extremely dull, prices lower Country green are quoted at 8c, dry salted, 12c. dry flint, 12a13c per ℔.

In city, slaughter sales are making as follows: Steer hides, over 85 ℔s, 9c, 70 to 84 ℔s, 9¾c, under 70 ℔s, 7c, cow hides, as they run, 6c, kips, 20 to 24 ℔s, 9c, kips, 25a30 ℔s, 8c, calf skins, each, 50c, bees wax, prime yellow, 28c per ℔; ox horns, each, 6to8c.

TALLOW. Large stock and dull. Quoted at 7¾c per ℔.

WOOL. Is out of season.

MOSS. There is an active demand for good grades; the market is bare of them. Grey is quoted at 2a3c, mixed, 3 to3¾; black, 4a4¾c per ℔.

COTTON SEED IN SACKS. Sells at $10a11 per ton.

FEATHERS. Prime live geese sell at 63a65c per ℔.

CATTLE, HOGS AND SHEEP.

Market well supplied, arriving freely. Hogs very slow of sale, and would probably net a loss to the shipper, Good Yearlings are in demand. The market is overstocked with all classes of food stock, sell slow, wouldn't advise shipments until prices are higher.

Corn-fed beeves, choice, ℔ ℔ gross	4¾@ 5
Corn-fed beeves, 2d quality, ℔ ℔ gross.	3@ 4
Texas beeves, choice, ℔ head	$35@40 00
Hogs, ℔ ℔, gross, 1st quality	5¾@ 6
Hogs, ℔ ℔, 2d quality	—@ 5
Texas beeves, 1st quality, ℔ head	—@35 00
Texas cattle, 2d quality, ℔ head	30@35 00
Texas cattle, 3d quality, ℔ head	15@28 00
Sheep, 1st quality, ℔ head	5 00@6 00
Sheep, 2d quality, ℔ head	2 50@3 50
Sheep, 3d quality, ℔ head	2@ 2 50
Calves, ℔ head [wanted]	7@10 00
Yearlings, ℔ head wanted	10@12 00

MILCH COWS AND SPRINGERS. Common to fair, $25a40 no demand; good to choice, $60@70 and extra, $75@125. Demand fair

Good to choice cows are native stock of Western States, 4 to 7 years old, giving 3 to 4 gallons of milk per day. Those classing extra are grade stock, 4 to 7 years old, of fine appearance and giving 4 to 5 gallons of milk per day.

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Christian Advocate,

NEW ORLEANS, LA.,

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1877.

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[illegible]

... and gold,
... man was made
... stones were laid.

... the King
... white throne,"

... feet and face.

... of the Law!

... back is rolled.

A Plea for Noise.

[illegible]

mouth a good supply of the tow, which he had prepared and rolled together beforehand, and with which he contrived to make in the pocket the cosiest night's lodging in the world.

Great results followed from this habit of the squirrel's, as you shall hear. A house breaker, watching his opportunity, selected an especially dark night for getting in through the window of the apothecary's little back room behind the shop, with, as you may imagine, no good end in view. He knew that the apothecary kept no dog; he could easily guess where his coat was likely to be hanging up. He soon found the pocket, and was just about to lighten it of purse, pocket-book and keys, when a misfortune totally unexpected befall him. In rumaging for keys and purse he had struck the sleeping squirrel, of whose strange habits with regard to his bedroom he had not been aware. Not liking to be thus suddenly disturbed, the little animal gave the thief so sharp a bite on his thumb that he could not forebear yelling with pain, and the master of the house, alarmed at the unusual sound, came into the room, armed with the poker, just as the thief was escaping through the window. The watchman happening to be passing, the unwelcame guest was given into custody; and as the geese at Rome had saved the capital by their cackling, so the little squirrel had saved his master's property by lodging in his coat pocket.

No creature is too small sooner or later to be of use.—*From the German of Agnes Stein.*

House and Farm.

A Shying Horse.

If a lady's horse be addicted to shying, I will give her a sure and simple cure for the same; one which I have never known to fail.—Let us, for instance, suppose the [illegible] of stones on the near side of the road. The horse sees an indistinct gray object, and prepares to shy at it. The moment he shows such symptoms, let his fair rider turn both her eyes on exactly the opposite [illegible] the road, and look steadi[illegible] from the offending heap [illegible] gage that the horse [illegible] by. For many [illegible] horses of all tem[illegible], some of them [illegible] ying, and have ne[illegible] this simple remedy [illegible] effect. Let those [illegible] try it. The reason is [illegible] the human eye has, doubtless, a great influence on all animals, and there is a strong and secret sympathy between the horse and his rider. The horse sees an indistinct object, and looks doubtfully at it; his rider becomes alarmed, imagining that the animal is going to commit some eccentricity; the fear is communicated to the animal, and he starts in terror from the object which has frightened him; whereas, if he finds that his rider sits unmoved and unconcerned, he regains his confidence, and goes on "in the even tenor of his way." I believe that one-half of our horses are ruined for life by being "hit over the head" by grooms, to cure them of shying.

Speed the Plow.

In no other country or climate is agricultural more agreeable and remunerative. The South escapes the rigorous winters of the more [illegible] and the work on farms and plantations is but little interrupted throughout the year. The same labor will produce in [illegible] three-fold as much as in Ohio or Connecticut. The heat of our summers is advantageous to our staples, while as a hindrance to labor it is far less than the Northern winter. Thousands of young [illegible] seeking employment in the cities, and thousands more are living in idleness, or waiting for occupation which can be done by soft hands. Land is abundant everywhere, and there is a [illegible] for those who are willing to cultivate it. Mr. Greeley's [illegible] ready advice, "Young man, go West," was good, and it is excellent advice now to those who come [illegible] for clerkships, or [illegible] about the country complaining that there are no opening for [illegible] is plowing." [illegible] will average better [illegible] Clerks live on a [illegible] salary, and die poor. [illegible] partnership and [illegible] There are wor[illegible] in every business, [illegible] who can secure a [illegible] support himself [illegible] industry, has [illegible] Those who [illegible] things [illegible] with [illegible] country [illegible]

[illegible] waters of

trade and city employment are successful. In the professions there is always room high up, while the lower rungs of the ladder are overweighted with starving mediocrity. There is room enough for all if people will get at the right thing, and put themselves in the right place. The professions are crowded, the marts of commerce are glutted with men seeking positions. The trades are pretty full; but a good trade is worth something to an industrious and capable man. The open place in the Southwest is the field. The plow is the thing to take hold of. There is a demand for cotton, sugar, corn, potatoes and rice, and always will be. There is no crowding here. There is room, abundant room, in a country whose climate and soil are the best in the world. More producers and fewer middle men are the need just now. There are too many ready to receive and sell the staples, and not enough of those who are willing to gather them from the soil. The qualities that insure moderate success in other pursuits will secure greater success in agriculture, and the greater number of those who fail in trade and commerce might, as tillers of the ground, live in independence and comfort.

The objection to farming with many grows out of the disposition to cling to the old-time status of the wealthy planter. No poor man can start in this way, nor, if successful, can he maintain himself by playing the gentleman. He cannot ride about with his gloves on, keep his hounds and hunt, and devote his days to social pleasures. A few men of great wealth and large estates may do this, but poor men who would live and prosper as farmers must put their own hands to the plow. This shabby sort of gentility and repugnance to manual labor are among the greatest obstacles in the way of our rehabilitation. However we may end, we cannot begin by being gentlemen farmers. In agriculture, as in everything else, we must begin at the bottom, and learn the business by doing it.

Young men are ambitious. Perhaps they have received a fair education, and they are impressed with their capacity to win fame and fortune. To bury such talents, and to forego a brilliant career, by condescending to the menial drudgery of the field, would, in their estimation be a wrong to themselves, and little less than a calamity to the world. Where this self-estimate is not a mistake, the subject of it will be apt to reach his true sphere, even if he begins with the plow. He will be called out. But in most cases there is a mistake. The brilliant career and the colossal fortune are more dreams—castles in the air—rose-hued reveries. Happiness, comfort, usefulness and true success are rather in the pursuit that seems to call for the sacrifice of all these anticipations. As to the severity of the toil, farming is easy compared with the labor which brings success in commerce and the professions. Our great lawyers and doctors are men of hard work. Our rich merchants work more hours in the day and night, and have more anxious care, than any other class. They die prematurely of over-work and worry, as a rule. There is no success in any direction without arduous labor, and those who refuse the plow on this account would carry with them the cause of certain failure into any other calling.

The plow has many famous historical associations. Its handles are adorned with some of the choicest garlands of poetry. The work in paradise was horticultural at least, and the plowshare was ordained to restore the smiles of Heaven to a soil cursed by sin. It is the noblest of all pursuits, and the highest excellence in agriculture is connected with the greatest prosperity and with the best types of civilization. Intelligence and education have raised it to the dignity of a science. Chemistry, mechanical inventions, improved transportation, steam, electricity, the printing press, all contribute to the profitable cultivation of the ground. It is the foundation of all business. It touches vitally the welfare of all. "Moreover, the profit of the earth is for all. The king himself is served by the field." The state of the crops is the subject which most engrosses the thought of the world. The plow brings us more closely to God and his providence. It is the instrumental link between the creature's bread, and the divine hand that breaks and multiplies it.

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 9. NEW ORLEANS, LA., THURSDAY, MARCH 1, 1877. WHOLE NUMBER 339.

[illegible]

faction of either political party who that will be, the several committees (some of which are Democratic and some Republican) labor under some disadvantage. It has always been customary to signalize the inauguration of a President by a grand ball given in his honor, and at the last inauguration of President Grant, four years ago, a spacious building was erected for that purpose in Judiciary Square. [illegible]

At the White House, everything is, just now, in that state of disorder which characterizes all households on breaking up preparatory to moving. [illegible] are at work in the basement, making huge boxes for the packing of President Grant's private furniture and household goods; [illegible]

[illegible] fied. It is of course, probable that General Grant has long before this settled upon his future residence; but where this will be is known, as yet, only to a few of his most intimate friends. The house he is now building [illegible] with friends in [illegible] summer, when, rumor has it, he contemplates making a trip [illegible] of Cuba and San Domingo. [illegible] L.

Sunday-school Festivals in North India.

Sunday-school workers in America, will be interested in the following account of Sunday-school festivals in India, which we condense from a communication to the Lucknow (India) Witness, signed "J. H. [illegible]

[illegible]

tation on the part of the scholars, and are remembered for weeks and months.

Our first *tamasha* was at Nawab Gunge, a well-known grain mart on the Gogra, 24 miles from Gonda. We have had but one school here, attended by 40 boys, chiefly the sons of buniyas. These people care but little for education, and are satisfied to have their children taught writing and arithmetic. The bright-eyed boys marched across the sands to a spreading tamarind tree near the road, where we had made arrangements for the occasion. After racing and jumping they were seated on the ground in the shade of the tree and were treated to oranges and sweetmeats. Books were given those who had made proficiency in their studies.

At Colonel Gunge, we have five schools for boys, with 150 pupils, and two for girls, with 41 in attendance; we have as yet but one Christian family. Both boys and girls passed a good examination, which continued three days and showed that the time had been well improved and the teaching of the year remembered. The people here have a great prejudice against our Christian hymns. One man withdrew his three sons from our school merely because they were learning these hymns. However the 150 boys sing and sing with a will. Sweetmeats and sports followed.

We went next to Bilsapur in the jungle, 30 miles from Gonda. Our school here is small; the 20 boys are nearly all Brahmins and sons of cultivators. Pressing work in the fields keeps many of them at home and hinders their progress in their education. One boy has so learned the Ten Commandments that he refuses to worship idols, and we are assured he is but one out of thousands in India, who are thus coming nearer to Christ. Here, too, we gathered the boys under a tree and had them run and jump. As we were at some distance from a bazar we could only give them [illegible] off to their homes.

At Gonda we had a most successful time and were fortunate in being favored with the presence of Bishop Andrews, the Rev. E. Cunningham, Capt. Forbes, Deputy Commissioner, [illegible] and gentlemen of the station. 202 boys from three schools were present and a number of visitors. A [illegible] (merry go round) had been erected in the mission compound, and each boy had a swing [illegible] to begin with. Then all were seated on the bungalow verandah and the exercises began. After singing, prayer, and various recitations, the prizes were distributed. These were of various kinds. In each school one boy was selected on account of good attendance, good lessons, and good disposition to be the banner boy, and carried the banner as the [illegible] marched through the city to the mission house. The banner consisted only of a yard of bright red cloth (with or without inscription) attached to a slender bamboo; the cost was but a trifle but the value set upon it was considerable. In one school two boys were exactly alike in their attendance, standing, deportment, etc., and in the examination both recited the same number of hymns. The result of course was an extra banner. One Hindu boy repeated 300 verses, and took the cash prize for this. Another passed a successful examination (in Urdu) in the [illegible] Lesson for the current quarter, and received a cash prize for this. At the close, the boys joined in singing *Malika salamat ho* ("God save the Queen"), and in giving three cheers for the Empress of India. We had planned to have the boys swing and play afterwards, but as soon as the sweetmeats had been distributed they rushed off home. One is greatly surprised to see how little Hindustan children, [illegible] care for games or sports. We have tried again and again to have them play, but in vain. It is no easy thing to entertain them in such a manner as to convince one that they enjoy it; while to see them enter upon a game with the vim of English lads is not to be thought of.

Our last and most largely attended celebration was at Bahraich. Here we have seven boys' schools, with [illegible] and two girls' schools, with an attendance of 50, all superintended by a very faithful native preacher. We were busy an entire week in visiting and examining the schools, and were glad to find that the pupils had made good progress during the year, especially in memorizing hymns and Scripture selections. A number recited from thirty to thirty-three hymns. Others [illegible] one boy in a village school repeated 197 verses without stopping. [illegible] The only drawback to our Sunday-school work here is the need of a room large enough to accommodate all our pupils: this we hope soon to have.

The schools assembled at one end of the bazar about nine in the morning and formed in procession. Then with banners and singing they marched through the city to a grove in the suburbs, where we had erected a *shamianah*. The sight of so many well-dressed and happy-faced boys marching through the streets drew crowds of people who expressed no little surprise at seeing such an army. Arriving at the grove the schools were met by Col. Steel, the Deputy Commissioner, and all repaired (after sports, racing for kites, oranges, etc.) to the *shamianah*. About 400 in all were present, as many of the parents and friends of the boys were in attendance. After the usual amount of singing and one or two talks, Col. Steel distributed the prizes. A number of delightfully illustrated vernacular books from the enterprising presses at Lucknow and Allahabad were given the boys. Every one who had learned the Ten Commandments and Lord's Prayer was presented with a book; those who had done more received larger books and pictures; while all were supplied with the usual amount (three *chattacks*) of sweetmeats. At the close the more advanced scholars sang "God save the Queen," and all joined in cheering for her Royal and Imperial Highness. The whole occasion was a success. The boys were delighted, and our visitors were both surprised and pleased at what they saw and heard.

The Key of the East.

(From Scribner's Monthly.)

The events now progressing in Europe give special interest to all that concerns the control of the Mediterranean. That great inland sea has been the theatre of naval prowess since navies were first known. It is one curious result of the changes in the civilized world, that this important body of water is no longer controlled by those countries which constitute its borders, [illegible] commerce and naval supremacy. Spain, whose enterprise opened a new world across the ocean, and whose fleets once made maritime nations tremble, long ago dropped from her nerveless grasp Gibraltar, the key of the western entrance. She is now the weakling of Europe, and would have lost her independence ere this, if her geographical position were a menace to her neighbors. France is indeed a power not to be despised, but her glory has never been enhanced on the water. Italy, just rising into importance after centuries of division and decay, is but a poor representative of ancient Rome. She has, indeed, just completed some of the most formidable iron-clads, which are to be armed with one hundred-ton guns, the largest yet built; but while we admire the enterprise of her statesmen and rejoice in her growing prosperity, we cannot banish the sad historic contrast to her former splendor. For her bank-notes and great guns she must go to America and England, her armaments must be bought at second hand in a foreign market; and to expect that she can reach the full stature of national manhood while thus dependent on her thrifty neighbors is evident miscalculation. Egypt, once first among the gods who rode triumphant on the waves, is now tributary to Turkey, "the sick man of Europe," the power that has been for many years propped by diplomatic pillows; while Turkey herself, having earned the contempt of both friend and foe by insolent oppression, which she is powerless to perpetuate unaided, holds the straits of Bosphorus, just as the hired jailor holds the keys intrusted to his care. She is not a naval power; but she is formidable in her masters, England and Austria, who bid her keep fast hold of the door, and let no Russian pass without permission.

The passion for territorial aggrandizement is not foreign to the American mind. We boast quite enough of our material resources, and the past shows that we are not unwilling to fight for additional square miles of land, even though we cannot hope to develop thoroughly, for many years to come, the territory that belonged to us before the Mexican war. If we had not reached the western ocean, we should probably get up a new war of annexion before long, and our covetous eyes are already turned to Cuba and Canada. It therefore would ill become us to criticise the greed of European nations, even of enormously expanded Russia. But aside from the general lust of dominion, there are special incentives to mutual jealousy between Austria and Russia that may not be overlooked in the study of European politics. So long as Russia cannot send her ships unchallenged through the Bosphorus, she is practically excluded from the ocean. The gulfs of the Baltic Sea are for a portion of the year frozen over, and its entrance can at any time be blockaded by hostile powers. But the Mediterranean once reached by the Russian navy, the great Northern bear could cope with its cotemporaries on equal terms in the wild tug of war. Knowing this, "the five great powers," at the treaty of peace closing the Crimean war, made a condition forbidding Russia to maintain a navy on the Black Sea. That condition, under the the changed relations of international affairs, Russia has already set at naught.

Her next move, manifestly, is to get possession of Constantinople and the Bosphorus, so that no combination of fighting nations can thereafter say to her, Thus far shalt thou come, but no farther.

The strait that unites the Black Sea and the Sea of Marmora is only half a mile wide at its narrowest part, and not more than two miles at its widest. It is thus, unlike the strait of Gibraltar, which is nine miles wide in its narrowest part, capable of being made impassible by the resources of modern gunnery. Once possessed of it, Russia could extend her conquests over the feeble nations that lie upon the Mediterranean, having the ports of the Black Sea in which to develop her navy without molestation, and threatening Austria, which has but a limited and exposed seacoast with only one good harbor—at Trieste. The temptation to snatch this true key of the Mediterranean will thus be seen to be well-nigh overwhelming. Success would raise a nation now only formidable on land to the rank of a first-class naval power. Russia has the boundless resources, the strong government, the industrial skill—tardily developed, but rapidly increasing of late years—which make her hand heavy wherever she can bring it to bear. Set her free from the great natural barriers by which she is now confined, and who can foresee the result?

It is evident that none of the great powers of Europe have wished war to come at this time. England who likes her own way as much as ever, has become less inclined to fight for it since her wealth has accumulated so largely that she is able to profit peaceably by the commerce of every part of the globe. War is destruction, and a war almost anywhere now means the cutting of a portion of England's prosperity. France desires to recover from her misfortunes under the sham Napoleon. Prussia, leading the newly united Germany, is, in spite of the stimulus of recent success, anxious to work out other great problems than those of future expansion. Austria knows that she is weak; that her population is is not homogeneous; that "her strength is to sit still," and fortify herself among the nations by the encouragement of education and the outgrowing of old family quarrels. And Russia herself, if she could choose her time, would doubtless develop more thoroughly the organization of her forces upon modern models before engaging in the inevitable strife.

The causes that conspire with the Russian desire for territory and naval power are well known. Half of the population only in European Turkey are Turks; and the larger part of the other half belong to the Greek Church, of which Russia is the head. The Turkish Government is not more despotic than the Cazar's; but it matters much in all cases whose ox is gored. The Mohammedan is hardly more intolerant of the Christian than the average Oriental Greek Christian is of the Mohammedan. Yet it may well be believed that almost any responsible and intelligent government would sooner yield to the march of progress, which everywhere contemplates religious liberty, than the Sublime Porte.

A Visit to Bethany.

We went on over the hill to Bethany; we had climbed up by the path on which David had fled from Absalom, and we were to return by the road of the triumphal entry. All along the ridge we enjoyed a magnificent panorama; a blue piece of the Dead Sea, the Jordan plain extending far up toward Hermon with the green ribbon of the river winding through it, and the long, even range of Moab hills, blue in the distance. The prospect was almost Swiss in its character, but it is a mass of bare hills, with scarcely a tree, except in the immediate foreground, and so naked and desolate as to make the heart ache; it would be entirely desolate but for the deep blue of the sky, and an atmosphere that bathes all the great sweep of peaks and plains in color. Bethany is a squalid hamlet clinging to the rocky hill-side, with only one redeeming feature about it—the prospect. A few wretched one-story huts of stone and a miserable handful of Moslems now occupy this favorite home and resting-place of our Lord. Close at hand, by the roadside, cut in the rock, and reached by a steep descent of twenty-six steps, is the damp and doubtful tomb of Lazarus, down into which any one may go for half a franc paid to the Moslem guardian. The house of Mary and Martha is exhibited among the big rocks and fragments of walls; upon older foundations loose walls are laid, rudely and recently patched up with cut stones and fragments and pieces of Roman columns. The house of Simon the leper, overlooking the whole, is a heap of ruins. It does not matter, however, that all these dwellings are modern; this is Bethany, and when we get away from its present wretchedness, we remember only that we have seen the very place that Christ loved. We returned along the highway of the entry slowly, pausing to identify the points of that memorable progress, up to the crest where Jerusalem broke upon the sight of the Lord, and whence the procession, coming round the curve of the hill, would have the full view of the city. He who rides that way to-day has a grand prospect. One finds Jerusalem most poetic when seen from Olivet, and Olivet most lovely when seen from the distance of the city walls.—*Atlantic Monthly.*

Napoleon on the Divinity of Christ.

Canon Liddon, in his Bampton Lectures for 1866, gives the following accounts of Bonaparte's sentiments on this subject, expressed in St. Helena:

"When conversing, as was his habit, about the great men of the ancient world and comparing himself with them, he turned, it is said, to Count De Montholon with the inquiry, 'Can you tell me who Jesus Christ was?' The question was declined, and Napoleon proceeded. 'Well, then I will tell you. Alexander, Caesar, Charlemagne and myself have founded great empires; but upon what did these creations of our genius depend. Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. * * * I think I understand something of human nature, and I tell you all these were men, and I am a man; none else is like Him; Jesus Christ was more than a man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them, I lighted up the flame of self-devotion in their hearts. * * * Christ alone has succeeded in so raising the mind of man toward the Unseen, that he becomes insensible to the barriers of time and space. Across a chasm of eighteen hundred years Jesus Christ makes a demand, which beyond all others it is difficult to satisfy. He asks for that which a philosopher may often seek in vain at the hands of his friends, or a father of his children, or a bride of her spouse, or a man of his brother—He asks for the human heart; He asks to have it entirely to Himself; He demands it unconditionally, and forthwith his demand is granted. Wonderful! In defiance of time and space, the soul of man, with all its powers and faculties, becomes an annexation of the empire of Christ. All who believe on Him experience that remarkable, supernatural love toward Him. This phenomenon is unaccountable; it is altogether beyond the scope of man's creative powers. Time, the great destroyer, is powerless to extinguish the sacred flame; time can neither exhaust its strength nor limit its range. This it is which strikes me most; I have often thought of it. This it is which proves to me convincingly the Divinity of Jesus Christ.'"

You Cannot Pass This Way Again.

Breakfast was not quite ready, and while waiting, Mary took up a paper for a minute, and her eye fell upon these words:

"A good Quaker was wont to say, 'I expect to pass this world but once. If therefore, there be any kindness I can show, or any good that I can do to my fellow beings, let me not defer or neglect it, for I shall not pass this way again.'"

Mary read the paragraph twice over, and it made a deep impression on her heart. She took her seat at the table thoughtfully, and she wondered, as she glanced up at the already wearied face of her mother, whether she had not let many golden opportunities slip, never to return. She could not go that way again. But here was a long bright holiday she had proposed to spend in self-amusement. Indeed, she had kept herself awake an hour or more in planning the day's enjoyment, intending to fill it as full as she could.

Now these words, "I shall not pass this way again," haunted her mind, and awakened quite a new train of thought. What if that mother's cheek should grow paler and paler, her cough deeper, and her thin hands be finally folded away forever on her silent heart. The thought was startling and terrible. O what bitterness of regret she would feel that she had lightened her burdens so little! For this day at least, she would do what she could.

"Mother," she said, when breakfast was over, "you have been looking for a spare day to run over to Grafton and see Aunt Mabel, and now is your chance. I mean to take the helm to-day," she continued pleasantly.

"Not to-day, Mary, of all days, when there is so much work to be done."

"Yes, mother, this is just the day. I have nothing else to do but to take your place. You shall see to-night how well I have filled it."

Mary's persuasions prevailed, and the mother spent a long, bright summer day visiting with a beloved invalid sister, to whom her visit was indeed a joyful surprise. It "did good like a medicine" to both mother and sister, while the gain to Mary herself was a hundred-fold greater.

—*The Child's World.*

A Judge's Criticism.

Forney's memoirs give the views of a Judge of the Supreme Court, which are worthy of an earnest perusal:

"Ministers do not exercise good sense in addressing the people. They are afraid of repetition. They use language not well understood by the common people. Their illustrations are not taken from the common pursuits of life. They write in too elevated a style, read without repetition, and are not understood by the people. If lawyers were to take such a course they would ruin themselves and their clients. When I was at the bar I used to take it for granted that I should have to repeat over my main positions about as many times as there were persons in the jury-box. I learned that unless I did so,—illustrated and repeated, and turned over and over the main points of the law and the evidence, I should lose my case. One object in addressing a jury is to get their minds settled before they leave the jury-box; not to make a speech in language only partially understood by them; not to let ourselves out in illustrations entirely above their comprehension; not to display our oratory and then let them go. We are set on getting a verdict, and hence we are set upon being understood. We mean to convince them; and if they have doubts as to the law, we make them understand it, and rivet it in their minds. We expect to get a verdict and to get it on the spot, so that when they go to their room it will be found that they have understood us and that they have been convinced by the facts and arguments. If we do not thus take pains to urge home every thought and every word and every point, so as to lodge it in their convictions, we are sure to loose our cause. We must overcome their prejudices; we must overcome their ignorance; we must overcome their interest, even, in our client, if they have any.

"Now, if ministers would do all this, the effects of their preaching would be unspeakably different from what they are. They go into their study and write a sermon, they go into the pulpit and read it, and those that listen to it but poorly understand it. Many words they will not understand unless they go home and consult their dictionaries. Ministers do not seem to address the people expecting to convince them and to get a verdict in favor of Christ upon the spot. They rather appear to aim at making fine literary productions and displaying great eloquence and an ornate use of literature and language."

Honesty of Women.

The Washington correspondent of the Louisville *Courier-Journal* writes: "The detection of another thief in the cash-room of the Treasury affords me the opportunity of calling attention to the superiority of women over men in resisting temptations. Since the first greenback was printed the counting and putting up of packages of money have devolved entirely upon girls and matrons. There are a few in office now who have been there from the beginning, and billions of dollars have passed through their hands without the fraction of a dollar sticking. Have they been rewarded? No! Numbers of men like Winslow, the last thief caught, have been appointed by political influences at salaries double these paid women; and these experienced and trusted women, who ought to be well dispensed with, are not only never promoted, but are treated as though they should be thankful that they are permitted to serve the government for $75 a month."

We may pray without limit for spiritual, though not for temporal blessings. Too much wealth we may have, but too much grace and peace we cannot have.—1 Peter i. 2.

To be too religious is impossible, unless we can be too wise, too just, too good and too useful.—Phil. iv. 8.

SOUTHWESTERN
Christian Advocate,
[illegible]
J. C. HARTZELL, D. D., EDITOR.
[illegible] MARCH 1, 1877.

1000 MORE.

We [illegible] have, One Thousand more Subscribers for the "Southwestern" [illegible] for 1877. Will the [illegible] Preachers in the Southwest, [illegible] now doing as our [illegible] these during the next thirty days? It can be done, it [illegible]. Without these your paper is embarrassed, but with them [illegible] the year easily. Act [illegible] and send the names and [illegible] to Nelson & Phillips, Lock [illegible], New Orleans. Subscriptions [illegible] at any time, and the paper [illegible] as long as paid for. Two [illegible] year, or four cents a week [illegible] for the "Southwestern."

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Memorial Services.

[illegible] services in respect to the [illegible] late Rev. Dr. Wm. [illegible] be held in Wesley Chapel, New Orleans, Sunday [illegible], at 3 p. m. [illegible] Church, Rev. J. [illegible] charge of the [illegible] will be [illegible] ministers of [illegible] Conference. All [illegible]

[illegible]

The Prospect.

The prospect of a final and amicable settlement of the Presidential question is certainly a great cause of thankfulness to the American people. In almost any other nation on earth war would have resulted from such a mixture of political affairs. But peace is the one thing essential just now. The best minds and hearts of the nation in both the great political parties have been averse to war. The republic passed through a great crisis when Abraham Lincoln fell from the bullet of the assassin, and Andrew Johnson became the constitutional President. Aside from the shock to the moral feelings of the nation and a temporary pause to pay a nations honor over the bier of the martyred President, there was no perceptible change in the public affairs. The wheels of government revolved regularly and things went on as if nothing had happened. There has been great political excitement and unrest in our country, for the last three or four months, and abundant opportunity for outbreak and revolutionary upheaval, but good sense has had the upper hand, and war is not among the possibilities. There are always some individuals whose tempers are stronger than their judgment. These are the men who revel in street brawls, duels and the rough side of life generally. But these hot-heads do not govern the nation, thank God! Their judgment is not respected by the more sober thinking and honest part of the political world. Peace is the word, and with it contentment, thrift, national growth, expansion, education and religion are sure. True there will be heart-burnings, bitter disappointments to many, but such is the fate of the politician. When a man enters this tumultuous political field, he must expect to be handled roughly. Politics is a hard game, and they who enter that arena must not complain if they do not always win.

Let us now show the world that a republic of free and intelligent people can maintain a stable government, and be in fact, what we claim to be in theory. We may never again be placed where we have been in this last election. Besides our experience will enable us to throw some additional guards about the ballot-box so as to secure exemption from perils in the future. We live and learn.

Success of Methodism.

Much has been said in certain quarters about some remarks recently made in the New York Preacher's Meeting, about the failure of Methodism. The fact is, a wholly erroneous construction was put upon the matter by the reporters who were present at the meeting alluded to. A few ministers were simply mourning over the fact that they were not doing all they desired to do. Methodist preachers have a burning desire to see the world converted at once, and because men do not rush into the Kingdom by the million they feel restless and disappointed.

We can afford to work, on even if the success is less rapid than we would desire. It is nearly twenty centuries since Jesus said to His disciples, "Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom," and yet the world is very far from being converted. The work [illegible] moves slowly. Well let us remember that it was four thousand years from the time the promise of a Redeemer was made before He came into the world. With God a day is as a thousand years and a thousand years as one day. God has his plans and He will work them out in His own way.

Methodism has not yet made the conquest of the whole world, but it is [illegible] in that direction. It is only a little over a hundred years since the beginning of the Wesleyan revival, and already the Methodist communicants in the world number between three [illegible] millions, who are living [illegible] followers of [illegible]

What is Religion?

This question is one of very great importance to us all. We all know the good its answer will bring us, and we shall endeavor to answer it correctly. There are skeptical minded people in the world, not a few, who try to reason away all religion, who call it superstition, and who brand all the believers in Christ as the verlest fanatics or enthusiasts. But how mistaken they are! There is something as certain and as true in that moral condition which we call religion, as there is in the shining of the sun, or the roar of the thunder. Men may differ in their opinions as to what religion is, as an abstract principle, but that is something decidedly supernatural in its effects on the heart and in the life is as certain as any thing of which mankind has any knowledge. St. James says "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction and to keep himself unspotted from the world."

Religion is the implanting in the heart of a new life—hence we are "born again"—are "new creatures,"—"children of God." But it is more than this, it is an outwardly consistent life—a life of even tempers—a life of genuine benevolence, activity in doing good to the bodies and souls of men. Jesus said, "By their fruits ye shall know them."

Religion begins with a recognition of the exceeding sinfulness of sin as offensive to God, as destructive to our peace and joy—a wrong in itself. It implies confession of sin, repentance of sin, forsaken sin, a determination to sin no more. It implies a recognition of the fatherhood of God, the atonement of the Lord Jesus, and an entire consecration to God. It reaches still farther and means entire sanctification of soul, body, mind.

Too many make of religion a mere emotion, if they are happy that will do. A greater mistake was never made. To be happy is a very good thing, but unless the whole life is a sealed, a consecrated life, our profession of religion is vain. The week day life is the place to test our religion. What is the man in his shop? What is the woman in her home life, among her servants and neighbors? Religion is not what we say, but what we do and what we are, and this is what St. James means when he says "pure religion and undefiled before God is to visit the fatherless and the widows in their affliction." It is an inward grace, wrought in the heart by the Holy Ghost, but it shows itself in the outward lives of its professors. Look well to the life, for by it we are judged by men and by our Father in Heaven.

Meeting of the Book Committee.

We take the following from the *Christian Advocate*, (New York.) The annual meeting of the Book Committee of the M. E. Church was held at the Book Room in this city last week. All the members—eighteen in number—(a complete list of whom was given in our last issue) were present, and remained until the close. The session opened with separate meetings of the Eastern and Western Sections, on Tuesday afternoon. On Wednesday, at 10 a. m., the joint meeting opened, and these sessions were held daily until the final adjournment, on Friday afternoon.

In addition to the Book Committee there were present the Book Agents, Dr. Nelson and Mr. Phillips, of the Book Concern at New York, Drs. Hitchcock and Walden, of the Western Book Concern; the editors of all our periodicals at New York, Drs. Nast and Liebhart, editors of our German publications; Dr. Hoyt, of the *Western Christian Advocate*, Dr. Edwards, of the *Northwestern Christian Advocate*; Dr. Fry of the *Central Christian Advocate*; Dr. Fuller, of the *Methodist Advocate*, Atlanta, and W. H. Kincaid, of *Pittsburgh Christian Advocate*; Bishops Simpson, Harris and Peck were also present at some of the sessions of the Committee.

After receiving elaborate reports of the Book Agents, East and West, and listening to brief statements from the General Conference editors concerning the condition, needs and [illegible] of their respective papers, the Committee entered into a careful [illegible] of all our publishing interests. Then followed the [illegible] of the Bishops, Book Agents and editors. As the decisions on these questions are to be reported at an early date by the Secretary of the Book Committee, D[illegible] which we omit any reference [illegible] present. We believe they will meet with the approval of the Church.

Rev. J. C. Hartzell, acting editor of the *Southwestern Advocate*, was elected editor of that paper in place of Dr. Revels, resigned. He received fifteen of the eighteen votes, the other three being blanks. Bishops Harris and Peck, who were present, concurred in the election provided for in the Discipline, and our good brother will assume at once the full position of connectional editor at New Orleans. We heartily extend the usual greetings.

The question of giving premiums in connection with the publication of our Church papers was thoroughly discussed, the decision closing by the adoption of a resolution remanding the question—where it properly belongs—to the judgment of the publishers.

The reports of the Book Agents showed that our publishing interests have been carefully supervised, and that, notwithstanding the protracted financial embarrassments of the country, the general business of our Book Concerns is in an improving and prosperous condition. The proper statistical summaries will, doubtless, be officially furnished in the forthcoming report of the Book Committee. Nearly all the members left either on Friday evening or Saturday for home.

Boston Letter.

MOODY'S WORK.

But three weeks have expired since the beginning of the evangelical efforts under the leadership of this man, and his success is assured beyond all question.

It is true that many friends of the movement looked upon the effort here as something of an experiment, and regarded the issue with much of solicitude, and no one unacquainted with the almost universal prejudice against such meetings and such men, in the minds of the abnormally educated classes of New England, can estimate the real occasion for anxiety. But God has given the doubting ones, and the scoffers a rebuke that ought to be remembered, and will, be, to all eternity.

From the beginning the Tabernacle has been crowded to overflowing. Many times one to two thousand being unable to get into the main building have gone to the overflow meetings in adjacent churches or turned away disappointed. The noon prayer meeting first organized in the old Park street Church, known in other days as "brimstone corner," was almost immediately removed to the Tabernacle, where it has since been held, there being very seldom less than five thousand in attendance and frequently seven thousand. As the work has advanced, additional services have been added until now every age and condition of life and experience has its own meeting, where none but those coming under the prescribed conditions are admitted. This is the only system that would give all an opportunity to come into personal contact with Mr. Moody.

Noticeable among these special meetings are the Friday noon and Monday evening services, devoted entirely to temperance, followed by inquiry, and consultation meetings for those seeking to be freed from the chains of appetite. Wonderful results followed them in Chicago and here they have been characterized by great earnestness and most thrilling experiences and appeals from those who have been entirely saved from their love for liquor.

Many a devoted wife and mother, whose heart has been yearning perhaps for years over some loved husband or son, is thanking God to-day that light has come at last and that, the blood of Jesus is able to cleanse, not only from the dominion of sin, but from the love of it. This doctrine is preached continually and there are not wanting those who are ready to witness to the truth of it. The success of the meetings, so far as man can make them successful, is assured by the perfect system with which everything is directed and controlled. Every thing is done at a certain fixed time and every one knows that he can depend upon it. Ushers and doorkeepers are directed in their duties from the superintendent in the stand, telegraphic communications with each door enabling him to speak to all at the same instant. Thus no time is lost and all friction avoided. Each service, too, has its distinctive feature, the hundred singers which can be depended on, and under the leadership of Mr. Fourjee [illegible] time and contributes not a little to the effectiveness of the service.

The work has drawn out the bitterest opposition from the Unitarian and other free-thinking (so called) ministers of the city, who are utterly uncompromising in their denunciation of everything connected with the movement. But it goes right on as though there were no such men in existence. Of Mr. Moody's particular methods we will speak in the future. W.

Boston, Feb., 20, 1877.

Florida Letter.

REV. J. C. HARTZELL:

My Dear Brother:—I regret I have not time and energy to write you a good long letter from this lovely land and the work so dear to my heart. My duties exhaust all my moments and I feel the only way to success is *to be a man of one work.*

We have been abiding under the blessing of God ever since we began helping the Lord's afflicted people. One year's labor has just been completed (though with pastor's duties and presiding elders cares we have toiled for the school nearly four years) and the results have surpassed our expectation. Our coadjutors have been those of my own household, furnishing much labor at a very little expense—and by the generosity of my friends we have as good a building and as well regulated, far advanced and progressive school as has been seen by the writer in the State.

A thorough English education is our aim and our advanced class has completed English Analysis, Philosophy, Physiology and Arithmetic. Algebra and Latin are receiving their share of attention and are being mastered with creditable success.

Our beautiful new building—plain, neat and substantial—gives us accommodation for 150 pupils. Ninety of these are enrolled, the boarding arrangements are all taken up for this year. Should more come we must fit up an adjoining building for their accommodation.

The Biblical class has been studying Binney's Theological Compend with Lectures, Talks on the wholesome doctrines of the Persons, Attributes and Offices of the Trinity, Church Services, Polity and Practice, with Hymnology, will have their place in our instructions this year.

The Normal instructions are very delightful to us, and the pupils manifest a degree of interest in their preparation for the Sabbath and Secular School beyond any precedent we ever saw. May the Lord continue to bless us in this promising work.

Our Conference was a season of spiritual profit and intellectual advancement. Bishop Harris manifested deep interest in our work. His counsels were sweet and his advice valuable, if followed out by the brethren.

We are to have a Conference Library—the books of which to be loaned to the brethren for one year, to be returned and exchanged at the end of each session for others. They are ordered and will soon be placed in the hands of the Presiding Elders for distribution. The collections were good, considering the times and circumstances, and we rejoice in the "increase which God giveth."

S. B. DARNELL.

Jacksonville, Feb. 20, 1877.

THE *Rocky Mountain Christian Advocate*, published at Salt Lake City, Utah, Rev. G. M. Pierce, editor and publisher, is well gotten up and printed on good paper, with clear type. A recent number contains, besides many other good articles, an able sermon on the text, "The Word was made flesh," by Rev. Dr. John McEldowney, who was recently called to the pastorate of the M. E. Church in the heart of Mormonism, from Michigan. Dr. McEldowney is one of the clearest thinkers in the Church—a thorough Methodist—a "defender of the faith," par excellence. He will be a terror to the evil doers of that stronghold of Satan, and will win if any man can.

A Vienna correspondent reports that the Central Society at St. Petersburg for assisting the wounded, has notified its branch establishments that the Czar permits the immediate commencement of the collection of money and materials. All the Russian nunneries have received orders to prepare to send delegations of nurses to the front.

Presidency of Albion College.

Some of the papers of Michigan are advocating the election of Rev. Dr. McCarty of this city to the presidency of Albion College. We clip the following from the Clear Lake *News*.

The sudden and unexpected death of Dr. Geo. B. Jocelyn, has left a vacancy in the presidency of Albion College, the institution of learning founded and supported by the patronage of the M. E. Church in this State. From a small beginning, like the Church whose support it receives, it has grown in importance and influence, until it is now second only to the State university, which is supported by the munificence of the State, and with a large national endowment. The growth and importance which Albion College has attained among the institutions of higher education, renders the filling of the vacancy occasioned by the death of Dr. Jocelyn, a matter of grave moment. It is quite probable that some of the older professors in the college will think that promotion is due to their past services at the low salaries which it was possible to pay them, and they certainly do deserve great credit for their earnest, faithful, self-sacrificing work. But the institution is of more importance than personal consideration, and the board of trustees, in filling the vacancy, should endeavor to do the best possible for the college. In our judgment some man acquainted with Michigan, should be elected, and we know of no man more likely to succeed in such a place than Rev. J. H. McCarty, D. D., lately of this State, now pastor of the Ames M. E. Church, New Orleans. The Doctor is a man of varied and versatile talents, of commanding appearance, and pleasing address, an accomplished scholar, a fluent and polished speaker, and a literator of no mean order. We do not know as the Doctor's services could be secured, as he is winning golden opinions in his new Southern home, but we are satisfied he would do honor to the position.

Crime in England.

ITS SUPPOSED RELATION TO DRINK.

Cardinal Manning, in a recent speech, gives the following facts, and wishes to know if any sane man can fail to observe the relation between them. He says: "In the five years ending in 1824, the five years before the beer act, the beer houses, the licenses to sell on the premises, the licenses to sell to carry away, the introduction of foreign wine, the cheapening of all duties, and finally the licenses given to grocers, there were 55,500 cases of crime in England."

In the five years ending in 1874, there were 400,000 cases of crime. More than six times as great in the latter five years as in the former five, while the population of England has scarcely doubled. He then gives the following table:

Increase in population from 1824 to 1874, a period of fifty years	88	per cent.
Increase in consumption of beer	82	"
Increase in consumption of British spirits	237	"
Increase in consumption of foreign spirits	152	"
Increase in consumption of wine	250	"
Number of places where liquors were sold:		
In 1829		54,000
In 1860		135,000
In 1874 (estimated)		150,000

When we take into the account the fact that Cardinal Manning is the most eminent prelate in the Roman Catholic Church in England these significant utterances of his will be considered worthy of attention. He gives official authority for his statements, and leaves them to the "enlightened judgment of all mankind."—*Ex.*

Winter in a Northern City.

We take the following bit of graphic description from the Chicago *Inter-Ocean* of last week. For two months yet the reign of winter must be continued in that city. What a contrast with the balmy atmosphere, the verdue and flowers now about us, and what a blessing to the poor of New Orleans is our genial climate:

This is the season of want, of cold, of homeless poverty, of starving children. Hungry men stand slouching at street corners, hands in pockets, cursing fate, and standing on the borderland of crime. Gaunt and faded women, out of whose hearts have long since vanished every ray of happiness or hope, crouch in the corners of dark alleys, or flutter by the street-lamps at night, seeking for, longing for, praying for bread, for the means to save themselves and their little shriveled-up dear ones at home from the gutter, the jail or the coffin. The cities are full of rags, of unwholesome dens, of aching hearts, of agonizing cries of death in life. The sun looks down on sorrow, and the moon and stars light up the garret and the doom. It is also the season of carnivals, processions and general tomfoolery. Thousands of dollars are spent on criminal folly, on ministering to the amusement of easily tickled fools. Cavalcades of painted mountebanks parade the streets, music fills the air, over-grown boys deliver themselves of idiotic gibberish in the form of printed addresses; vain and silly men, eager to play the mock duke for a day, mount their prancing steeds, and smirk and smile to the fluttering handkerchiefs of thoughtless women. And there ascends through the din and buzz of trumpet and huzza the suffering cry of want. Through the ranks of wealth stalks the skeleton of poverty, and the silver lining gilds a cloud whose darkness and distress has never before been equalled in these United States. It is the season for sobriety, not folly; for the gentle dew of charity, not the heavy showers of waste. When the country has returned to a normal condition of health, there will be time enough for play; at present it is ours to arrest and cure the ravages of deadly disease.

Our Southern Methodism.

Rev. S. F. Marshall, Cheneyville, La., writes: "I have arrived at my appointed work. I find I am sent to a warm-hearted Methodist people. They greeted me with words of welcome and good cheer, and I already feel at home among them; I found no Sabbath-school at either of my appointments, but have arranged for immediate organization at both. I expect the Sabbath-school to be the means of accomplishing much in bringing souls to Christ, I am making up a list of subscribers for the SOUTHWESTERN CHRISTIAN ADVOCATE. Our first quarterly meeting has been held; the people are well pleased with Elder Davage.

Rev. D. W. Hays, Murfreesboro, Tenn., writes: We are enjoying a season of unusual religious interest just now. Scores of awakened sinners come forward every night seeking pardon. About twenty rejoice in having obtained the precious blessing. It seems the tidal wave will sweep as high as during our former pastorate, when more than a hundred were converted and added to the Church in less than sixty days. Truly the Lord is gracious! We must not omit to state that the tramp of many Sunday-school children is heard coming to the Savior. Bros. Lillard, Robertson, and Willis, (Baptist) have rendered efficient aid. Pray for us kind reader.

W. HAYS.

Rev. Samuel Davage, Presiding Elder of Shreveport District, says: "My first quarterly meeting of the year was held at Alexandria; I was most agreeably disappointed on reaching that work. From what had been told me I expected to find the churches at both Alexandria and Pineville in a disorganized and spiritless condition. Imagine my surprise on reaching there to find that Bro. Wm. Murrell had most interesting meetings in progress in both. At Alexandria twenty-five persons have united with the Church, and at Pineville fifteen. Our quarterly services were so largely attended that the house would not hold the people. Between seventy and eighty persons were at the communion table. The Sabbath-schools are well attended.

Rev. J. Carnes, Giddings, Texas, writes: "I am happy to say that the Lord is blessing our Church. Christians are being built up in faith and love, and sinners are brought to enquire what they shall do to be saved. Pray for us."

A letter comes to us from Stoney Point, La., without any signature.

Religious Items.

The Methodist congregation in the city of Mexico numbers 150.

The American Baptist Missionary Union reports 350 mission churches planted in Europe, with a membership of more than 31,000.

The International Sunday School Lesson Committee meets at Indianapolis, March 27th, to select the lesson for 1879.

The Women's Missionary Societies of the United States support 287 missionaries in foreign lands, and have raised in all $1,563,568 for the cause.

The Old South Church contributes $7,632 to the annual collection for the "American Board." The other Congregational churches of Boston increase the sum to $63,142.

Rev. Lewis Hamilton, the first Presbyterian minister who went to Colorado, preached the first sermon in 1859, in an unfinished building in West Denver, now the Presbytery of Colorado reports twenty-six members, twenty-eight churches and one thousand three hundred and three communicants.

Dr. S. W. Williams, the American missionary in China, who has

recently left that country after a residence of forty years, has probably made himself more agreeable to the Chinese than any other foreigner. They express immense respect and regard for him.

The first Protestant Mission in China was founded in Canton, in 18[illegible], by Dr. Morrison, of the London Missionary Society. At first, through fear of being sent out of China, he lived a prisoner in his own house, only going out at night by stealth.

According to the *Universalist Register* for 1877, that denomination has in Alabama but 4 churches edifices and [illegible] members; in Florida, 1 preacher and two churches, worth [illegible]; in Georgia, 8 churches, with [illegible] members; in Kentucky, 7 [illegible] with 419 members; in [illegible] 3 churches; in Missouri, "[illegible] of our faith are few and widely scattered," in [illegible] two church houses [illegible] in Texas, 110 [illegible] in West Virginia, 2 [illegible] minister, and 87 members [illegible] it is reported [illegible] a single live [illegible] can report [illegible] church edifice [illegible] (by us) valuable [illegible] charge." [illegible] furnish very [illegible] for Universalism.

General News Items.

[illegible] the arrival of 14,[illegible] in Spring[illegible] Mrs. Stowe's [illegible] 450 from the [illegible] of Canterbury, recently.

[illegible] Illinois, has ap[illegible] Lincoln, of Chicago, [illegible] of McLean, and [illegible] of Cairo, as rail[illegible]

[illegible] legislature is de[illegible] pass a bill [illegible] thousand [illegible] for the destruc[illegible] eggs.

[illegible] an engineer in [illegible] Khedive of Egypt, [illegible] who were on an [illegible] in Abyssinia, [illegible] natives.

[illegible] that the ill-will [illegible] by the [illegible] has not all [illegible] have an[illegible] German Govern[illegible] part in the Paris [illegible] year.

[illegible] has written a [illegible] a more cor[illegible] execution [illegible] laid down [illegible]

[illegible] "Christian World."

[illegible]

Another new design of a postal card is to be issued by the Post-office Department. Many people, it is said, still persist in writing a message, address and signature on the same side with the stamp, and it is to be the object of the new design to make it impossible to write more than the address on the stamped side.

The Bartholdi lighthouse monument, to be erected in New York harbor by Frenchmen, is making slow progress. The excavation for the foundation was made last week and that part of the foundation will be laid down immediately. A large number of committees, consisting of eminent Americans, have been appointed to carry on the work.

Six tons of gold in $20 gold pieces the whole being worth $3,000,000, arrived in New York one day last week, from San Francisco, and was deposited in the New York Sub-Treasury. The gold was contained in fourteen iron safes, and was guarded by Captain George F. Prince, of the Fifth Cavalry, and eight selected men, besides eighteen clerks of the Treasury Department.

An enormous hog "a barrow, not quite three years old, mixed Irish Grazier and Chester White," owned by Mr. Alexander Hauffpauir of Lafayette parish. The editor of the New Iberia *Sugar-Bowl* saw the [illegible] beats the champion hog of the Centennial exhibition about a foot each way, but the latter excelled in weight, kicking the [illegible] 1300 pounds. Mr. Hauffpauir's is supposed to weigh about 1000 pounds.

[illegible] is steadily increasing, and especially is this the case in the Attakapas country, the [illegible] producing section of the State. The New Iberia *Sugar Bowl* reports the sale of the [illegible] plantation of Mr. Wm. E. Weeks to Mr. Earnest D. Burguieres for $60,000 one-half cash down. Two or three years ago few plantations in this State would have brought such a price.

Commodore Wilkes died in Washington, D. C., Feb. 7, aged seventy-six. He is best known for the act which brought England and the United States to the verge of war in 1862, when he stopped the British steamer Trent on the high seas and took therefrom the Confederate ministers, Messrs. Mason and Slidell. In 1838 he sailed with five United States vessels and a store ship, on an exploring expedition through the Southern hemisphere, which lasted some four years.

England appears to be able to supply the world with gold. Notwithstanding large exports of that metal from London during the past few months, not only to the United States but to Germany, the north of Europe and Paris, the balance of gold coin and bullion in favor of England for the calendar year just closed was greater than during any [illegible] since 1871. [illegible] imports of gold into [illegible] $116,[illegible], and the exports to $81,997,850, leaving a balance of $35,124,500. The imports of gold were about $5,000,000 greater in 1876 than in 1875.

One of the Vital Issues.

The gradual accumulation of property in the United States by ecclesiastical bodies, chiefly by the Church of Rome, causes grave apprehensions to those acquainted with the history of other countries. First, because to tie up such large portion of the property of the country in mortmain, gives its ecclesiastical owners an influence over their tenants, and over the public, and over legislation which no church should have; and, secondly, because by the [illegible] of legislatures exempted from taxation.

Notwithstanding these grave objections to the accumulation of property by churches, orders and communities [illegible] have, by an extraordinary fatality, [illegible] charters enabling those bodies to hold real estate [illegible] aggregate, but they have actually given in grants and donations and subsidies to ecclesiastical bodies enormous amounts of the public money and property.

The city of New York exhibits one of the most flagrant instances of this [illegible] of public property. According to the investigation of Dexter Hawkins, Esq., in 1872, the following sums [illegible] treasury to [illegible] or denominational institutions in this city:

1869—The Sisters of Mercy received	$125,000 00
Other Roman Catholic [illegible]	80,250 00
1870—[illegible] Foundling Asylum of Sisters of Charity	100,000 00
Catholic Protectory	50,000 00
[illegible]	
Other Roman Catholic institutions	798,755 44
1871—New York Catholic Protectory	61,978 00
Other Roman Catholic institutions	69,220 00
	$519,069 44

[illegible]

the ordinary allowances for Roman Catholic schools, asylums, etc., during the same three years were:

1869	[illegible] 82
" 1870	[illegible] 05
" 1871	[illegible] 64
	[illegible] 51
Add the previous amount	[illegible] 44
	$1,015,4[illegible] 95

Against this enormous amount all other denominations of Protestants, including Jews, only received $357,774 47, or about one dollar in six. The above (nearly two millions) was the money share of the plunder of the city which the Tammany Ring allowed directly to the Church of Rome.

But this is not all, nor the worst. The Ring granted to the Church of Rome the site of the present Cathedral on Fifth Avenue, valued at $1,500,000, and a block adjoining also, valued at $1,500,000, and a half a block on Madison Avenue to the Sisters of Mercy valued at $200,000; also, a whole block to the Sisters of Charity, on Lexington Avenue, estimated at $300,000. These real estate grants amounted to the estimated value, four years ago, of $3,500,000, and with the money grants before mentioned made over five millions given to the Church of Rome by the Tammany Ring, besides dividing among the members of that Church nearly all the offices of the city, the [illegible]

Governor Hayes and the Champagne.

In the fall of last year, directly after his successful campaign for the governorship, Mr. Hayes chanced to be in Cleveland, in attendance upon some important duties in connection with the recent campaign. After supper he and several of his political friends retired to his own appartments to talk over recent events, and of course hearty congratulations were given him from all. In the course of the evening [illegible] some champagne, to rightly celebrate his recent election. Mr. Hayes remarked that he desired none, and would prefer to have none brought up. The gentleman, in spite of his remonstrance went into the hall, summoned a servant, and ordered some champagne. Presently a waiter came into the room with glasses and bottles of champagne on a tray and set them down upon the table.

Mr. Hayes immediately turned from the topic of conversation occupying those present, told the waiter to remove the tray from the room without delay, and remarked that he hoped the gentleman who had ordered the wine would excuse him, that he thanked him but that it was in direct opposition to his principles to partake of any liquor at all, especially so under present circumstances. He said: "Gentlemen, I consider my election to the Governorship worthy of a better [illegible] well for us, instead of resorting to this kind of conviviality, rather to consider well what [illegible] responsibilities such an office enjoins upon me." With these few manly remarks the subject was dropped. This incident shows unmistakably the general bearing of the man's character.—*Providence Journal.*

It is not provision abundantly supplied, so much as provision abundantly blessed, that we need.—Psalms CXXX: 15.

DIED.

David Crockett, a steward in Silver Spring Church, died Feb. 6th aged 80 years. He was an earnest Christian, and devoted to the interests of the Church. On Feb. 11th, the body of Washington Williams, an exhorter in my church, was found in the Amite river. He had been missing since he started out hunting on Jan. 19th. I am informed by persons who were present at the coroners' inquest that his skull had been mashed in, and the supposition is that he was murdered. On Jan. 27th, George Best, a member of my congregation was shot, and died in a day or two afterwards.

AMOS GUNBY.

Stoney Point, La., Feb. 14, 1877.

VERY BEST PIANOS.—Chickering & Son, Boston and New York, are manufacturing three styles of new scale upright pianos, which they are shipping to Mr. Philip Werlein for his Southern trade. Their pianos are regarded as absolutely perfect and the model piano of the world. The Chickerings during the past fifty years have made about 50,000 pianos, and it is no unusual thing to see a Chickering 25 years in use, and in good playing order. What other piano has such a record for durability?

A Piano and Organ, Cheap.

We have at our disposal two Bradbury Pianos and an Estey Organ which we will sell very cheap for cash. Any person wishing terms will please call at this office, 39 Natchez street, or address the Editor by letter.

Ill deeds are doubled with an evil word.

Sunday School.

SCRIPTURE LESSON for MARCH 11, 1877.—2 K. 2: 1-12.

ELIJAH TRANSLATED.

GOLDEN TEXT—"And Enoch walked with God; and he was not; for God took him." Gen. 5:24.

TOPIC—Covet earnestly the best gifts." —I Cor. 12: 31.

HOME READINGS.

Monday, Prov. 3: 1-24. Tuesday, 2 Prov. 1: 22. Wednesday, Jer. 29: 1-14. Thursday, Luke 11: 1-13. Friday, Luke 18: 1-8 Saturday, Isaiah 62: 1-12. Sunday, Phil. 3: 1-21.

(Condensed from Nat. S. S. Teacher.)

The time of Elijah's departure was at hand. He had fought the good fight and finished his course, and when there were so few to keep it he had kept the faith. Henceforth there was laid up for him a crown of righteousness which the Lord, the righteous judge, should give him. Since we last met him in Naboth's garden, the prediction he then uttered against Ahab had been fulfilled, and the dogs had lapped up his blood as they did the blood of his victim. I K. 22: 38.

Now we behold him on the way to his glorification. His stormy career is over his battles are at an end. He has been dreaded as the lightning which flashes across the sky, and his departure is to be as awe-inspiring as his most impressive miracle.....When the Lord would take up Elijah. Now God was ready. It was the Lord that desired his presence, that where he is there his servant might be also. The chariot of fire and the triumphal ascension never would have come in answer to such a repining, distrustful prayer as Elijah offered up under the juniper tree. Had his petition been granted then—from what a glorious translation it would have cut him off! The kindest thing that God oftentimes can do is to be deaf to our importunities.

The Lord hath sent me to Bethel. To the very last Elijah had something to do. Even on the very day when he was caught up to meet his Lord in the air, there were some words for him to speak. A Christian's work here is never done till he is entirely done with this life. At Gilgal, at Bethel, and Jerico there were schools of the prophets which very likely were re-established by Elijah. Such schools had been instituted by Samuel. The persecutions of Jezebel very probably scattered their students, and after it became safe to return, it was, without doubt, his name and authority that brought them again together. All such schools had as their father a prophet of eminence, Elijah, in this case, being their spiritual head. His unmistakably cordial relations to "the sons of the prophets" gives us a pleasant glimpse of the gentler side of his character. While he was unrelentingly tearing down Baal and annihilating its worship and its priests, he was here, in a quiet way, providing for the upbuilding and continuance of the true faith. Those do little for the real religion who tear down the false but do not build up the true.

As the Lord liveth, and as thy soul liveth. An oath that is somewhat remarkable. It is made up of two; both of which were often separately used, but rarely, as here, together. It is, it will be noticed an asseveration of the eternity of God, and of the immortality of the soul. The life of the soul is here spoken of as distinct from that of the body. The point needs to be dwelt upon only because it is asserted by some that the old Testament does not indicate that its personages believed in the endless existence of the soul. This is only one of many incidental refutations of that absurd pretension. The oath itself indicates exceeding earnestness—an immovable resolve. I will not leave thee. His motive for continuing with him was hardly the selfish one of obtaining a blessing for himself. That were hardly worthy of Elisha's character. It was that of strong attachment for, and fidelity to the master, whom he knew was that day to be taken from him.

Thou has asked a hard thing. Of course it was hard; for it was not in the power of man, no matter how saintly or how powerful with God, to confer upon another the gift of the Holy Spirit. That must be the act of God alone. If thou see me. Upon that condition, nevertheless, the petition was to be granted. In other words, Elijah left the matter wholly with God. If the Lord did not desire to grant the boon, he could take him away so suddenly that Elisha could not see him. If he was willing to bestow it, he would not hesitate to accord him this sign.

The prophets parted (11, 12).—Of what did those two prophets converse as they journeyed on, for they "talked" as they still went on? Very likely they talked of the condition of affairs in Israel, and what should be done to bring the people to an acknowledgement of the Most High. The schools for "the sons of the prophets" were, probably, not forgotten. Perhaps Elijah may have told him of the Lord's lesson to him on Horeb, and how it came about that he had laid his mantle on Elisha. Possibly they may have had sweet converse about the inner witness of the Spirit, and those strange intuitions which came to them from above, revealing to them the will and the purpose of God. Or, it may be, that they spake of the decease which he should soon accomplish, just as, on the mount of transfiguration, that was the great theme of converse with reference to Christ. Like the sons of the prophet, we are left to view them "afar off"—but, like them, how would we like to know something of those last moments of intercourse between those two remarkable prophets.

Appeared a chariot of fire, and horses of fire. These were the symbols of divine power. 6:17; Ps. 104. 3; Is. 66: 15; Hab. 3: 8. When the servant of Elisha was despondent because of the hosts by which he and his master were encompassed, Elisha prayed that his eyes might be opened; and in answer to that petitition, the young man saw, "and behold, the mountain was full of horses and chariots of fire, round about Elisha." 6: 17. The chariot and horses came between, and parted them, and Elijah went up by a whirlwind.

And Elisha saw it. No doubt he saw it if there were opportunity to behold it! From the time he knew of the condition, it is scarcely likely that he once took his eyes off from his companion. Neither the splendor of the sky, nor the beauty of the landscape, nor the winsome loveliness of the flowers could attract away his vision. His ears were deaf to all alluring sounds, and his eyes could see but one object. Such a devotion could not help but obtain the blessing—would obtain it even now. But had he permitted anything else to occupy his attention, would such indifference ever have secured that "double portion?" My father! My father! His spiritual father. The chariot of Israel, and the horseman thereof! claimed the fulfillment of the promise.

Saw him no more. Was seen once more upon earth, however; and that was when he and Moses met the Savior upon the mount of transfiguration. Luke 9: 28-36.

Elijah's departure was accordant with the mystery of his life. He came as suddenly as the whirlwind in which he departed. The chariot of fire was a fit vehicle to come for him whose burning zeal was the terror of wicked men. His life had been a series of splendors, and the close of it was the most splendid of them all. But let no one envy such an ending, glorious as it was. For the real glory for Elijah lay not in his ascension, but waited for him just inside the pearly gates; and of that glory are all Christ's disciples the inheritors. And if we have coming for us no visible chariot of fire, we have that which is far better — we have the promise of the Master, that he will come for us himself, that where he is, there we may be also. "Thou shalt guide me with thy counsel, and afterward receive me to glory."

Information Wanted.

HAWKINS, WOOD CO., TEXAS,
February 10, 1877.

I desire to know the whereabouts of my brothers, sisters and mother. When last heard of they were in Wilcox county, Alabama. The names of my brothers are Peter and Evans; of my sisters are Belsora, Tillar and Mary Ann; my mother's name is Silvia. When we were separated they belonged to a Mr. McDole, and I to Mr. Wm. Hunter. Any person knowing the whereabouts of any of them will confer a lasting favor by notifying me or calling their attention to this notice. With hope, I await for tidings.

CHARRITIE THOMPSON,
(Formerly Charritie Hunter).

Attention is called to the advertisement of "a Home and Farm" in another column. Those thinking of "going West" should read it.

History of a Picture.

Two of the most celebrated artists the world has ever known dwelt in the same city. One delighted in delineating beauty in all its graces of tint, form, and motion. His portraits were instinct with the charm of physical vigor. The graceful, half-voluptuous outline of form and feature harmonized with delicately blended tints. On his canvas, the homeliest faces had an almost irresistable charm. The other found pleasure only in depicting weird and gloomy subjects. Above all, did he excel in painting the portraits of the dying. The agonizing death throe, the ghastly face and form, were all depicted with marvelous fidelity. There existed between these artists the most intense dislike. At length this dislike culminated. The beauty-loving artist had been engaged in painting the portrait of a beautiful woman. Connoisseurs pronounced it the most wonderful piece of art that had ever been produced. His brother artist was jealous of his fame and sought revenge. By bribing the keeper of the studio he gained access to the picture each night. At first he was content to only deaden the brilliancy of the complexion and eyes, efface the bloom from cheek and lip and paint a shadow on either cheek. Later, his strokes grew bolder and freer, and one morning the artist awoke to find the entire outline of the portrait changed. He could scarcely recognize in the emaciated form and haggard countenance the glowing conception he had embodied. The pallid face and expressionless eyes he had attributed to a lack of genuineness in his materials; but when the outlines were changed he suspected the cause and indignantly dismissed the keeper. What the revengeful artist marred by a few rapid strokes of his skillful brush was only restored by years of patient industry. Reader, need we name the artists,—Health, who paints the flowers and "grassy carpet" no less than the human form divine,—Disease, the dreaded artist who revels among the ruins both of nature and humanity,—and Carelessness, the keeper to whom Health often intrusts his portraits. And is not the beauty of woman, the most admired of all the works which adorn the studio of Health, that Disease oftenest seeks to mar? The slightest stroke of his brush upon the delicate organization leaves an imprint that requires much skill and patience to efface. Restoration must be prompt. Carelessness must be dismissed. Let suffering women heed the warning ere Disease has marred their chief beauty—Health—beyond reparation. Dr. Pierce's Favorite Prescription has been used by thousands of these sufferers, and they are unanimous in their praise of its excellence. If you would be transformed from the pallid, nervous invalid into a happy, vigorous woman, try it.

The International Review for March and April contain an article reviewing President Grant's administration, with criticisms on its policy; also, "Theory and Practice in Architecture;" "German Comic Papers," by a German anthor; "Two Norse Sagas," by Prof. H. H. Boyesen, of Cornell University; "The University of Upsala" by a Swedish author; and "James Russell Lowell and Modern Criticism," by Ray Palmer; besides a letter from Mr. Hammerton, a sonnet by Charles (Tennyson) Turner, and the usual book-notices and notes on scientific and public events.

Breathing Miasma Without Injury.

There is no exaggeration in the statement that thousands of persons residing from one year's end to another in fever and ague regions on this Continent and elsewhere, breathe air more or less impregnated with miasma, without incurring the disease, simply and only because they are in the habit of using Hostetter's Bitters as a preventive. It has frequently happened, that the fact has been amply attested by the parties themselves, that persons surrounded on all sides by neighbors suffering the tortures of this shivering and burning plague, have enjoyed absolute immunity from it, thanks to the protection afforded by the Bitters. Nor is that standard anti-febrile cordial less efficacious in remedying than in preventing chills and fever, billious remittents, and disorders of a kindred type. Taken between the paroxysms, it speedily mitigates their violence. and eventually prevents their recurrence. These facts, convincingly established by evidence, appeal with peculiar force to travelers and sojourners in malarious districts.

Consumption Cured.

An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this receipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, RochesteN. Y.

Never too Late to Mend.

Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine.

O. S. BISLEY,
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January 8, 1877.

N. B.—This Remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures consumption, and will break up a fresh cold in twenty-four hours. $2 50 per Bottle, or Three Bottles for $6 50. Pills and Ointment, $1 25 each. Address, CRADDOCK & CO.,
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BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent ON RECEIPT OF PRICE.

NELSON & PHILLIPS,
39 Natchez St., New Orleans, La.

Quarterly Meetings.

Gallatin, Tenn., District.

(Second Round.)

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap. April 7th. 8th; Nashville, Ct., April 7th, 8th, Gallatin, April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKTT, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 26th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April s; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 8, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Landerdase, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

Shreveport, La., District.

(First Round.)

Alexandria and Pineville, February 3d and 4th; Coletean, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DARVAGE, P. E.

San Antonio, West Texas, District.

Columbus, Feburary 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st; Texana, 7th and 8th.

D. GREGORY, P. E.

Waco, West Texas, District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th; Giddings, March 24th.

S. GATES, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Landerdale, April 9 and 10; Meridian, April 14 and 15; Quitman, April 14 and 15; Garlandsville, April 14 and 15; Pauldine, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Dalesville. April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

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THE WORLD IS WHAT WE MAKE IT.

Oh, call not this a vale of tears,
A world of gloom and sorrow;
One half the grief that o'er us comes,
[illegible]
The world is beautiful and good:
[illegible]
The world is what we make it.

[illegible] gentle words,
[illegible]
[illegible] kindly thought!
[illegible]
The world is what we make it.

A Beautiful Sentiment.

[illegible] is like the stream of a [illegible]. Our boat glides down the [illegible] channel—through the [illegible] of the little [illegible] and the winding of its grassy [illegible] their young [illegible] heads, the [illegible] seem to offer [illegible] hands; we [illegible] hope, and grasp [illegible] around us—[illegible] on, and still [illegible]. Our course [illegible] is along a [illegible] objects more [illegible]. We are [illegible] pictures of [illegible] passing us, [illegible] disappear [illegible] alike left [illegible] shipwrecked, [illegible] whether [illegible] river hastens [illegible] ocean [illegible] of the [illegible] and the [illegible] we [illegible] further voyage [illegible] the Infinite [illegible] Maker.

[illegible] Dog Gellert.

[illegible] Snowdon, in [illegible] grave of the [illegible] [illegible] Llewellyn, [illegible] Gellert, [illegible] to watch [illegible] infant son. [illegible] "Gelert" [illegible] Beth Gellert to [illegible]

[illegible]

[illegible] will be found very [illegible]

[illegible] Ammonia, [illegible] fourth of an [illegible] always [illegible] with [illegible] cotton [illegible] all other [illegible] wash in [illegible]. It [illegible] as a

[illegible] Hand.

[illegible] a large [illegible] common [illegible] population.

with the farmer. He will neglect what should receive his best attention. Mortgages will cover his acres and exhaust them more than his crops. Buildings, fences and tools get out of order and there is no money to make the immediate repairs which are imperatively demanded. The little stock he has and the poor crops must often be disposed of by forced sales at ruinous prices. His miserly desire for acquiring is gratified at the expense of his prosperity.

We hope our young men will learn to avoid this error without attending the school of experience. A few acres, upon which the whole means and energies are concentrated, will almost always yield ample and satisfactory results. A smaller capital suffices, the labor is lighter, the annoyances and perplexities are less while the profit is proportionally much greater.

Upon the tombstone of many a worthy farmer who has worked hard and died poor may truthfully be written this epitaph:—

DIED FROM TOO MUCH LAND.
—*Son of the Soil.*

Useful Hints.

(Bureau of Agriculture.)

These mixtures should be sown over the land broadcast when the ground is well prepared, before planting, and not put in the hills, so that the roots may seek the food and not concentrate and thereby cause the plants to "burn up."

To produce fifty bushels of corn to the acre *more* than the natural product of the land use:

Nitrogen, 64 pounds in the form of sulphate of ammonia;

Potash, 77 pounds, in the form of muriate of potash;

Phosphoric acid, 31 pounds, in the form of muriate of superphosphates;

To produce one ton of hay per acre *more* than the natural product of the land use;

Nitrogen, 36 pounds, in the form of sulphate of ammonia;

Potash, 31 pounds, in the form of muriate of potash;

Phosphoric acid, 12 pounds, in the form of superphosphate.

To produce 25 bushels of oats and the usual proportion of straw per acre *more* than the natural product of the soil, and in proportion for other quantities, use:

Nitrogen, 10 pounds, in the form of sulphate of ammonia;

Potash, 31 pound, in the form of muriate of potash;

Phosphoric acid, 8 pounds, in the form of superphosphate.

To produce 1,000 pounds of dried leaf tobacco, with the usual proportion of stalk, *more* than the natural yield of the land, use:

Nitrogen, 119 pounds, in the form of sulphate of ammonia;

Potash, 172 pounds, in the form of sulphate of potash;

Phosphoric acid, 16 pounds, in the form of superphosphate;

Lime, 160 pounds, in the form of sulphate of lime (land plaster;)

Magnesia, 28 pounds, in the form of sulphate of magnesia.

To produce 100 bushels of potatoes per acre, and their usual proportion of tops, *more* than the natural production of the land, and other quantities proportionally, use:

Nitrogen, 21 pounds, in the form of sulphate of ammonia;

Potash, 34 pounds, in the form of sulphate of potash;

Phosphoric acid, 11 pounds, in the form of superphosphate.

By the use of these formulas, upon any ordinary level lands, with a good clay subsoil, corn can be raised at about 21 cts. per bushel; oats 20 cents, potatoes, 10 cents, and tobacco about 6 per hundred pounds (all of superior quality,) counting in the cost of farm labor.

Hen-Hawks—How to Catch Them.

A singular but effectual method for destroying hawks, that greatest terror to all poultry yards, has recently been communicated to me. My informant says he took no less than seven the first day. They had previously been so frightened with powder and ball, that he could no longer reach them with his rifle. The world will not be much the wiser, or fowls generally more safe, on account of his discovery, unless it be published; and, should you deem it worth publishing, you may give it to your readers.

It is simply to erect, in an open field near by, a post a few inches in diameter made square at the top, and say five or six feet above ground, place on this a smart steel trap, fastened with a short chain. The intruder will be sure to take his stand there, it being a capital place for his observations; he [illegible] on [illegible] ground, is [illegible] and should be [illegible] so as not to alarm [illegible]

[illegible] Space.

VICK'S FLORAL GUIDE,

a beautiful Quarterly Journal, finely illustrated, and containing an elegant colored flower Plate with the first number. Price only 25 cents for the year. The first No. for 1877, just issued in German and English.

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1876.

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[illegible] child of God,
[illegible] the secrets of existence
[illegible],
[illegible] to the heights supernal,
[illegible],
[illegible] laws and truth eternal,
But leave me Christ.

Upon the [illegible] of [illegible] ages
[illegible]
[illegible] of all ages;
[illegible]
[illegible] all [illegible] foes defiance;
[illegible]
But [illegible] O immortal Science,
[illegible]

[illegible] give to help me bear my
[illegible] my Lord!
[illegible] for all my losses,
[illegible] reward?
[illegible] with thy clear, cold eyes
[illegible]
[illegible] through that tear-blot-
[illegible]

[illegible] wearying hours of sor-
[illegible]
[illegible] wait for that to-
[illegible]
[illegible] and desolate, and lonely,
[illegible]
[illegible] Christ, my Savior,
[illegible]

Washington Letter.

[illegible]

duced to eight, artillery regiments to four and infantry regiments to sixteen. Cavalry regiments may be recruited to 1000, and it is provided that a sufficient force of cavalry shall be employed in the defence of the Mexican and Indian frontier of Texas. A prohibition, it is thought, will be inserted against the use of the army in support of State governments.

There are many rumors in regard to Mr. Hayes' cabinet, and also to his proposed Southern policy, but we are so close upon events and facts that it would seem idle to indulge in surmises. C.

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I was sitting in my easy chair, the other day, cogitating that is I was not thinking or trying to think about anything in particular, I was in a sort of passive-mental state when the question came. Why am I a minister of the Gospel rather than a farmer, merchant, lawyer or mechanic? That question arose in my mind spontaneously, it came drifting along like a loose plank in the current of the stream, and caught in a sort of mental eddy, went floating round and round as if to compel me to take hold of it and make something out of it. Here it remained. Why am I a minister of the gospel? And like the ghost of Banquo would not down.

I confess that the more I thought of it the more suggestive it became. Then I found myself supplementing this main question with others such as these: Am I in any sense worthy of the position which I hold in the Church? Has any minister for twenty odd years been of any particular value to the Church or the world. If I had not occupied the places I have through all these years might not somebody else have stood there whose influence and power would have been greater for good than mine has been? In my choice of the ministry as a life work was I honest, or did I make the selection because it suited my tastes or natural inclinations some way? Am I to-day in hearty sympathy with the spirit of the gospel? and am I a minister because it was my first and chief duty to become one? These and many other questions flitted through my mind on that day as I reclined on my easy chair.

Well "while I was musing the fire burned." The more I thought on the subject the more interested I felt in it, for I was led to think over my career from my earliest recollection up to the moment I was led to review my life with much care. If I was not in the ministry lawfully, it was providential that it was not too late to quit. A man, only in the forties, is not too old to leave any new business, and if a mistake has been made in the choice of the past, the future should witness its correction. Besides, being only in middle life, there is abundant opportunity to get well settled in some other calling in the thirty or forty years yet to be mine, in all probability.

These recollections carried me back to my childhood home, and I sought to ascertain what motives within, or what forces without, directed me in the beginning of my life.

And then there came up at once my early training. My father was a man of the world, who was not opposed to religion, but who did not profess it until after I was a happy young convert myself. Parenthetically, I would just like to put the fact on record here, that he did become a christian in his experience, and died a very peaceful death in 1864. My mother had been a devoted christian from the time she was fourteen years old. My earliest recollections of home life, by my mother's side, are interwoven with the subject of personal and family religion. The farthest back I can go to any one point, is to a prayer scene. I could not have been over three years old, but to this day that scene is as vivid in my memory as if it had only transpired yesterday. My mother, taking her child's hand, [illegible] to an "upper room," in [illegible] two story house, bowed down and prayed long and fervently. I did not know anything about prayer at that time, but nevertheless it had its influence on me, even then. That mother's prayer, doubtless had something to do in shaping my life through all these years intervening between that day and this.

[illegible] minister because it was the [illegible] of a mother's heart! [illegible] there are many men [illegible] the gospel who were [illegible] purpose, and set apart [illegible] fathers and mothers [illegible] of several boys and [illegible] of course, have no [illegible]

dear "old folks" make arrangements for the future of their sons. There is Samuel, the eldest, he is rugged, a slow coach, but good natured; somewhat clumsy in his movements, and not much given to books; he had better be made to bear the burdens, do the heavy work of the farm, and ultimrtely to be its owner and manager. So the venerable couple decide what Samuel shall do and be, and their conclusions to human judgment, seems to be just the right one to come to in his case. Then there is William who is the reverse of Samuel, a sprightly, vivacious, sparkling person, of handsome face and quick wit. He is easy, graceful and rapid in his movements. Of course there is nothing in him out of which to make a farmer, and so it is decided that William shall go to school and come out a merchant or lawyer. Then there is James who is slim and spare, with a pale face, indicating a lack of iron in his blood; withal a boy rather fond of books, known to be destitute of any particular fondness for play, of rather an effeminate make up; he is selected for the ministry, and shipped off to college for that end. This is not all mere poetry. Such dispositions have often been made of the boys by fond and loving parents.

But how often such parental decisions have been reversed in time. The rough and hard-handed Samuel, of sluggish boyhood, plods on, but develops into strength of mind that equals his strength of body; and because he plods on unceasingly he wins in the end. While the sparkling and vivacious William soon runs his course, and, like a glass of soda-water, he effervesces and subsides into a very common-place life.

It is no unusual remark one hears that such a man "does not fulfill the promise of his brilliant boyhood. I know a family of three sons, all of whom are in the ministry. The ministry, like some diseases, runs in certain families. Well, the only unpromising one of the three in early life is now as far in advance of the other two, in the pulpit, as they were superior to him in youthful days. It is doubtles well enough for parents to encourage their sons in what seems to be a natural calling, but it is well at the same time not to be too hasty, nor to be disappointed if things turn out differently from what was hopefully expected. "Man proposes but God disposes," says an old adage.

But, to return to myself. My pious mother did devote me very early in life to the ministry, a circumstance of which I was not aware, however, until after my conversion, when I was about twelve years old. My mother died about this time and it was when she was on her death-bed that she told me that she very much desired that I should be a minister of the gospel. My father, on the other hand, thought that he saw in me the elements necessary to make a good lawyer, which was his plan, and which he cherished fondly. My older sisters always said they concurred in my father's judgment, intimating that I was naturally tricky and somewhat inclined to exaggerate in my statements. Of course they could not have meant that I was untruthful. But I have this recollection, that I was always preaching. If I could possibly get together half a dozen little fellows like myself they were my congregation, hymns were sung, prayers were said and sermons preached. Preaching was my business—early and late I was at it—and some of these imitations must have been sublimely eloquent, as I recollect them now. The modle for these child efforts at preaching was an elderly man, who came once in two weeks to our school-house to dispense the word of life. That he was a genuinely good man, every one believed. He dressed in the cheapest home-spun, and combed his hair down over his forehead to show that he was humble. His preaching was after the manner of the times, that is, it was delivered with violent gesteculations, and with a voice which would have filled the hippodrome, though the school-house would not have held over fifty persons. There was no let up to it from exordium to peroration. He usually closed his discourses with a voice completely broken, with the perspiration dripping from his venerable brow like a small air shower. He made his words emphatic by giving the Bible an occasional slap with the palm of his hand which made my young ears tingle. He talked about hell and damnation in a manner which caused the cold chills to run over me, and made me afraid to go to bed even in the early twilight of the evening. This, to me, was preaching, it was all the kind I ever heard, and following my only model in my childhood efforts, I stamped with my puny foot and pounded with my little fist, and screamed until I was hoarse, and tried hard to look wild and excited and say things to make my docile little auditors think I was really a wonderful preacher.

I have a recollection of a call made one day by a good christian man at my father's house, when the conversation turned upon a new minister who had just come into an adjacent neighborhood. "He is the greatest preacher," said this man, "we have ever heard; he is not large, in fact, is rather small, but you can hear him at least a mile every time he opens his mouth," of course that settled it. There were times in my own young life, before I was ten years old, when I felt deeply and truly religious. If ever in my life I have been possessed of real religious emotions it was in those days. When alone I was often moved to tears by my own contemplations. Then there would spring up in my child-heart feelings of joy and peace. The memory of those days of sunshine will never wholly depart. Somehow I feel drawn to the life of the christian, and how I obtained it the reader must judge my inclinations were all and constantly toward the calling which has occupied my life for a quartery of a century.

Ideal Recreations.

[We take the following extract from "Black Horse and Carryall," an interesting volume, by Rev. J. H. McCarty, A. M.]

We are not an "idealist," in the technical sense; and yet we see in idealism the source of much good. We all have our ideals—we must have them.

The architect constructs the house on paper, which is an ideal house. Take yonder lofty and beautiful building. The plan was not made from the building, but the building from the plan. Or, look at that delicate and beautiful piece of machinery. It was not built by simply adding one piece to another—here a lever, there an arm, yonder a wheel or piston—but first a plan was made, a nice adjustment of parts was arranged; and thus the machinist saw all complete and in running order, before the forge had wrought out a wheel or arm. The whole had existed subjectively, as the philosophers would say, in his mind. O, that is a strange power with which mortals are endowed! Battles can be planned, governments founded, navies set afloat, railroads constructed from ocean to ocean, in the mind; and the subjective thought can become an objective reality.

And here we have evidence of that soul-life, which we are yet to live, "when this mortality shall have put on immortality;" when the creations of the mind will be equal to the ability to explore all space, and roam at will through the dominions of the Eternal.

And so in our life, we need an ideal of goodness, truth, faith; a plan to work by. Where do we find our best pattern? In history? It furnishes us some noble names of martyrs, heroes, statesmen, artists, philanthropists. But we go not the history of Greece or Rome or England, to find the model on which to build our character, but to Him who was, "despised and rejected of men;" to Him whose life was a grand and beautiful illustration of goodness in its divine simplicity—who could look upon even his murderers, and say "Father, forgive." No other such man as he ever lived. Confucius and Zoroaster and Plato were, in their day and generation, brilliant lights, and have projected themselves into distant ages; but, compared with the Nazarene, the man of the seamless garment, the King of kings and Lord of lords, their light pales into dimness. O, there is a power in that name! Read the story of his life, and you will learn a lesson of meekness, patience and love which can be learned nowhere else. If we construct our lives by this model, they will be beautiful indeed.

Give your little child an outline picture of a house or tree; give it a blackboard and crayon, and set it to the task of copying the image. It will draw many crooked lines, and make many mistakes; but it will study the pattern, and will, in time, be able to master the subject, and produce a true copy. This is what the ideal will do for the child. And so let us set Jesus in the horizon of life—Jesus full of love, free from passion, meek, gentle, holy—and we shall soon find ourselves desiring to be like him; and longing to be so will have its influence on our lives. He, of the matchless speech once said, "And I, if I be lifted up from the earth, will draw all men unto me." If we look and long for the better life—the spiritual life—He will lift us up to it. Baron Von Humboldt speaks of standing on one of the lofty summits of Chimborazo, with the sun shining in brightness over him, the clouds wrapping their dark mantles about the mountain-sides, while far below him, lightnings flashed and thunders roared; yet all was serene where he stood firm on the rocks of Chimborazo. So we shall be lifted above clouds and storms; our feet may stand on the eternal Rock of Ages.

We are told that in the beginning man was created in the "image of God." It was a spiritual image. That image, lost in the fall, is put back by the Savior, our example, our Divine Redeemer; and that person only is truly man or woman who is God-like, Christ-like. Not long ago, we were whirling along in a fast train. It was early in the morning. During the preceding night, a mist had fallen, and, settling on the branches of the trees and shrubs and grass, had been sufficiently heavy to form drops on their extremities. There spread out before us an extended landscape, but O, how lovely! The weather had changed in the night, and when morning came, on shrub and tree and spear of grass, as far as the line which bound our vision, instead of drops of water were globules of ice; and each one reflected the perfect image of the sun, who, though more than ninety millions of miles away, mirrored his face in each one of all the millions of these ice-globules, so that the landscape was as lovely as if God had rained down on all the earth a shower of diamonds, rubies, and sapphires. It was a picture we never shall allow to fade from our memory. Ay, was it not a type of the better land—a spiritual mirage, a temporary reflection of the heavenly world upon our earth-life? We thought of the golden streets and pearly gates, and rode on.

But there was another thought. As each of all these millions of ice-globules bears an image of the distant sun, whose heat will soon dissipate them all back into the vapor from whence they have come, so we all may bear the image of God, we may reflect that image—the image of Him "whose throne is in the heavens, and whose kingdom ruleth over all," whom the heavens of heavens cannot contain, until we, too, return to Him.

O, is it not a wonderful thought, that the distant sun should picture his face in the tiny dew-drops of frozen mist-drop? Is it not more wonderful that the great God, whose hand has sprinklep space with stars, and lighted up the deep vaults of ether with suns, by the "word of his power," should thus dwell in man, put his image on the heart of mortals? O, it is most wonderful! But it is true.

Raising Cattle Upon a Large Scale in Texas.

The extent of country over which their cattle range depends upon the size of the stock; one of 75,000 head would range in most cases over an area of country fifty miles wide and one hundred miles long, though some may always be found beyond the limits. Most of our large stock-raisers, as they sell their beeves, invest their surplus money in other stocks of cattle contiguous to, or within their range, and much depends upon these purchases as to the size or shape of the territory. They always have a central rancho at which they keep a sufficient number of brood mares to supply all demands for horses. This place is known as 'headquarters'; they generally have other or sub ranchos, at which they keep two or more men who do what they can in driving up, marking and branding young stock, gathering and selling beeves, and looking out generally for the interest of their employer. As in the other case, nothing is done during the winter months with the cattle, except to get up and sell beeves to supply the home demand of the packing houses on the coast, and the New Orleans market. When the spring opens, as the grass is sufficiently high to support the horses at labor, the stock-raiser employs his hands, gets up his horses and prepares for operations. Twenty-five men are about as many as can work to an advantage in one gang, and for this number one large four mule wagon, laden with provisions, camp equipage, a very little baggage, and about one hundred horses, make up the 'out-fit.' Of course the cattle about the central rancho are first gathered in, marked and branded, and as many of the calves kept in the pen as is desirable. The largest stock-raiser, or a number combined, having a series of pens located with a view to permanent water throughout his range. The party thus equipped and provisioned establish their first camp at one of these pens, and the business of the season is considered fairly commenced. The wagon, and one man to cook, being always kept at the camp, another, with the assistance of a "bell mare," keeps the extra horses under herd, while the balance of the party ride over the country, in every direction, and drive up all the cows with young calves belonging to their employer. If it is the wish of the owner to gather beeves at the same time, they are driven along with the cows, kept in the same pen at night, and herded during the day. The calves are generally branded in the morning and turned out with the cows, and nothing more is ever done to them until the male portion are of sufficient age to gather and sell for beeves. This shows the cost of raising beef upon the prairies of Texas.

The beeves which are being gathered, are kept in hand until the drove is sufficiently large, say eight hundred to a thousand head, when they are turned over to the speculator, and the proprietor receives from twelve to fifteen thousand dollars in gold, and immediately commences the gathering of another herd.

The ease with which these cattle can be managed within their range, and by men of experience on horseback, is a matter of surprise to most strangers; there is little, if any, more difficulty about it than though they were so many work-oxen. I remember one morning, about ten o'clock, while passing over the immense praries between Victoria and the seaport town of Lavaca, in company with a gentleman from Chicago, seeing great numbers of cattle coming from three directions, north, east and south, and seemingly concentrating upon a point near our position. As there was not a human being visible to cause such a movement, we stopped our ambulance and watched the *denoument*. Presently a single horseman, away in the distance, was seen flying over the prarie; then another, and another, until ten were counted in as many different directions and it soon became evident that a place near us had been selected for 'rounding up.' When the cattle, coming from different directions, began to meet, they stopped of their own accord, so perfectly do they understand what is wanted of them. In less than one hour from the time of our halt fully six thousand head of beeves and stock cattle were concentrated into one herd, and Mr. Kuykendell, an esteemed citizen of Hines' Bay, rode up to our little party and exchanged the salutations of the morning. Understanding my friend from Chicago was interested in his cattle operations, he dismounted two of his men and kindly gave us their horses, that we might see all that was to be seen to more advantage.

We rode to and fro through that immense herd of cattle with as much safety as Daniel of old walked in the lion's den, while it is not improbable that had we attempted it on foot, we should have lost our lives by being run over, and the whole herd would have stampeded and rushed with irresistible fury, with almost the flight of deer, over the prairie. The reason of this is, many of the animals since they were branded, had never seen a man on foot, while with horse and rider they are perfectly familiar. When we had sufficiently inspected the herd, Mr. Kuykendall gave orders to 'turn out' on the south, east and north, whereupon the men commenced relieving or turning out from the herd all animals not belonging to their employer, and even such of his as he had no use for at that time, which were cows with unbranded calves, mavericks, and beeves over four years old, suitable to be sent by steamer to the New Orleans market.—*West Texas Guide.*

Blue Glass.

It was six years ago that General Augustus J. Pleasanton first published his views on blue glass. He was a true blue believer in the superior healthfulness of ceruleanized solar rays, and blew his trumpet through the medium of a blue-papered pamphlet, printed in blue ink. His alleged discovery did not create much attention at the time, but its late reappearance in an enlarged form has excited great interest, and made many converts to his theory. Invalids are even now claiming to be cured by sitting under the blue glass roofs and by blue glass windows, and the end is evidently not yet.

If half of what Gen. Pleasanton claims for blue glass be true, he ought to be ranked among the benefactors of humanity. It makes vines grow more luxuriantly, delivers a mule from rheumatism when substituted for ordinary panes in the windows of the animal's stable, is a remedy for spinal complaint with which a woman has long been afflicted, and is a soverign aid to the perfect fattening of pigs.

It is our discoverer's theory that blue light and the violet, which is the result of confounding it with the red ray, being the most refrangible rays of the solar spectrum, excite magnetism and electricity, by which carbonic acid gas evaporated from growing plants is decomposed and deoxygenated, thus supplying carbon to vegetation and sustaining both animal and vegetable life with its oxygen. When the solar rays pass through a glass medium the process is as follows:

"Sunlight passes through plain transparent glass with very slight obstruction, as it does through the atmosphere and ether of space; it produces no heat, for the glass remains as cold as the outside atmosphere, while the sunlight passes through it. When, however, the adjoining sunlight moving with the same velocity as the first-mentioned, viz. 180,000 miles per second, falls upon the blue panes of glass, six or seven primary rays of sunlight are suddenly arrested by it, only the blue ray being permitted to pass through it into the apartment. The sudden stoppage of these six rays of light with this enormous velocity produces friction; this friction evolves negative electricity, which is the electricity of sunlight passing through the cold ether of space and our cold atmosphere, both of which being negatively electrified, impart their electricity by induction to the rays of the sunlight as they pass. The blue glass is oppositely electrified. When these opposite electricities, thus brought together, meet at the surface of the glass, their conjunction evolves heat and magnetism; the heat expands the molecules of the glass, and a current of electro-magnetism passes into the room imparting vitality and strength to any animal or vegetable life within it. When the atmosphere of the room becomes thus electro-magnetized, its inhabitants can not fail to derive the greatest benefit from being in it.—*Ex.*

King George's Thanksgiving.

When our national independence had been triumphantly achieved, the colonies, of course, held a great general jubilee. And poor King George, who had been sadly worsted in the conflict, thinking himself quite as pious as his disloyal subjects, and not to be outdone in godliness by such rebels against the divine right, appointed also a day of thanksgiving for the restoration of peace to his long disturbed empire. In the vicinity of the monarch's residence, then Windsor Castle, dwelt a most estimable member of the Church, who shared his sovereign's intamacy, and conversed with him freely. On this occasion the worthy divine ventured to say;

"Your Majesty has sent out a proclamation for a day of thanksgiving. For what are we to give thanks? Is it because your Majesty has lost thirteen of the fairest jewels from your crown?

"No, no," replied the monarch, "not for that."

"Well then, shall we give thanks because so many millions of treasure have been spent in this war, and so many millions added to the public debt?"

"No, no," again replied the King, "not for that."

"Shall we then, give thanks that so many thousands of our fellow-men have poured out their life-blood in this unhappy and unnatural struggle between those of the same race and religion?"

"No, no," exclaimed the King for the third time, "not for that."

"For what, then, may it please your Majesty, are we to give thanks?" asked the pious divine.

"Thank God!" cried the King most energetically, "thank God it is not worse."

Yes, and here is a reason for thankfulness in all circumstances, since it is never so bad with us as it might be; and even if God be pouring out the vials of his anger, yet, blessed be his name, he never empties them to the uttermost!—Rev. Chas. Wadsworth, D. D.

Well Built Christians.

A well built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day devout, to-morrow frivolous, to-day liberal to one cause, and to-morrow niggardly toward another; to-day fluent in prayer, and to-morrow fluent in falsehoods. He does not keep the fourth commandment on Sunday, and break the eighth commandment on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folks, and of a glass of toddy for himself. He does not exhort or pray at each of a few meetings he attends, to make up arrearages for the most meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is cold as Nova Zembla during all the rest of the time, nor do his spiritual fervors ever out-run his well-ordered conversation.

What is a Gentleman.

A gentleman is just a *gentle* man, no more, no less; a diamond polished that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is slow to take offense, as being one who never gives it. A gentleman is slow to surmise evil, as being one who never thinks it. A gentleman subjects his appetite. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself.

"Why did you not pocket some of those oranges?" said one boy to another. "Nobody was there to see you." "Yes there was. I was there myself, and I don't ever intend to see myself doing a mean thing."

A person may, by skilful conduct and various artificial means, make a sort of name for himself; but if the inner jewel is wanting, all is vanity and will not last.

He that will often put eternity before him, and who will dare to look steadfastly on both of them, will find that the more often he contemplates them, the former will grow greater and the latter less.

SOUTHWESTERN
Christian Advocate.
[illegible]
J. C. HARTZELL, B. D., EDITOR.
THURSDAY, MARCH 8, 1877.

1000 MORE.

We need, and must have, One Thousand more Subscribers for the "Southwestern" to pay its bills for 1877. Will the [illegible] Methodist Preachers in the [illegible], who are now acting as our [illegible] give us these during the [illegible] days? It can be done, it [illegible]. Without these your [illegible], but with them [illegible] through the year easily. Act promptly and send the names and [illegible] to Nelson & Phillips, Lock Box B, New Orleans. Subscriptions [illegible], and the paper [illegible] paid for. Two [illegible] week [illegible]."

[illegible] Notice.

[illegible] to the SOUTHWESTERN [illegible] may begin at any time and the paper will be sent so long as paid [illegible]. Tell your people this and see [illegible] new subscribers you can [illegible].

[illegible] Piano and Organ, Cheap.

[illegible] at our disposal two Bradbury Pianos and an Estey Organ [illegible] will sell very cheap for [illegible] wishing terms [illegible] call at this office, 39 [illegible], or address the Editor [illegible].

[illegible], Rev. J. C. Hartzell, [illegible] is to [illegible], March 8, Austin 11 [illegible] 13, Navasota [illegible], Bryan 16, Dallas 18, [illegible], Dallas again 20, [illegible], Marshall [illegible] 26, Marshall again 27 [illegible] Shreveport, La.

[illegible] advertisement of Har[illegible].

[illegible] there are 81,000 [illegible].

[illegible] coming in at a [illegible] rate, but there are [illegible] that we do not [illegible] expected. Push [illegible].

[illegible] House [illegible] Washington, [illegible] of the [illegible] accordingly [illegible].

[illegible]

Three Great Facts.

When Paul wrote to the Christians at Thessalonica and spoke of the Gospel he had preached to them he said: "Our Gospel came not in word only but also in power and in the Holy Ghost, and in much assurance." His point was that the Gospel they had received carried with itself evidence of its own truthfulness. "It came not in word only."

As did Paul, so the preacher of to-day can appeal directly to the "power" of the Gospel, as proving its truthfulness. This power is seen daily by the world, in three great facts which we will mention.

The first fact is *conviction*. By this is meant the impressions we have concerning truth, and our duties to follow and obey it. We cannot always tell at what particular time we receive them, but that all have them is a fact. They are not the result of teachings which we have received, though by instruction they are quickened and strengthened. Conviction is a universal fact. None need be convinced of the justice of right, or the injustice of wrong. This proves that a standard of right and wrong exists, to which all give assent. It is difficult to state precisely what that standard is, in words, but, in general terms, it may be said to forbid any action by which ourselves or our neighbors are injured, or the glory of God hindered. Sin hinders the glory of God, injures the man who indulges in it, and unfits him for his highest duty to his neighbor. Now, the Gospel in its ultimate principle, is simply *war against sin*. Church organizations and statements of creeds are outside matters. Christ came into the world to save sinners, and the very fact that men are impressed that sin is wrong and righteousness is right, and that they ought to forsake the one and follow the other is evidence that they stand convinced of the truth of Christ's mission.

And it must be remembered that the source of conviction is revealed in the Gospel. Christ said: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you. And when He is come He will reprove the world of sin, of righteousness and of judgment to come." This office of the Holy Spirit is unconditional and universal. All men are convicted by the truth, are made to feel that they are not as good as they ought to be, and that they ought to try to be better, because the Holy Spirit is abroad in the world. It is only by direct and persistent efforts that these impressions are withstood. And even then, in the still hours of repose, when there is no hum of business to disturb, no teacher near to speak, no bible at hand to instruct, no church near to remind, and no [illegible] from the pulpit to warn, these [illegible] return, and, like white winged messengers from above, beckon the soul to a higher and purer life. Still another fact is that just in proportion as men place themselves under the influence of Christianity, do these convictions become [illegible] and powerful.

Another fact is *Conversion*. By this is meant a change of heart. It has but little to do with the mental faculties. It neither destroys old [illegible]. It may stimulate those we possess naturally, quicken them into activity, increase their strength and enlarge their sphere of action by new motives, [illegible] and inspirations, but it [illegible] changes their essential [illegible] to their number. [illegible] are the same [illegible] are the [illegible] Christ or the [illegible]. On the other hand conversion is not a development. There [illegible] heart develop[illegible] of sin into [illegible] holiness. Conver[illegible] into the soul [illegible] never before [illegible] a new crea[illegible] animated [illegible] differ[illegible] a new [illegible] the [illegible] that are [illegible] on the [illegible]

earth, testify to [illegible] fact. They all sing—

> "There is a spot to me more dear
> Than earthly [illegible]
> A spot for which [illegible]
> Springs grateful from its fountain.
> 'Tis not where kindred spirits dwell,
> Though that is almost Heaven,
> But where I first my Savior found,
> And felt my sins forgiven."

Another fact is the *witness of the Holy Spirit*. "For as many as are led by the Spirit, they are the sons of God. . . Ye have received the Spirit of adoption whereby we cry 'Abba Father!' . . . The Spirit itself also beareth witness with our spirits that we are the sons of God." The witness of the Spirit, therefore, is an inward impression on the soul whereby the Spirit of God directly witnesses to our spirits that we are His children. Here we have an unmistakable foundation of Christian experience, resting in the individual consciousness of each professor. It is to him, spiritually, what the hull of the ship is to the sailor in a storm. His vessel may be driven by the winds and tossed upon the waves, the storm-cloud may envelope him in midnight darkness; his sails torn to shreds, his cordage broken; spars lost and masts driven away; still he does not despair. Beneath him is the hull that can bid defiance to the waves, for her every beam and plank are firm, girt about and and bolted through and through with ribs and bolts of steel. So, in the storms of life. All else may go, but let the heart have within the assurance of a home in Heaven and despair is impossible.

Conviction, Conversion and the witness of the Spirit are the three great facts upon which the Church may to-day rest her appeal to the world. They are matters of observation and experience.

Editorial Correspondence.

Saturday morning February 24th, we stood on the deck of the steamer Hutchinson as it approached the wharf in Galveston harbor. It was a beautiful morning. The Gulf was calm and the bright sunlight, tempering the cool breeze, made the air delightful.

Once in the city, we find quarters at the Washington Hotel, and then hasten to find some one of our four ministers in this goodly city. We were soon at the door of Rev. F. von Schluembach. Our greeting was cordial, and after a good lunch we were soon in that brother's buggy, and on the way to see our several ministers and arrange for Sabbath's work.

Bros. Schluembach and Werner make up our German ministry in Galveston. The former has charge of a good-sized German congregation, which, years ago, was in the Methodist Episcopal Church South; then, as the result of some disagreement, floated into the Presbyterian church, and lately, a few months since, the church became independent of all ecclesiastical jurisdiction, and is now known as St. Paul's Evangelical Church. At our last Southern German Conference the congregation requested Bishop Peck to appoint Bro. Schluembach their pastor. The appointment has proved a wise one, both for the congregation and for the cause of our Southern Methodism in this island city. The membership of the church has more than doubled, and the talent and genius of Bro. Schluembach are making an excellent impression for good upon this large German population. His ministry is like a new dispensation to the thoughtful Germans of Galveston, both intellectually and spiritually. Besides, this good German pastor is thoroughly American in his habits and instincts, and is also a prominent representative of the Young Men's Christian Association of America. His voice and influence are heard and felt in all the religious movements of the city.

In the west end of the city our German mission is located, and is under the care of Rev. F. Werner, a young man who combines in himself pastor and teacher. He has a good day school, and has gathered a small membership, with good prospects of rapid growth. Plans are already maturing for a new church. Here is a point where the Board of Church Extension ought to give a thousand dollars at once. It would all be returned to the treasury in a few years. Galveston has twelve thousand Germans, and among them are hundreds who are ready to receive the gospel from an acceptable Methodist minister.

The M. E. Church South has a small church and membership, near the center of the city. For several years the Church has had but little prosperity, owing to troubles of long standing, involving some of the pastors and leading people. A prominent Southern Methodist brother of the city suggested to us, but in view of the bad odor attached to German Methodism in Galveston, the past few years, that it would be wise for both Methodist churches to withdraw until the present generation has passed away. The suggestion surprised us and we were at a loss to account for it. No, no, true Methodism knows no retreat. If the past has had its blunders and unworthy leaders, let the present and future be free from blunders and let both Methodisms see that its representatives are true, and strong and pure.

Sunday was a busy day. We have two other churches in the city, in which worship large and intelligent colored congregations. They are two miles apart. The forenoon was given half and half to the Sunday-schools in each. In the afternoon we preached in Wesley Chapel, presided over by Rev. Jesse Shackelford. Of this pastor it is not too much to say, that he is loved and respected by all who know him. His congregation is engaged in a very important church enterprise. Its present poor church building is soon to give place to a very fine frame church. The location is good, being in one of the best parts of the city, corner of Avenue I and twenty-eight street. The church building was bought from the Presbyterian church of the city, and has been moved to our lots, and will be ready for dedication in a few weeks. It will be a splendid property, worth five or six thousand dollars. The church gave a supper Saturday night and cleared nearly a hundred dollars. The Board of Church extension has given loans and donations to the amount of one thousand dollars. It is money well spent.

Sunday night we preached at the East Church, as it is called, Rev. Paul Douglas pastor. This is our first and strongest church in Galveston. The singing was good, under the leadership of a trained choir. Bro. Douglas is a systematic Methodist preacher. He has organized classes among the young people, for religious instruction since Conference, and already there have been conversions.

On Monday night we spoke again at Wesley Chapel and on Tuesday night at East Church again.

The SOUTHWESTERN is popular among our people of Galveston. The East Church congregation has *sixty-eight* subscribers, and Wesley Chapel *thirty-six*. Our Galveston lists foot up *one hundred and fifteen*. This is a truly grand record. What city of the size in the Southwest can excel this?

Yesterday we enjoyed a pleasant interview with Dr. I. G. John, Editor of the Galveston *Christian Advocate*. He makes an excellent paper. It is a tower of strength against all kinds of public sins. A little more recognition of the work of the Methodist Episcopal Church in Texas, in its columns, would add to its representative character and value.

To-day, we spent a very delightful hour with Dr. Shepbard, the popular and eloquent pastor of St. John's M. E. Church South. The Doctor believes heartily in fraternity, and looks forward to the day, when organic union shall be feasible.

This visit to Galveston has given us a new interest in our Galveston churches. May their power for Christ be multiplied. To-morrow we go to Houston.

Chautauqua Meetings for 1877.

We are informed by Dr. Vincent that the Chautauqua series of educational meetings for 1877, will open on Saturday, August 4, at eleven o'clock, and close on Thursday evening, August 23. The "Reform Council" and the "Church Congress" will last from Saturday, August 4, to the following Tuesday; the "Sunday-school Assembly" from Tuesday, August 7, to Tuesday, August 21; the "Scientific Conference" opening on Saturday, August 18,—three days before the adjournment of the "Sunday-school Assembly"—will close on Thursday evening, August 23. The whole series of meetings will be the best ever held at Chautauqua. The following are named among the speakers for 1877: Dr. R. S. Storrs, Dr. W. M. Taylor, Rev. Joseph Cook, Dr. Deems, John B. Gough, etc.

About 30,000 cattle were driven in droves from Texas, during 1876. Over half passed through Fort Worth,

Mission Work in Mexico.

The recent visit of Dr. Butler, Superintendent of our Mission in Mexico, will not allow the readers of the SOUTHWESTERN to forget that our Church already has a hold upon this country, and that God is using Methodism as one of the means for the emancipation and salvation of this long-oppressed people.

Probably a few facts, showing the actual progress of the work in this part of the field, will interest those who love to see our blessed Gospel triumphing.

Within the last year the first evangelical sermon was preached in Guanajuato, and since that time the work has made constant advancement. Many have cast aside their idols, and entirely broken with the Church of Rome; hundreds have read our tracts and Bibles, and for miles around the city the truth has made itself felt.

Of course the new-born Church meets with all classes of opposition and persecution, but God has thrown over us the broad shield of his protection and we are safe, and the work advances. The government stands by the Constitution of 1857 and gives us the protection of the law, and if it still continues to do so, our Church will soon become a power for the renovation of Mexico. Neither are we doomed to labor without seeing the results of our toil, for already the fruit is being seen in what we can believe to be the *conversion* of souls. Christmas day we celebrated for the third time in Guanajuato the Lord's supper, and about sixty persons partook of the bread and wine, representing the body and blood of Christ. This was after three weeks of teaching with regard to the nature and real significance of this sacrament. Over thirty persons have given their names, and will be taken into full membership in the Church.

Last night, after two very interesting sermons, and the baptism of a young man who was dissatisfied with his baptism by the Church of Rome, and who is studying for a preacher, we received ten persons into full membership. Others will be received next Sabbath.

The reception was very impressive; the Spirit of God working upon hearts, and moving many to tears through the influence of the Word. Our faith increases all the time, and we have seen that the *Gospel* is the power of God unto the salvation of even Mexicans.

From all appearances the war is entirely over. The arms of Gen. Diaz are everywhere triumphant, and the most of the "liberals" are full of hopes for the future; but I fear they base their hopes on the wrong principles. The religion of Jesus is the only hope of Mexico, and never can this country advance until the Catholic Church is entirely overthrown. Emilio Castelar well says, that "Catholic nations must get another religion than Catholicism or perish." There is but one true religion.

S. W. SIBERTS.

Guanajuato, Feb. 5, 1877.

"The Men to Save Africa."

MR. EDITOR:—I notice in your issue of Feb. 22d, an article under the caption "The men to save Africa." I confess to some surprise that a man of the apparent ability of the writer should treat so important a subject with such flippant superficiality. While I may not feel it my duty to go as a missionary to Africa, yet I feel that the call for men and means to evangelize Africa comes with more force to me, as a colored man, than it can to a man of any other race.

Africa has stronger claims upon the children of Africa's ancestors than she can have upon any other race of men.

While it is true, therefore, that we are "Africo-Americans," it is also true that we are the descendants of African ancestors. Africa is to us "Fatherland," and we are wanting in the essential elements of a true and noble manhood if our hearts are not drawn out toward her as the hearts of no other class of men can be, by those racial instincts that hold together every other race of men. Although we are removed some six or seven generations from Africa, the tropical element still lurks in our blood, and, say what we may to the contrary, we can stand the tropical climate better than the Anglo-Saxon.

It is to be hoped that the writer, who doubtless has positive views on the subject, will give us his opinions and the reasons upon which they are based. CUSHITE.

Central Tennessee College.

This school, under the patronage of the Freedmen's Aid Society of the M. E. Church, is located in Nashville, Tennessee. It is in its eleventh school year. The college, preparatory, theological, medical and normal departments are now organized. On the 23d ult. the closing exercises of the first session of the medical department took place. The department has been under the superintendance of Dr. G. W. Hubbard, with able assistants. The examination proved that the freedmen can master the theoretical part of the profession admirably. One of the class, having practiced for three years and having passed a satisfactory examination in the entire course of study, received the degree of Doctor of Medicine. There is a good prospect for a large increase of the number of students in this department the next session. The value of well trained physicians among the colored people is felt in many places to be a necessity, which must be met, next to the school teacher and preacher. This school proposes to meet this necessity. It is also designed to impart needed medical training to some of the missionaries to Africa, as a knowledge of medicine has been found exceedingly valuable to missionaries in that field. The second session of the Medical Department begins on the first Monday in October next.

J. B.

Nashville, March 1, '77.

Book Committee Meeting.

The annual meeting of the Committee was held in the room of the Mission Board at 805 Breadway, New York, commencing at 10 a. m., Feb. 14, and closing at 3 p. m., Feb. 16. All the members were present at the opening of the sessions and remained to the closing hour. Bishop Harris and Bishop Peck were in attendance.

Full reports of the Eastern and Western publishing houses were before the committe, and a thorough examination was made into the condition and prospects of each periodical, and the profit or loss at each Depository. A retrenchment of thousands of dollars, in the expenses of the Concern has been affected, yet not so as to lessen the material aid allowed the periodicals. The estimated value of real estate has been reduced $146,000.

The vacancy caused by the resignation of Dr. Revels, as Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, was filled, at the first ballot, by the election of Rev. J. C. Hartzell, B. D., who had fifteen out of eighteen votes—three being blanks.

A committee was appointed to draft resolutions respecting the death of Bishop Janes. An appropriate minute was put upon the journal of the committe.

The salaries of the Bishops and General Conference officers were ordered to be published by the chairman and secretary, and will appear hereafter within a few days. The official residence of the editor of the *Repository* and his office, were located at Cincinnati.

The agents were instructed to require a settlement of accounts due at the Annual Conferences by cash or note at ninety days, and if such notes be unpaid at maturity, all further credit shall be refused.

The judgment of the Book Committee was declared—that the pressure of the times requires severe retrenchment and economy in every department over which the agents have control; and that they were pleased to observe that the agents have already begun a systematic reduction of expenses which should be continued wherever practicable.

The question of premiums was discussed largely, and finally laid on the table. A neat copy of Dr. Fowler's memorial sermon on Bishop Janes, illustrated by likenesses of the Bishop, in his early and mature life, were presented to each of the Committee, by Mr. J. B. Cornell, at whose expense it was published.

The presence of all the editors, from the Center, West and South, with one or two exceptions, with the eighteen members of the Book Committee, and two of the Bishops made a goodly company whose association in counsel for a few days, will be productive of good to the publishing interests of the Church.

The report of the Book Committee to the annual Conferences, will give a fuller statement of what is here briefly summarized, by the direction of the Committee to the Secretary. The place and hour of the next annual meeting was fixed at Cincinnati, O., at 10 a. m., the second Wednesday of February 1878.

L. C. MATLACK.

New York, Feb. 16, 1877.

Personal.

Bishop Peck is holding the Newark Conference at Jersey City, this week.

Bishop Merrill will reside corner of La Salle and Chicago Avenue, Chicago. The Methodists of that city gave him a public reception.

Rev. H. H. Kincaid and wife, of Pittsburgh, Pa., celebrated their "crystal" wedding Tuesday evening Feb. 13, and a very joyous time it was, judging from reports.

The Post-office address of Rev. J. L. Bradford, Presiding Elder of the Gulf District, (Miss) is changed to this city. He and his family will make their home here for the present.

Bishop Harris, after holding the North Carolina, South Carolina and Florida Conferences, visited New York during the session of the Book Committee last Month. He will reside permanently hereafter in New York City.

Our Southern Methodism.

Rev. A. Moore, of La. Harpe St. church in this city, reports forty-one recent accessions, and that church and Sabbath-school are doing well.

Rev. Isaac Smith, Victoria, Texas, sends subscribers with the cash and adds: "I have gathered the children of three of my four charges into Sabbath Schools. We have 105 schôlars and 8 teachers. My people are alive to their spiritual interests, and the prospects for the year are very encouraging."

Rev. C. King, Oakland, Tex. says, "The blessings of the Lord have attended us this year. We have had twenty-three accessions, and there is a good spiritual interest in Church and Sabbath-schools. I am at work for the SOUTHWESTERN because it is my duty and because I do like the paper."

Rev. Thos. Wadkins, Sutherland Springs, Texas, says: "Since I came to this work I have increased the preaching appointments from one to four. The revival spirit is now abroad among my people, and many are inquiring the way of salvation. We thank the Lord for his goodness."

Dr. J. Braden, Nashville, Tenn. writes: "The religious interest still continues in Central Tennessee College. There have been several conversions since I last wrote. The Young Men's Christian Association here is looking toward working for the salvation of the colored people. The plan is to hold meetings in the colored churches, in co-operation with the pastors. This is an important movement."

Rev. L. R. Brown, Kosciusko, Miss., says: "The Conference year begins on this work with bright prospects. I have already had twenty accessions to the church. My people need a new house of worship. On last Sabbath we commenced the work of raising the money for the purpose, and one hundred dollars was contributed, which encourages us greatly. We are making up a good list of subscribers for the SOUTHWESTERN in addition to those already sent in."

Rev. G. Brooks, Yazoo City, Miss. says: "I am safe at my post and busily engaged organizing my work.

I have a large congregation, and find the people of Yazoo City energetic and intelligent. A fraternal spirit seems to pervade both races. Our church building is old, but the ladies have undertaken the work of having a new church built, and are determined to have it completed this year. I expect to send a list of subscribers soon."

Rev. B. F. Smith, Hallettsville, Texas, says: "We have a very interesting series of meetings in progress. There have been several conversions, and the altar is crowded with penitents. The Lord is moving the hearts of his people. Pray for us. We have a large Sabbath School. I expect to fulfil my pledge in regard to subscribers.

Rev. A. Peebles, Enterprise, Miss. says: "I entered upon my work under rather discouraging circumstances. The church was rather disorganized, and the people disheartened. But I am thankful to say that I think we can already see the beginning of better times, we want all of our brethren in Mississippi Conference to pray for us."

Rev. B. H. Johnson, Gallatin, Tenn., write: "Our revival is still in progress. We have had ten conversions and forty accessions in past ten days. Our public services and social meetings are well attended, and our collections good. We

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A PLEA TO SCIENCE.

O Science, reaching backward through the distance,
Most earnest child of God,
Exposing all the secrets of existence
With thy divining rod,
I bid thee speed up to the heights superual,
Clear thinker ne'er sufficed;
Go, seek and find the laws and truth eternal,
But leave me Christ.

Upon the vanity of pious sages
Let is the light of day;
Break down the superstition of all ages;
Thrust bigotry away,
Stride on, and bid all stubborn foes defiance;
Let truth and reason reign;
But, I beseech thee, O immortal Science,
Let Christ remain.

What canst thou give to help me bear my crosses,
In place of Him, my Lord!
And what to recompense for all my losses,
And bring me sweet reward?
Thou couldst not, with thy clear, cold eyes of reason,
Then couldst not comfort me,
Like One who passed through that tear-blotted season
In sad Gethsemane.

Through all the many wearying hours of sorrow,
What word that thou has said
Would make me strong to wait for that to-morrow
When I should find my dead?
When I am weak, and desolate, and lonely,
And prone to follow wrong?
Not thou, O Science,—Christ, my Savior, only,—
Can make me strong.

Thou art so cold, so lofty, and so distant,
Though great my need should be,
No prayer, however constant and persistent,
Could bring thee down to me.
Christ stands so near to help me through each hour,
To guide me day by day;
O Science, sweeping all before thy power,
Leave Christ, I pray!

Washington Letter.

[From our regular Correspondent.]

WASHINGTON, D. C., Feb. 28, 1877.

We find ourselves very near the end of the forty-fourth Congress, of the present administration, and, let us hope, for there is want of assurance, that we are near the end of the present conflict. For eight months this conflict has continued, paralyzed industry, stifling commerce, fomenting bitterness and strife. It has only been less disastrous than an eight months war. Statisticans estimate the loss in millions of dollars, and an English journalist cynically observes that it costs us more to conduct a Presidential campaign and election than it costs them to support a prolific royal family, or to carry on a foreign war.

The end of the Forty-fourth Congress will have no sooner come, than we shall have the beginning of another. The immediate convention of the Forty-fifth Congress will be a governmental necessity. The appropriation bills have not been passed, and the government will be out of funds in some of its departments by the end of the fiscal year. But, considering the political agitation, it is remarkable that Congress has accomplished so much. The invalid pension bill has become a law; the consular and diplomatic bill has passed both Houses, and is ready for the signature of the President. The Navy, Deficiency, Legislative, Indian, Fortification, Post-office and Military Academy bills are in the hands of conference Committees, but their passage can hardly be expected this session. The sundry civil bill is still pending in the House; the river and harbor bill has been reported in the House and recommitted, and the army appropriation bill was not reported until last Saturday. The army bill provides that no money shall be appropriated for recruiting the army beyond the number of 17,000 enlisted men, and limits the pay. of the General of the army to $11,000, of the Lieutenant General to $9000, and of a Major General to $7,000 per annum. None of the money appropriated by the act is to be paid to any railroad company for transportation of any property or troops of the United States over that portion of any railroad which was constructed by aid of a land grant, on the condition that such railroad should be a public highway for the use of the United States government. The number of cavalry regiments is reduced to eight, artillery regiments to four and infantry regiments to sixteen. Cavalry regiments may be recruited to 1000, and it is provided that a sufficient force of cavalry shall be employed in the defence of the Mexican and Indian frontier of Texas. A prohibition, it is thought, will be inserted against the use of the army in support of State governments.

There are many rumors in regard to Mr. Hayes' cabinet, and also to his proposed Southern policy, but we are so close upon events and facts that it would seem idle to indulge in surmises. C.

Personal Recollections.

BY RENDICKSON.

I was sitting in my easy chair, the other day, cogitating that is I was not thinking or trying to think about anything in particular, I was in a sort of passive-mental state when the question came. Why am I a minister of the Gospel rather than a farmer, merchant, lawyer or mechanic? That question arose in my mind spontaneously, it came drifting along like a loose plank in the current of the stream, and caught in a sort of mental eddy, went floating round and round as if to compel me to take hold of it and make something out of it. Here it remained. Why am I a minister of the gospel? And like the ghost of Banquo would not down.

I confess that the more I thought of it the more suggestive it became. Then I found myself supplementing this main question with others such as these: Am I in any sense worthy of the position which I hold in the Church! Has any minister for twenty odd years been of any particular value to the Church or the world. If I had not occupied the places I have through all these years might not somebody else have stood there whose influence and power would have been greater for good than mine has been? In my choice of the ministry as a life work was I honest, or did I make the selection because it suited my tastes or natural inclinations some way? Am I to-day in hearty sympathy with the spirit of the gospel? and am I a minister because it was my first and chief duty to become one? These and many other questions flitted through my mind on that day as I reclined on my easy chair.

Well "while I was musing the fire burned." The more I thought on the subject the more interested I felt in it, for I was led to think over my career from my earliest recollection up to the moment I was led to review my life with much care. If I was not in the ministry lawfully, it was providential that it was not too late to quit. A man, only in the forties, is not too old to leave any new business, and if a mistake has been made in the choice of the past, the future should witness its correction. Besides, being only in middle life, there is abundant opportunity to get well settled in some other calling in the thirty or forty years yet to be mine, in all probability.

These recollections carried me back to my childhood home, and I sought to ascertain what motives within, or what forces without, directed me in the beginning of my life.

And then there came up at once my early training. My father was a man of the world, who was not opposed to religion, but who did not profess it until after I was a happy young convert myself. Parenthetically, I would just like to put the fact on record here, that he did become a christian in his experience, and died a very peaceful death in 1864. My mother had been a devoted christian from the time she was fourteen years old. My earliest recollections of home life, by my mother's side, are interwoven with the subject of personal and family religion. The farthest back I can go to any one point, is to a prayer scene. I could not have been over three years old, but to this day that scene is as vivid in my memory as if it had only transpired yesterday. My mother, taking her child's hand in her own in an "upper room," in the old two story house, bowed down and prayed long and fervently. I did not know anything about prayer at that time, but nevertheless it had its influence on me, even then. That mother's prayer, doubtless had something to do in shaping my life through all these years intervening between that day and this.

Am I a minister because it was the expressed desire of a mother's heart? No doubt there are many men preaching the gospel who were selected for the purpose, and set apart to the sacred office by very pious and well meaning fathers and mothers. Here is a family of several boys and girls. The girls, of course, have no parent-appointed destiny, only as a matter of course, they are expected to finally settle down into good matronly ladies. But these boys—they must be planned for, or they will prove inevitable failures. And so on many a wintry evening, before the blazing fire on the hearth, these dear "old folks" make arrangements for the future of their sons. There is Samuel, the eldest. He is rugged, a slow coach, but good natured; somewhat clumsy in his movements, and not much given to books; he had better be made to bear the burdens, do the heavy work on the farm, and ultimately to be its owner and manager. So the venerable couple decide what Samuel shall do and he, and their conclusions to human judgment, seems to be just the right one to come to in his case. Then there is William who is the reverse of Samuel, a sprightly, vivacious, sparkling person, of handsome face and quick wit. He is easy, graceful and rapid in his movements. Of course there is nothing in him out of which to make a farmer, and so it is decided that William shall go to school and come out a merchant or lawyer. Then there is James who is slim and spare, with a pale face, indicating a lack of iron in his blood: withal a boy rather fond of books, known to be destitute of any particular fondness for play, or rather an effeminate make up; he is selected for the ministry, and shipped off to college for that end. This is not all mere poetry. Such dispositions have often been made of the boys by fond and loving parents.

But how often such parental decisions have been reversed in time. The rough and hard handed Samuel, of sluggish boyhood, plods on, but develops into strength of mind that equals his strength of body; and because he plods on unceasingly he wins in the end. While the sparkling and vivacious William soon runs his course, and, like a glass of soda-water, he effervesces and subsides into a very common-place life.

It is no unusual remark one hears that such a man "does not fulfill the promise of his brilliant boyhood. I knew a family of three sons, all of whom are in the ministry. The ministry, like some diseases, runs in certain families. Well, the only unpromising one of the three in early life is now as far in advance of the other two, in the pulpit, as they were superior to him in youthful days. It is doubtles well enough for parents to encourage their sons in what seems to be a natural calling, but it is well at the same time not to be too hasty, nor to be disappointed if things turn out differently from what was hopefully expected. "Man proposes but God disposes," says an old adage.

But, to return to myself. My pious mother did devote me very early in life to the ministry, a circumstance of which I was not aware, however, until after my conversion, when I was about twelve years old. My mother died about this time and it was when she was on her deathbed that she told me that she very much desired that I should be a minister of the gospel. My father, on the other hand, thought that he saw in me the elements necessary to make a good lawyer, which was his plan, and which he cherished fondly. My older sisters always said they concurred in my father's judgment, intimating that I was naturally tricky and somewhat inclined to exaggerate in my statements. Of course they could not have meant that I was untruthful. But I have this recollection, that I was always preaching. If I could possibly get together half a dozen little fellows like myself they were my congregation, hymns were sung, prayers were said and sermons preached. Preaching was my business—early and late I was at it—and some of these imitations must have been sublimely eloquent, as I recollect them now. The model for these child efforts at preaching was an elderly man, who came once in two weeks to our school-house to dispense the word of life. That he was a genuinely good man, every one believed, He dressed in the cheapest home-spun, and combed his hair down over his forehead to show that he was humble. His preaching was after the manner of the times, that is, it was delivered with violent gesticulations, and with a voice which would have filled the hippodrome, though the school-house would not have held over fifty persons. There was no let up to it from exordium to peroration. He usually closed his discourses with a voice completely broken, with the perspiration dripping from his venerable brow like a small air shower. He made his words emphatic by giving the Bible an occasional slap with the palm of his hand which made my young ears tingle. He talked about hell and damnation in a manner which caused the cold chills to run over me, and made me afraid to go to bed even in the early twilight of the evening. This, to me, was preaching, it was all the kind I ever heard, and following my only model in my childhood efforts, I stamped with my puny foot and pounded with my little fist, and screamed until I was hoarse, and tried hard to look wild and excited and say things to make my docile little auditors think I was really a wonderful preacher.

I have a recollection of a call made one day by a good christian man at my father's house, when the conversation turned upon a new minister who had just come into an adjacent neighborhood. "He is the greatest preacher," said this man, "we have ever heard; he is not large, in fact, is rather small, but you can hear him at least a mile every time he opens his mouth," of course that settled it. There were times in my own young life, before I was ten years old, when I felt deeply and truly religious. If ever in my life I have been possessed of real religious emotions it was in those days. When alone I was often moved to tears by my own contemplations. Then there would spring up in my child-heart feelings of joy and peace. The memory of those days of sunshine will never wholly depart. Somehow I feel drawn to the life of the christian, and how I obtained it the reader must judge my inclinations were all and constantly toward the calling which has occupied my life for a quartery of a century.

Ideal Recreations.

[We take the following extract from "Black Horse and Carryall," an interesting volume by Rev. A. H. McCarty, A. M.]

We are not an "idealist," in the technical sense; and yet we see in idealism the source of much good. We all have our ideals—we must have them.

The architect constructs the house on paper, which is an ideal house. Take yonder lofty and beautiful building. The plan was not made from the building, but the building from the plan. Or, look at that delicate and beautiful piece of machinery. It was not built by simply adding one piece to another—here a lever, there an arm, yonder a wheel or piston—but first a plan was made, a nice adjustment of parts was arranged; and thus the machinist saw all complete and in running order, before the forge had wrought out a wheel or arm. The whole had existed subjectively, as the philosophers would say, in his mind. O, that is a strange power with which mortals are endowed! Battles can be planned, governments founded, navies set afloat, railroads constructed from ocean to ocean, in the mind; and the subjective thought can become an objective reality.

And here we have evidence of that soul-life which we are yet to live, "when this mortality shall have put on immortality;" when the creations of the mind will be equal to the ability to explore all space, and roam at will through the dominions of the Eternal.

And so in our life, we need an ideal of goodness, truth, faith; a plan to work by. Where do we find our best pattern? In history? It furnishes us some noble names of martyrs, heroes, statesmen, artists, philanthropists. But we go not the history of Greece or Rome or England, to find the model on which to build our character, but to Him who was "despised and rejected of men;" to Him whose life was a grand and beautiful illustration of goodness in its divine simplicity—who could look upon even his murderers, and say "Father, forgive." No other such man as he ever lived. Confucius and Zoroaster and Plato were, in their day and generation, brilliant lights, and have projected themselves into distant ages; but, compared with the Nazarene, the man of the seamless garment, the King of kings and Lord of lords, their light pales into dimness. O, there is a power in that name! Read the story of his life, and you will learn a lesson of meekness, patience and love which can be learned nowhere else. If we construct our lives by this model, they will be beautiful indeed.

Give your little child an outline picture of a house or tree; give it a blackboard and crayon, and set it to the task of copying the image. It will draw many crooked lines, and make many mistakes; but it will study the pattern, and will, in time, be able to master the subject, and produce a true copy. This is what the ideal will do for the child. And so let us set Jesus in the horizon of life—Jesus full of love, free from passion, meek, gentle, holy—and we shall soon find ourselves desiring to be like him; and longing to be so will have its influence on our lives. He of the matchless speech once said, "And I, if I be lifted up from the earth, will draw all men unto me." If we look and long for the better life—the spiritual life—He will lift us up to it. Baron Von Humboldt speaks of standing on one of the lofty summits of Chimborazo, with the sun shining in brightness over him, the clouds wrapping their dark mantles about the mountain-sides, while far below him, lightnings flashed and thunders roared; yet all was serene where he stood firm on the rocks of Chimborazo. So we shall be lifted above clouds and storms; our feet may stand on the eternal Rock of Ages.

We are told that in the beginning man was created in the "image of God." It was a spiritual image. That image, lost in the fall, is put back by the Savior, our example, our Divine Redeemer; and that person only is truly man or woman who is God-like, Christ-like. Not long ago, we were whirling along in a fast train. It was early in the morning. During the preceding night, a mist had fallen, and, settling on the branches of the trees and shrubs and grass, had been sufficiently heavy to form drops on their extremities. There spread out before us an extended landscape, but O, how lovely! The weather had changed in the night, and when morning came, on shrub and tree and spear of grass, as far as the line which bound our vision, instead of drops of water were globules of ice; and each one reflected the perfect image of the sun, who, though more than ninety millions of miles away, mirrored his face in each one of all the millions of these ice-globules, so that the landscape was as lovely as if God had rained down on all the earth a shower of diamonds, rubies, and sapphires. It was a picture we never shall allow to fade from our memory. Ay, was it not a type of the better land—a spiritual mirage, a temporary reflection of the heavenly world upon our earth-life? We thought of the golden streets and pearly gates, and rode on.

But there was another thought. As each of all these millions of ice-globules bears an image of the distant sun, whose heat will soon dissipate them all back into the vapor from whence they have come, so we all may bear the image of God, we may reflect that image—the image of Him "whose throne is in the heavens, and whose kingdom ruleth over all," whom the heavens of heavens cannot contain, until we, too, return to Him.

O, is it not a wonderful thought, that the distant sun should picture his face in the tiny dew-drops of frozen mist-drop? Is it not more wonderful that the great God, whose hand has sprinkled space with stars, and lighted up the deep vaults of ether with suns, by the "word of his power," should thus dwell in man, put his image on the heart of mortals? O, it is most wonderful! But it is true.

Raising Cattle Upon a Large Scale in Texas.

The extent of country over which their cattle range depends upon the size of the stock; one of 75,000 head would range in most cases over an area of country fifty miles wide and one hundred miles long, though some may always be found beyond the limits. Most of our large stock-raisers, as they sell their beeves, invest their surplus money in other stocks of cattle contiguous to, or within their range, and much depends upon these purchases as to the size or shape of the territory. They always have a central rancho at which they keep a sufficient number of brood mares to supply all demands for horses. This place is known as 'headquarters'; they generally have other or sub ranchos, at which they keep two or more men who do what they can in driving up, marking and branding young stock, gathering and selling beeves, and looking out generally for the interest of their employer. As in the other case, nothing is done during the winter months with the cattle, except to get up and sell beeves to supply the home demand of the packing houses on the coast, and the New Orleans market. When the spring opens, as the grass is sufficiently high to support the horses at labor, the stock-raiser employs his hands, gets up his horses and prepares for operations. Twenty-five men are about as many as can work to an advantage in one gang, and for this number one large four mule wagon, laden with provisions, camp equipage, a very little baggage, and about one hundred horses, make up the 'out-fit.' Of course the cattle about the central rancho are first gathered in, marked and branded, and as many of the calves kept in the pen as is desirable. The largest stock-raiser, or a number combined, having a series of pens located with a view to permanent water throughout his range. The party thus equipped and provisioned establish their first camp at one of these pens, and the business of the season is considered fairly commenced. The wagon, and one man to cook, being always kept at the camp, another, with the assistance of a "bell mare," keeps the extra horses under herd, while the balance of the party ride over the country, in every direction, and drive up all the cows with young calves belonging to their employer. If it is the wish of the owner to gather beeves at the same time, they are driven along with the cows, kept in the same pen at night, and herded during the day. The calves are generally branded in the morning and turned out with the cows, and nothing more is ever done to them until the male portion are of sufficient age to gather and sell for beeves. This shows the cost of raising beef upon the prairies of Texas.

The beeves which are being gathered, are kept in hand until the drove is sufficiently large, say eight hundred to a thousand head, when they are turned over to the speculator, and the proprietor receives from twelve to fifteen thousand dollars in gold, and immediately commences the gathering of another herd.

The ease with which these cattle can be managed within their range, and by men of experience on horseback, is a matter of surprise to most strangers; there is little, if any, more difficulty about it than though they were so many work-oxen. I remember one morning, about ten o'clock, while passing over the immense praries between Victoria and the seaport town of Lavaca, in company with a gentleman from Chicago, seeing great numbers of cattle coming from three directions, north, east and south, and seemingly concentrating upon a point near our position. As there was not a human being visible to cause such a movement, we stopped our ambulance and watched the *denoument*. Presently a single horseman, away in the distance, was seen flying over the prarie; then another, and another, until ten were counted in as many different directions and it soon became evident that a place near us had been selected for 'rounding up.' When the cattle, coming from different directions, began to meet, they stopped of their own accord, so perfectly do they understand what is wanted of them. In less than one hour from the time of our halt fully six thousand head of beeves and stock cattle were concentrated into one herd, and Mr. Kuykendell, an esteemed citizen of Hines' Bay, rode up to our little party and exchanged the salutations of the morning. Understanding my friend from Chicago was interested in his cattle operations, he dismounted two of his men and kindly gave us their horses, that we might see all that was to be seen to more advantage.

We rode to and fro through that immense herd of cattle with as much safety as Daniel of old walked in the lion's den, while it is not improbable that had we attempted it on foot, we should have lost our lives by being run over, and the whole herd would have stampeded and rushed with irresistible fury, with almost the flight of deer, over the prairie. The reason of this is, many of the animals since they were branded, had never seen a man on foot, while with horse and rider they are perfectly familiar. When we had sufficiently inspected the herd, Mr. Kuykendall gave orders to 'turn out' on the south, east and north, whereupon the men commenced relieving or turning out from the herd all animals not belonging to their employer, and even such of his as he had no use for at that time, which were cows with unbranded calves, mavericks, and beeves over four years old, suitable to be sent by steamer to the New Orleans market.—*West Texas Guide.*

Blue Glass.

It was six years ago that General Augustus J. Pleasanton first published his views on blue glass. He was a true blue believer in the superior healthfulnes of ceruleanized solar rays, and blew his trumpet through the medium of a blue-papered pamphlet, printed in blue ink. His alleged discovery did not create much attention at the time, but its late reappearance in an enlarged form has excited great interest, and made many converts to his theory. Invalids are even now claiming to be cured by sitting under the blue glass roofs and by blue glass windows, and the end is evidently not yet.

If half of what. Gen. Pleasanton claims for blue glass be true, he ought to be ranked among the benefactors of humanity. It makes vines grow more luxuriantly, delivers a mule from rheumatism when substituted for ordinary panes in the windows of the animal's stable, is a remedy for spinal complaint with which a woman has long been afflicted, and is a soverign aid to the perfect fattening of pigs.

It is our discoverer's theory that blue light and the violet, which is the result of confounding it with the red ray, being the most refrangible rays of the solar spectrum, excite magnetism and electricity, by which carbonic acid gas evaporated from growing plants is decomposed and deoxygenated, thus supplying carbon to vegetation and sustaining both animal and vegetable life with its oxygen. When the solar rays pass through a glass medium the process is as follows:

"Sunlight passes through plain transparent glass with very slight obstruction, as it does through the atmosphere and ether of space; it produces no heat, for the glass remains as cold as the outside atmosphere, while the sunlight passes through it. When, however, the adjoining sunlight moving with the same velocity as the first-mentioned, viz. 180,000 miles per second, falls upon the blue panes of glass, six or seven primary rays of sunlight are suddenly arrested by it, only the blue ray being permitted to pass through it into the apartment. The sudden stoppage of these six rays of light with this enormous velocity produces friction; this friction evolves negative electricity, which is the electricity of sunlight passing through the cold ether of space and our cold atmosphere, both of which being negatively electrified, impart their electricity by induction to the rays of the sunlight as they pass. The blue glass is oppositely electrified. When these opposite electricities, thus brought together, meet at the surface of the glass, their conjunction evolves heat and magnetism; the heat expands the molecules of the glass, and a current of electro-magnetism passes into the room imparting vitality and strength to any animal or vegetable life within it. When the atmosphere of the room becomes thus electro-magnetized, its inhabitants can not fail to derive the greatest benefit from being in it.—*Ex.*

King George's Thanksgiving.

When our national independence had been triumphantly achieved, the colonies, of course, held a great-general jubilee. And poor King George, who had been sadly worsted in the conflict, thinking himself quite as pious as his disloyal subjects, and not to be outdone in godliness by such rebels against the divine right, appointed also a day of thanks-giving for the restoration of peace to his long disturbed empire. In the vicinity of the monarch's residence, then Windsor Castle, dwelt a most estimable member of the Church, who shared his sovereign's intimacy, and conversed with him freely. On this occasion the worthy divine ventured to say;

"Your Majesty has sent out a proclamation for a day of thanksgiving. For what are we to give thanks? Is it because your Majesty has lost thirteen of the fairest jewels from your crown?

"No, no,' replied the monarch, "not for that."

"Well then, shall we give thanks because so many millions of treasure have been spent in this war, and so many millions added to the public debt?"

"No, no," again replied the King, "not for that."

"Shall we then, give thanks that so many thousands of our fellow-men have poured out their life-blood in this unhappy and unnatural struggle between those of the same race and religion?"

"No, no," exclaimed the King for the third time, "not for that."

"For what, then, may it please your Majesty, are we to give thanks?" asked the pious divine.

"Thank God!" cried the King most emergetically, "thank God it is not worse."

Yes, and here is a reason for thankfulness in all circumstances, since it is never so bad with us as it might be; and even if God be pouring out the vials of his anger, yet, blessed be his name, he never empties them to the uttermost!—Rev. Chas. Wadsworth, D. D.

Well Built Christians.

A well built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day devout, to-morrow frivolous; to-day liberal to one cause, and to-morrow niggardly toward another; to day fluent in prayer, and to-morrow fluent in falsehoods. He does not keep the fourth commandment on Sunday, and break the eighth commandment on Monday. He does not shirk an honest debt to make a huge donation. He is not in favor of temperance for other folks, and of a glass of toddy for himself. He does not exhort or pray at each of a few meetings he attends, to make up arrearages for the more meetings which he neglects. He does not so consume his spiritual fuel during revival seasons, that he is cold as Nova Zembla during all the rest of the time, nor do his spiritual fervors ever out-run his well-ordered conversation.

What is a Gentleman.

A gentleman is just a *gentle* man, no more, no less: a diamond polished that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is slow to take offense, as being one who never gives it. A gentleman is slow to surmise evil, as being one who never thinks it. A gentleman subjects his appetite. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself.

"Why did you not pocket some of those oranges?" said one boy to another. "Nobody was there to see you." "Yes there was. I was there myself, and I don't ever intend to see myself doing a mean thing."

A person may, by skilful conduct and various artificial means, make a sort of name for himself; but if the inner jewel is wanting, all is vanity and will not last.

He that will often put eternity before him, and who will dare to look steadfastly on both of them, will find that the more often he contemplates them, the former will grow greater and the latter less.

SOUTHWESTERN

Christian Advocate.

30 Natchez St., New Orleans.

J. C. HARTZELL, B. D., EDITOR

THURSDAY, MARCH 8, 1877.

1000 MORE.

We need, and must have, One Thousand more Subscribers for the "Southwestern" to pay its bills for 1877. Will the 500 Methodist Preachers in the Southwest, who are now acting as our agents, not give us these during the next thirty days? It can be done, it must be done. Without these your paper, is embarrassed, but with them we go through the year easily. Act promptly and send the names and money to Nelson & Phillips, Lock Box B, New Orleans. Subscriptions may begin at any time, and the paper will be sent as long as paid for. Two Dollars a year, or four cents a week pays for the "Southwestern."

Special Notice.

Subscriptions to the SOUTHWESTERN may begin at any time and the paper will be sent so long as paid for. Tell your people this and see how many new subscribers you can get at once.

A Piano and Organ, Cheap.

We have at our disposal two Bradbury Pianos and an Estey Organ which we will sell very cheap for cash. Any person wishing terms will please call at this office, 39 Natchez street, or address the Editor by letter.

The Editor, Rev. J. C Hartzell, now in Texas, writes that he is to be at Bonham, March 8, Austin 11 and 12, Hempstead 13, Navesota 14, Millican 15, Bryan 16, Dallas 18, Fort Worth 19, Dallas again 20, Dennison 21, Lawrence 23, Marshall 25, Jefferson 26, Marshall again 27 and on April 1 at Shreveport, La.

See new advertisement of Harper's School Books.

Mr. Moody says there are 31,000 promises in the Bible.

Subscribers are coming in at a very encouraging rate, but there are some of our friends that we do not hear from as we expected. Push the canvass, brothers!

The closing scenes in the House of Representatives at Washington, owing to the efforts of the filibusters to prevent the completion of the Electoral count, were exceedingly disgraceful.

The bill creating the Electoral Commission, to decide who was elected President was passed by both Houses of Congress, by a vote of 182 for, and 19 against it on the Democratic side, and 56 for and 85 against it by Republicans. It was, therefore, a Democratic measure. It proved to be a Democratic Waterloo.

President Hayes took the oath of office at noon on Sunday the 4th inst. This was done in order that there might be no interregnum, it not being deemed safe in the excited state of public feeling to leave the country for one day without a President. The inaugural was delivered to a crowded house at the Capitol on Monday.

The *Methodist Advocate*, Atlanta, is publishing the names of the ministers in its patronizing territory, stating how many take that paper, and how many subscribers each have obtained. In the Georgia Conference 27 ministers have obtained 85 subscribers; 11 ministers obtained none, and 6 do not take the paper. In the Savannah Conference, 53 ministers have obtained 112 subscribers; 30 ministers obtained none and 17 do not take the paper. It would seem from this that, outside of the ministers, the *Methodist Advocate* has for 1877, 197 subscribers. Reports from other Conferences are to follow.

VERY BEST PIANOS.—Chickering & Sons, Boston and New York, are manufacturing three styles of new scale upright pianos, which they are shipping to Mr. Philip Werlein, for his Southern trade. These pianos are regarded as absolutely perfect and the model piano of the world. The Chickerings during the past fifty years have made about 50,000 pianos, and it is no unusual thing to see a Chickerings 25 years in use, and in good playing order. What other piano has such a record for durability?

Three Great Facts.

When Paul wrote to the Christians at Thessalonica and spoke of the Gospel he had preached to them he said: "Our Gospel came not in word only but also in power and in the Holy Ghost, and in much assurance." His point was that the Gospel they had received carried with itself evidence of its own truthfulness. "It came not in word only."

As did Paul, so the preacher of to-day can appeal directly to the "power" of the Gospel, as proving its truthfulness. This power is seen daily by the world, in three great facts which we will mention.

The first fact is *conviction*. By this is meant the impressions we have concerning truth, and our duties to follow and obey it. We cannot always tell at what particular time we receive them, but that all have them is a fact. They are not the result of teachings which we have received, though by instruction they are quickened and strengthened. Conviction is a universal fact. None need be convinced of the justice of right, or the injustice of wrong. This proves that a standard of right and wrong exists, to which all give assent. It is difficult to state precisely what that standard is, in words, but, in general terms, it may be said to forbid any action by which ourselves or our neighbors are injured, or the glory of God hindered. Sin hinders the glory of God, injures the man who indulges in it, and unfits him for his highest duty to his neighbor. Now, the Gospel in its ultimate principle, is simply *war against sin*. Church organizations and statements of creeds are outside matters. Christ came into the world to save sinners, and the very fact that men are impressed that sin is wrong and righteousness is right, and that they ought to forsake the one and follow the other is evidence that they stand convinced of the truth of Christ's mission.

And it must be remembered that the source of conviction is revealed in the Gospel. Christ said: "It is expedient for you that I go away, for if I go not away the Comforter will not come unto you. And when He is come He will reprove the world of sin, of righteousness and of judgment to come." This office of the Holy Spirit is unconditional and universal. All men are convicted by the truth, are made to feel that they are not as good as they ought to be, and that they ought to try to be better, because the Holy Spirit is abroad in the world. It is only by direct and persistent efforts that these impressions are withstood. And even then, in the still hours of repose, when there is no hum of business to disturb, no teacher near to speak, no bible at hand to instruct, no church near to remind, and no sound from the pulpit to warn, those convictions return, and, like white winged messengers from above, beckon the soul to a higher and purer life. Still another fact is that just in proportion as men place themselves under the influence of Christianity, do these convictions become definite and powerful.

Another fact is *Conversion*. By this is meant a change of heart. It has but little to do with the mental faculties. It neither destroys old ones nor creates new. It may stimulate those we possess naturally, quicken them into activity, increase their strength and enlarge their sphere of action by new motives, tastes and inspirations, but it neither changes their essential character nor adds to their number. Just as the lungs are the same whether breathing pure air or poison, the mental faculties are the same whether serving Christ or the devil. On the other hand, conversion is not a development. There is no such thing as a heart developing from the impurities of sin into the purities of holiness. Conversion is the imparting into the soul principles which were never before there. It makes a man a new creature: he is born again, animated by a new life, prompted by different motives and guided by a new agency. *This is the standing miracle of the world.* How it is that a man can pass from a life of the flesh to a life of the spirit; from the faith that rests in brother man to the faith that rests in the "first born of many brethren;" from a love and hope that are entangled among creatures of clay, to a love and hope that are busy among the immortal realities of heaven, cannot be explained, but *can be experienced.* Millions now in Heaven, and millions now on the earth, testify to this fact. They all sing—

"There is a spot to me more dear
Than earthly vale or mountain,
A spot for which affection's tear
Springs grateful from its fountain.
'Tis not where kindred spirits dwell,
Though that is almost Heaven,
But where I first my Savior found,
And felt my sins forgiven."

Another fact is the *witness of the Holy Spirit*. "For as many as are led by the Spirit, they are the sons of God.... Ye have received the Spirit of adoption whereby we cry 'Abba Father!'.... The Spirit itself also beareth witness with our spirits that we are the sons of God." The witness of the Spirit, therefore, is an inward impression on the soul whereby the Spirit of God directly witnesses to our spirits that we are His children. Here we have an unmistakable foundation of Christian experience, resting in the individual consciousness of each professor. It is to him, spiritually, what the hull of the ship is to the sailor in a storm. His vessel may be driven by the winds and tossed upon the waves; the storm-cloud may envelope him in midnight darkness; his sails turn to shreds; his cordage broken; spars lost and masts driven away; still he does not despair. Beneath him is the hull that can bid defiance to the waves, for her every beam and plank are firm, girt about and and bolted through and through with ribs and bolts of steel. So, in the storms of life. All else may go, but let the heart have within the assurance of a home in Heaven and despair is impossible.

Conviction, Conversion and the witness of the Spirit are the three great facts upon which the Church may to-day rest her appeal to the world. They are matters of observation and experience.

Editorial Correspondence.

Saturday morning February 24th, we stood on the deck of the steamer Hutchinson as it approached the wharf in Galveston harbor. It was a beautiful morning. The Gulf was calm and the bright sunlight, tempering the cool breeze, made the air delightful.

Once in the city, we find quarters at the Washington Hotel, and then hasten to find some one of our four ministers in this goodly city. We were soon at the door of Rev. F. von Schluembach. Our greeting was cordial, and after a good lunch we were soon in that brother's buggy, and on the way to see our several ministers and arrange for Sabbath's work.

Bros. Schluembach and Werner make up our German ministry in Galveston. The former has charge of a good-sized German congregation, which, years ago, was in the Methodist Episcopal Church South; then, as the result of some disagreement, floated into the Presbyterian church, and lastly, a few months since, the church became independent of all ecclesiastical jurisdiction, and is now known as St. Paul's Evangelical Church. At our last Southern German Conference the congregation requested Bishop Peck to appoint Bro. Schluembach their pastor. The appointment has proved a wise one, both for the congregation and for the cause of our Southern Methodism in this island city. The membership of the church has more than doubled, and the talent and genius of Bro. Schluembach are making an excellent impression for good upon this large German population. His ministry is like a new dispensation to the thoughtful Germans of Galveston, both intellectually and spiritually. Besides, this good German pastor is thoroughly American in his habits and instincts, and is also a prominent representative of the Young Men's Christian Association of America. His voice and influence are heard and felt in all the religious movements of the city.

In the west end of the city our German mission is located, and is under the care of Rev. F. Werner, a young man who combines in himself pastor and teacher. He has a good day school, and has gathered a small membership, with good prospects of rapid growth. Plans are already maturing for a new church. Here is a point where the Board of Church Extension ought to give a thousand dollars at once. It would all be returned to the treasury in a few years. Galveston has twelve thousand Germans, and among them are hundreds who are ready to receive the gospel from an acceptable Methodist minister.

The M. E. Church South has a small church and membership near the center of the city. For several years the Church has had but little prosperity, owing to troubles of long standing, involving some of the pastors and leading people. A prominent Southern Methodist brother of the city suggested to us, that in view of the bad odor attached to German Methodism in Galveston, the past few years, that it would be wise for both Methodist churches to withdraw until the present generation has passed away. The suggestion surprised us and we were at a loss to account for it. No, no, true Methodism knows no retreat. If the past has had its blunders and unworthy leaders, let the present and future be free from blunders and let both Methodisms see that its representatives are true, and strong and pure.

Sunday was a busy day. We have two other churches in the city, in which worship large and intelligent colored congregations. They are two miles apart. The forenoon was given half and half to the Sunday-schools in each. In the afternoon we preached in Wesley Chapel, presided over by Rev. Jesse Shackelford. Of this pastor it is not too much to say, that he is loved and respected by all who know him. His congregation is engaged in a very important church enterprise. Its present poor church building is soon to give place to a very fine frame church. The location is good, being in one of the best parts of the city, corner of Avenue I and twenty-eight street. The church building was bought from the Presbyterian church of the city, and has been moved to our lots, and will be ready for dedication in a few weeks. It will be a splendid property, worth five or six thousand dollars. The church gave a supper Saturday night and cleared nearly a hundred dollars. The Board of Church extension has given loans and donations to the amount of one thousand dollars. It is money well spent.

Sunday night we preached at the East Church, as it is called, Rev. Paul Douglas pastor. This is our first and strongest church in Galveston. The singing was good, under the leadership of a trained choir. Bro. Douglas is a systematic Methodist preacher. He has organized classes among the young people, for religious instruction since Conference, and already there have been conversions.

On Monday night we spoke again at Wesley Chapel and on Tuesday night at East Church again.

The SOUTHWESTERN is popular among our people of Galveston. The East Church congregation has *sixty-eight* subscribers, and Wesley Chapel *thirty-six*. Our Galveston lists foot up *one hundred and fifteen*. This is a truly grand record. What city of the size in the Southwest can excel this?

Yesterday we enjoyed a pleasant interview with Dr. I. G. John, Editor of the Galveston *Christian Advocate*. He makes an excellent paper. It is a tower of strength against all kinds of public sins. A little more recognition of the work of the Methodist Episcopal Church in Texas, in its columns, would add to its representative character and value.

To-day, we spent a very delightful hour with Dr. Shepherd, the popular and eloquent pastor of St. John's M. E. Church South. The Doctor believes heartily in fraternity, and looks forward to the day, when organic union shall be feasible.

This visit to Galveston has given us a new interest in our Galveston churches. May their power for Christ be multiplied. To-morrow we go to Houston.

Chautauqua Meetings for 1877.

We are informed by Dr. Vincent that the Chautauqua series of educational meetings for 1877, will open on Saturday, August 4, at eleven o'clock, and close on Thursday evening, August 23. The "Reform Council" and the "Church Congress" will last from Saturday, August 4, to the following Tuesday; the "Sunday-school Assembly" from Tuesday, August 7, to Tuesday, August 21; the "Scientific Conference" opening on Saturday, August 18,—three days before the adjournment of the "Sunday-school Assembly"—will close on Thursday evening, August 23. The whole series of meetings will be the best ever held at Chautauqua. The following are named among the speakers for 1877: Dr. R. S. Storrs, Dr. W. M. Taylor, Rev. Joseph Cook, Dr. Deems, John B. Gough, etc.

About 30,000 cattle were driven in droves from Texas, during 1876. Over half passed through Fort Worth.

Mission Work in Mexico.

The recent visit of Dr. Butler, Superintendent of our Mission in Mexico, will not allow the readers of the SOUTHWESTERN to forget that our Church already has a hold upon this country, and that God is using Methodism as one of the means for the emancipation and salvation of this long-oppressed people.

Probably a few facts, showing the actual progress of the work in this part of the field, will interest those who love to see our blessed Gospel triumphing.

Within the last year the first evangelical sermon was preached in Guanajuato, and since that time the work has made constant advancement. Many have cast aside their idols, and entirely broken with the Church of Rome; hundreds have read our tracts and Bibles, and for miles around the city the truth has made itself felt.

Of course the new-born Church meets with all classes of opposition and persecution, but God has thrown over us the broad shield of his protection and we are safe, and the work advances. The government stands by the Constitution of 1857 and gives us the protection of the law, and if it still continues to do so, our Church will soon become a power for the renovation of Mexico. Neither are we doomed to labor without seeing the results of our toil, for already the fruit is being seen in what we can believe to be the *conversion* of souls. Christmas day we celebrated for the third time in Guanajuato the Lord's supper, and about sixty persons partook of the bread and wine, representing the body and blood of Christ. This was after three weeks of teaching with regard to the nature and real significance of this sacrament. Over thirty persons have given their names, and will be taken into full membership in the Church.

Last night, after two very interesting sermons, and the baptism of a young man who was dissatisfied with his baptism by the Church of Rome, and who is studying for a preacher, we received ten persons into full membership. Others will be received next Sabbath.

The reception was very impressive; the Spirit of God working upon hearts, and moving many to tears through the influence of the Word. Our faith increases all the time, and we have seen that the *Gospel* is the power of God unto the salvation of even Mexicans.

From all appearances the war is entirely over. The arms of Gen. Diaz are everywhere triumphant, and the most of the "liberals" are full of hopes for the future; but I fear they base their hopes on the wrong principles. The religion of Jesus is the only hope of Mexico, and never can this country advance until the Catholic Church is entirely overthrown. Emilio Castelar well says, that "Catholic nations must get another religion than Catholicism or perish." There is but one true religion.

S. W. SIBERTS.

Guanajuato, Feb. 5, 1877.

"The Men to Save Africa."

MR. EDITOR:—I notice in your issue of Feb. 22d, an article under the caption "The men to save Africa." I confess to some surprise that a man of the apparent ability of the writer should treat so important a subject with such flippant superficiality. While I may not feel it my duty to go as a missionary to Africa, yet I feel that the call for men and means to evangelize Africa comes with more force to me, as a colored man, than it can to a man of any other race.

Africa has stronger claims upon the children of Africa's ancestors than she can have upon any other race of men.

While it is true, therefore, that we are "Africo-Americans," it is also true that we are the descendants of African ancestors. Africa is to us "Fatherland," and we are wanting in the essential elements of a true and noble manhood if our hearts are not drawn out toward her as the hearts of no other class of men can be, by those racial instincts that hold together every other race of men. Although we are removed some six or seven generations from Africa, the tropical element still lurks in our blood, and, say what we may to the contrary, we can stand the tropical climate better than the Anglo-Saxon.

It is to be hoped that the writer, who doubtless has positive views on the subject, will give us his opinions and the reasons upon which they are based. CUSHITE.

Central Tennessee College.

This school, under the patronage of the Freedmen's Aid Society of the M. E. Church, is located in Nashville, Tennessee. It is in its eleventh school year. The college, preparatory, theological, medical and normal departments are now organized. On the 23d ult. the closing exercises of the first session of the medical department took place. The department has been under the superintendance of Dr. G. W. Hubbard, with able assistants. The examination proved that the freedmen can master the theoretical part of the profession admirably. One of the class, having practiced for three years and having passed a satisfactory examination in the entire course of study, received the degree of Doctor of Medicine. There is a good prospect for a large increase of the number of students in this department the next session. The value of well trained physicians among the colored people is felt in many places to be a necessity, which must be met, next to the school teacher and preacher. This school proposes to meet this necessity. It is also designed to impart needed medical training to some of the missionaries to Africa, as a knowledge of medicine has been found exceedingly valuable to missionaries in that field. The second session of the Medical Department begins on the first Monday in October next.

J. B.

Nashville, March 1, '77.

Book Committee Meeting.

The annual meeting of the Committee was held in the room of the Mission Board at 805 Broadway, New York, commencing at 10 a. m., Feb. 14, and closing at 3 p. m., Feb. 16. All the members were present at the opening of the sessions and remained to the closing hour. Bishop Harris and Bishop Peck were in attendance.

Full reports of the Eastern and Western publishing houses were before the committe, and a thorough examination was made into the condition and prospects of each periodical, and the profit or loss at each Depository. A retrenchment of thousands of dollars, in the expenses of the Concern has been affected, yet not so as to lessen the material aid allowed the periodicals. The estimated value of real estate has been reduced $146,000.

The vacancy caused by the resignation of Dr. Revels, as Editor of the SOUTHWESTERN CHRISTIAN ADVOCATE, was filled, at the first ballot, by the election of Rev. J. C. Hartzell, B. D., who had fifteen out of eighteen votes—three being blanks.

A committee was appointed to draft resolutions respecting the death of Bishop Janes. An appropriate minute was put upon the journal of the committe.

The salaries of the Bishops and General Conference officers were ordered to be published by the chairman and secretary, and will appear hereafter within a few days. The official residence of the editor of the *Repository* and his office, were located at Cincinnati.

The agents were instructed to require a settlement of accounts due at the Annual Conferences by cash or note at ninety days, and if such notes be unpaid at maturity, all further credit shall be refused.

The judgment of the Book Committee was declared—that the pressure of the times requires severe retrenchment and economy in every department over which the agents have control; and that they were pleased to observe that the agents have already begun a systematic reduction of expenses which should be continued wherever practicable.

The question of premiums was discussed largely, and finally laid on the table. A neat copy of Dr. Fowler's memorial sermon on Bishop Janes, illustrated by likenesses of the Bishop, in his early and mature life, were presented to each of the Committee, by Mr. J. B. Cornell, at whose expense it was published.

The presence of all the editors, from the Center, West and South, with one or two exceptions, with the eighteen members of the Book Committee, and two of the Bishops made a goodly company whose association in counsel for a few days, will be productive of good to the publishing interests of the Church.

The report of the Book Committee to the annual Conferences, will give a fuller statement of what is here briefly summarized, by the direction of the Committee to the Secretary. The place and hour of the next annual meeting was fixed at Cincinnati, O., at 10 a. m., the second Wednesday of February 1878. L. C. MATLACK.

New York, Feb. 16, 1877.

Personal.

Bishop Peck is holding the Newark Conference at Jersey City, this week.

Bishop Merrill will reside corner of La Salle and Chicago Avenue, Chicago. The Methodists of that city gave him a public reception.

Rev. H. H. Kincaid and wife, of Pittsburgh, Pa., celebrated their "crystal" wedding Tuesday evening Feb. 13, and a very joyous time it was, judging from reports.

The Post-office address of Rev. J. L. Bradford, Presiding Elder of the Gulf District, (Miss) is changed to this city. He and his family will make their home here for the present.

Bishop Harris, after holding the North Carolina, South Carolina and Florida Conferences, visited New York during the session of the Book Committee last Month. He will reside permanently hereafter in New York City.

Our Southern Methodism.

Rev. A. Moore, of La. Harpe St. church in this city, reports forty-one recent accessions, and that church and Sabbath-school are doing well.

Rev. Isaac Smith, Victoria, Texas, sends subscribers with the cash and adds: "I have gathered the children of three of my four charges into Sabbath Schools. We have 105 scholars and 8 teachers. My people are alive to their spiritual interests, and the prospects for the year are very encouraging."

Rev. C. King, Oakland, Tex. says, "The blessings of the Lord have attended us this year. We have had twenty-three accessions, and there is a good spiritual interest in Church and Sabbath-schools. I am at work for the SOUTHWESTERN because it is my duty and because I do like the paper."

Rev. Thos. Wadkins, Sutherland Springs, Texas, says: "Since I came to this work I have increased the preaching appointments from one to four. The revival spirit is now abroad among my people, and many are inquiring the way of salvation. We thank the Lord for his goodness."

Dr. J. Braden, Nashville, Tenn. writes: "The religious interest still continues in Central Tennessee College. There have been several conversions since I last wrote. The Young Men's Christian Association here is looking toward working for the salvation of the colored people. The plan is to hold meetings in the colored churches, in co-operation with the pastors. This is an important movement."

Rev. L. R. Brown, Kosciusko, Miss., says: "The Conference year begins on this work with bright prospects. I have already had twenty accessions to the church. My people need a new house of worship. On last Sabbath we commenced the work of raising the money for the purpose, and one hundred dollars was contributed, which encourages us greatly. We are making up a good list of subscribers for the SOUTHWESTERN in addition to those already sent in."

Rev. G. Brooks, Yazoo City, Miss. says: "I am safe at my post and busily engaged organizing my work.

I have a large congregation, and find the people of Yazoo City energetic and intelligent. A fraternal spirit seems to pervade both races. Our church building is old, but the ladies have undertaken the work of having a new church built, and are determined to have it completed this year. I expect to send a list of subscribers soon."

Rev. B. F. Smith, Hallettsville, Texas, says: "We have a very interesting series of meetings in progress. There have been several conversions, and the altar is crowded with penitents. The Lord is moving the hearts of his people. Pray for us. We have a large Sabbath School. I expect to fulfil my pledge in regard to subscribers.

Rev. A. Peebles, Enterprise, Miss. says: "I entered upon my work under rather discouraging circumstances. The church was rather disorganized, and the people disheartened. But I am thankful to say that I think we can already see the beginning of better times, we want all of our brethren in Mississippi Conference to pray for us."

Rev. B. H. Johnson, Gallatin, Tenn., write: "Our revival is still in progress. We have had ten conversions and forty accessions in past ten days. Our public services and social meetings are well attended, and our collections good. We

are expecting a more abundant outpouring of the Holy Spirit, and ask our brethren to pray for us."

Rev. J. Hayward, Donaldsville, La., says: "Our Church is making good spiritual progress, and our Sabbath-school now numbers fifty-five scholars. I have just visited a sister who seems near the cold Jordan of death. She was converted and received by me in the Church in 1855, and has ever since kept the faith, and is joyfully awaiting the coming of her Lord."

Rev. J. M. Pickett, Lebanon, Tenn., writes: "We have just closed a three weeks protracted meeting. There were seventeen conversions and twenty-one accessions to the Church, backsliders were reclaimed and believers strengthened in faith and love. I was favored in the matter of assistance, for this place is famous for the number of its preachers."

Rev. J. Johnson, Goliad, Texas, encloses subscriptions for the SOUTHWESTERN and adds; "Presiding Elder Gregory has visited us and held our first quarterly meeting for the year. The services were largely attended, and were very impressive. On Saturday night we had "general Class," and on Sabbath afternoon at 4 o'clock the Eucharist was administered to a great number of persons. At the close of the services on an invitation being given, serveral persons came forward to the altar desiring the prayers of the church. Liberal benevolent collection were taken."

Rev. D. Gregory writes from Victoria, Texas, "I am now making my first round on my district. I find the preachers all at work, and in good spirits. With but few exceptions I find Sunday schools in all of the charges. I encourage the brethren to organize schools where five children can be gathered. I receive a christian greeting everywhere I go, and this hospitable people certainly must prosper, for the good book tells us that the liberal soul shall be made fat."

Miss Evelina Reid, Columbus, Texas, writes: "I am a Sabbath school-teacher, and I am glad to say we have a good Sabbath-school, and that it is doing very well. Our beloved pastor, Rev. Jas. Henderson, is now giving us a course of interesting lectures. We thank the good Lord for sending us a minister who feels that he is sent to the Sabbath-school, children as well as to the Church folks.

Religious Items.

The United Presbyterian Church of Scotland raised last year $520,000 for missionary and benevolent purposes.

In Calcutta alone, there are now twenty-five English and American ladies who have gone out expressly for Zenana work, and their pupils are numbered by thousands.

The Rev. T. L. Johnson, a freedman and a native of Richmond, Virginia, has proffered his services to the Baptist Missionary Society as a missionary to West Africa.

A building costing $7,500, gold, has been purchased for the girl's school of the mission in Tripoli, Syria. The funds were raised in New York, Brooklyn, Philadelphia and Chicago.

Our missionaries in Japan addressed a very fraternal letter to Bishop Marvin and Dr. Hendrix, to which they responded in the same delightful spirit.

The American Chapel in Geneva, Switzerland, is so crowded with worshippers on Sundays that it has been decided to build a new and larger church, to be completed by next July.

The Southern Methodist Church publishes at Shanghai a magazine of 36 pages, called "The Chinese Magazine. It aims to reach the literary classes and circulates in Japan as well as in China.

An appeal appears in the *Christian Register* (Unitarian) for money to aid the African Methodist Episcopal Church in the South. It is not generally known that the Unitarian Association has been aiding this Church for years, yet this is the fact.

The principal religious creeds of the world, rank as follows: Christianity, 389,000,000 (in these figures are embraced Roman Catholic, 201,000,000; Protestant churches, 106,000,000; Eastern churches, 81,000,000; Buddhism, 340,000,000; Mohammedans, 201,000,000; Then comes Brahmanism, 175,000,000.

The China Inland Mission was formed in 1865. It is evangelical and unsectarian, embracing members of all the leading denominations of England. It has fifty-eigh missionaries (sixteen married and twenty-six single,) and seventy-five native helpers. Its object is to carry the Gospel into every province of China.

General News Items.

The gold yield of the Black Hills last year was about $2,000,000.

Wheat is returning from Liverpool to New York city, the prices being better on this side.

The Sioux Indians are keeping up an active campaign on the ranchmen of the plains.

Postmaster McArthur, of Chicago has resigned. He is short $38,000 and bankrupt.

The average attendance at the Moody and Sankey meetings in Boston is put 10,000.

It is estimated that $48,000,000 have been saved to the National Treasury by the loss and wear and tear of fractional currency.

A Texas stock man recently sold to parties in southwestern Kansas 40,000 head of cattle and 2,000 horses for $140,000 in silver.

A gang of counterfeiters have been arrested at Raleigh, N. C., engaged in counterfeiting nickels and silver coin.

Mrs. A. T. Stewart is slowly finishing up her hotel for women. It will be finished by the close of the year.

Judge H. W. Williams, of the Pennsylvania Supreme Court, died in Pittsburgh, last week, of heart-disease.

Don Piatt, editor of the Washington *Capital*, has been indicted for seditious publication, arrested and held under bail of $5,000.

The wool-growers of Ohio, Indiana, Kentucky, West Virginia and Pennsylvania have organized, and will hereafter sell directly to manufacturers.

Davenport Female College, at Lenoir, N. C., was burned down, Feb. 13. Loss, $25,000. No insurance. The property belonged to the Methodist Episcopal Church South.

Mr. Erasmus Wilson, F. R. S., intends to pay all the bills attending the removal to England of the obelisk known as 'Cleopatra's Needle.'

In St. Louis there are twenty-nine Catholic churches and a college, where the studies are superintended by twenty Jesuit professors, French, Belgian and American.

A fellow in Cincinnati confesses that in the October State election he procured the counting of 500 illegal votes for the Democratic candidates, for which he received $1,000.

The Washington National Monument, in Washington city is to be torn down, and a tall granite shaft to be erected at the corner of Fourteenth street and Massachusetts avenue.

The extradition treaty with Spain covers murder, attempt to murder, rape, arson, piracy, burglary, robbery, forgery, counterfeiting, embezzlement and kidnapping.

Dr. R. D. Hitchcock says of Palestine, that of 600 towns mentioned in the Bible, 350 have been discovered, and the site of the rest pretty well determined.

George Washington's last living descendant is a bank cashier at the capital. He is a young man about 30 years of age, portly, stiff and bashful, and talks diffidently, with the Virginia accent.

A curious seal, having, in Hebrew letters, the name of Haggai, son of Shebaniah, has been found in excavating near the site of the Mosque of Omar in Jerusalem. It bears the marks of extreme antiquity.

It was not until 1697 that the aldermen of New York were charged to enforce the duty "that every seventh householder, in the dark time of the moon, cause a lantern and a candle to be hung out of his window on a pole, the expense to be divided among the seven families."

DIED.

At Columbus, Texas, Feb. 15th, 1877, full of years and strong in faith in her Savior, Mrs. Ann Claiborne. She had been for many years a member of the M. E. Church. Her funeral services were conducted by Rev. Jas. Henderson, and were very largely attended. M.

Sunday School.

SCRIPTURE LESSON for MARCH 18.

THE SPIRIT OF ELISHA.

GOLDEN TEXT.—"They said, The spirit of Elijah doth rest on Elisha."

TOPIC.—"Ye shall receive power after that the Holy Ghost is come upon you."

HOME READINGS.

Monday—Gen. 41: 15-44.
Tuesday—Ex. 35: 20-35.
Wednesday—Num. 24: 1-25.
Thursday—Luke 2: 25-38.
Friday—Acts 6: 1-15.
Saturday—Acts 9: 1-31.
Sunday—I Cor. 3: 1-23.

Took up, also, the mantle of Elijah. The mantle had fallen at his feet, as a sign that the double portion for which he had asked, had fallen on himself. For nine years he had served for this mantle. When first it was thrown upon his shoulders, as a token that ultimately it was to be his, he was a farmer, plowing behind twelve yoke of oxen, and he with the twelfth. 1 K. 19: 19. Small time was then given him for decision, as to whether he would take up the self-denying position of a prophet's servant, or whether he would continue in the farmer's life of comfort. Without waiting for a reply, the swift-footed Elijah strode on. If Elisha would take the position, he must run for it. In those few seconds, how great a struggle must have taken place! Twelve yoke of oxen indicate that he was a farmer of some means. He had something to leave behind. But the Lord knew the temper of the man before he commanded Elijah to anoint him. The prophet was not out of sight before his mind was made up. He ran after him, and only filially asked the privilege of kissing his father and his mother before he left them, it might be forever. He went back, slew the yoke of oxen that he had been following, boiled their flesh over a fire made from the plow they pulled and the yoke they wore, symbollically to show how entirely he had given up his old calling for the new one, made a feast for those who had been laboring with him, and was ready to minister unto Elijah. Would that all might as promptly and as irrevocably decide to follow Christ, as Elisha did to follow Elijah!

Smote the waters. This, so far as the record shows, was his first and only use of the mantle. He made no fetish of it. He did not ascribe to it powers more wonderful than it actually possessed. To him it was only a mantle—even though it had been worn by Elijah. It was only a symbol that had been granted to him of a power which was not vested in the mantle, but in himself.

Urged him till he was ashamed. Ashamed to refuse them any longer. They were ardent at the idea of finding Elijah or his dead body—felt sure they could do it. Send. The best way sometimes is, to let the head-strong have their own way. Some only will learn from experience. Sought three days, but found him not. Experience is a teacher who never fails to make her pupils pay the full price of every lesson. Three days of weary climbing, and no result. They had their labor for their pains. It took them three days to learn that Elisha knew better than they. It was a fatigued, dejected, chagrined band of disciples that wended their way back to Jericho. Did not say unto you, Go not? Short rebukes sometimes are the most severe. The censure upon them was for their lack of faith in him. They had, of themselves, declared that the spirit of Elijah was upon him, but had in consistently disregarded his injunctions—as they would never have done with regard to the word of Elijah. But their search at least accomplished one good—it corroborated the wonderful facts of Elijah's ascension. If his body had been found, the materialists of that age would very easily have accounted for his death—he was caught in a whirlwind, and dashed to pieces on the rocks. Three days of faithful but fruitless exploration carried conviction of the truth of the reality of the ascension wherever the facts were told.

The water is naught (bad), and the ground barren. There are some draw-backs to every locality. In this one, the effect of the water from the spring which irrigated the plain, was that it was apt to make the land "miscarry;" crops were uncertain. The soil was not absolutely barren, but so affected by the brackish water, that no fruitage could be depended upon. Bring me a new cruse. The miracle was solicited. In all probability, it had not occurred to the chief men that the spring could be cured. Christ's first miracle was that of turning water into wine—Elisha's, that of turning bad water into good. Both were to add to domestic happiness. Put salt therein. Salt is not exactly the chemical agent men would select to make waters taste better. It would add to their unpalatable character, rather than take from it. It was therefore used only as a symbol. It is employed to preserve things from corruption, and so was thrown in as a sign that henceforth there should be no more corruption in those waters.

Shall not be from thence any more death or barren land. Life instead of death; beauty instead of corruption; fruitfulness instead of barrenness. Such is the miracle of regeneration, in nature or in spirit. The human heart, unregenerated, is a fountain of bitter waters causing death, and destroying all good fruitage; but, cured by the word of the Lord, there flows forth from it waters that vivify and bless, and help to fill the world with bud and blossom and fruit.

Breathing Miasma Without Injury.

There is no exaggeration in the statement that thousands of persons residing from one year's end to another in fever and ague regions on this Continent and elsewhere, breathe air more or less impregnated with miasma, without incurring the disease, simply and only because they are in the habit of using Hostetter's Bitters as a preventive. It has frequently happened, that the fact has been amply attested by the parties themselves, that persons surrounded on all sides by neighbors suffering the tortures of this shivering and burning plague, have enjoyed absolute immunity from it, thanks to the protection afforded by the Bitters. Nor is that standard anti-febrile cordial less efficacious in remedying than in preventing chills and fever, bilious remittents, and disorders of a kindred type. Taken between the paroxysms, it speedily mitigates their violence, and eventually prevents their recurrence. These facts, convincingly established by evidence, appeal with peculiar force to travelers and sojourners in malarious districts.

Information Wanted.

HAWKINS, WOOD CO., TEXAS, February 10, 1877.

I desire to know the whereabouts of my brothers, sisters and mother. When last heard of they were in Wilcox county, Alabama. The names of my brothers are Peter and Evans; of my sisters are Belsora, Tillar and Mary Ann; my mother's name is Silvia. When we were separated they belonged to a Mr. McDole, and I to Mr. Wm. Hunter. Any person knowing the whereabouts of any of them will confer a lasting favor by notifying me or calling their attention to this notice. With hope, I await for tidings.

CHAITIE THMPSON,
(Formerly Charritie Hunter).

MARKET REPORTS.

NEW ORLEANS, Wednesday Evening, Feb. 28th, 1877.

COTTON—Good Ordinary 10½@10¾. Low Middling 11 to 11¼. Middling 11⅜ to 11½. Good Middling 12 to 12⅛c. Fair 13 to 13¼.

We report a better demand for cotton to-day, and firmer prices, with an upward tendency, yet buyers move with great caution, regarding present prices too high for Liverpool. We give the Exchange quotations.

TOBACCO.—Sales thus far this week 137 hhds. The amount on sale is estimated at 5,000 hhds. We continue to quote as follow:

Unsound and Frosted lugs	2 to 3½
Inferior lugs	4 to 4½
Low lugs	4¾ to 5¾
Medium	5½ to 6
Good	6½ to 7
Low leaf	7 to 8
Medium	8½ to 10
Good	10½ to 12
Fine	12½ to 13½
Selections	14½ to 16

SUGAR.—Received this morning 160 hhds. The receipts sold: Inferior 5½@6¼c; Common 7to7½c; Fair to Good Fair 8¼@8½; Fully Fair 8¾c.; Prime 8¾. Strictly Prime 8¾; Choice 9a9¼; Centrifugal 8¾ to 9¼c; Second 7½ to 9¼c; Yellow Clarified 10 to 10¾c. off Whites 10½ to 10¾c; Whites 11 to 11½c ℔ lb.

MOLASSES. Received this morning 177 bbls. Prices are easier for buyers. Common is quoted at 30@35c., centrifugal, 25@37c., fair, 36@39c., prime, 41@43c.; strictly prime, 44a46c., and choice, 50c. ℔ gallon.

COFFEE.—The market is strong, the demand is fair for cargoes and the job trade active. Prime to choice, 22@23c; good, 21¾c; fair, 20½c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices in currency, we give currency prices.

RICE—In good demand at unchanged prices. Louisiana No. 2 is quoted at 2¼a3c., common, 4 to 4½c; ordinary, 4½ to 4¾c; fair, 5a5¼c., good, 5½a6c.

PROVISIONS.

PORK—Quoted at $16 25 per bbl. for mess with only a job demand. Dealers are jobbing at $17 per bbl.

DRY SALT MEAT—Good supply. Dealers are jobbing shoulders at 6¼c per lb; clear rib sides are quoted at 8¼c, clear sides, 9c per lb.

BACON—Only a good job demand at 7½c. for shoulders, 9¾c for clear rib sides, and 9¾ for clear sides.

LARD—Is in light supply at 10¾a11¼c in tierce, and 11a11½c in half-bbl and keg for packers' and refined.

HAMS—Choice sugar cured are quoted at 10¾a11c. for uncanvassed, canvassed sugar cured, large size 13c; small averages 12½ to 13c.

BREAKFAST BACON—Is dull at 12c per lb for canvassed and 11c for uncanvassed Western.

PACKERS' HOG PRODUCTS—Pigs' feet are selling at 30a31 00, per keg, and $5 50 per bbl; pig pork, $9 per half-bbl; family pork, $16a16½ for clear per bbl; extra prime pork, $14 50a15; prime pork, $16; rump pork, $13 50 per bbl; pigs tongues, 6c apiece; ham sausages, 7c per lb; spare ribs, $64, 6 25 per bbl as to size and weight.

BUTTER.—Market heavily overstocked with medium and lower grades, choice in demand. Choice Goshen is quoted at 32a33c; Medium 27a30c; Inferior nominal. Choice Western 22c, Medium 17a20c, Inferior 13a15c ℔ lb.

CHEESE.—Scarce and wanted. Choice Western factory sells at 15c, New York cream, 13¾a14c English dairy, 15a19c, pine-apple, 22a25c per lb.

SALT.—Stock heavy, demand moderate; We quote from wave-house: Coarse 22¾a25c per sack delivered, line $1 12½ at 15. Turks Island no inquiry, nominally 85a90c per bag of 2 bushels. Table salt in pockets 25¾c each, as in size.

BREADSTUFFS.

FLOUR.—There is a good local demand, receipts selling readily as landed. Double extra is quoted at $6a6 25, Treble Extra $6 50a7, Good $7 25a7 50, Choice treble extra $7 75a8, Choice family extra, $8 50 to 8 75 per bbl. These are wholesale prices; from store 50c higher.

CORN MEAL.—Is dull. Selling on arrival at $2 60 per bbl. Dealers are jobbing at $2 85 a$2 90 ℔ bbl., from store.

GRITS—Scarce and in demand at $4 to $4 25 in lots; jobbing at $4 50 ℔ bbl.

GRAIN AND FEED.

CORN IN SACKS.—Supply about 10,000 sacks at Landing and the demand is good. White 54c; White Mixed, 53c, Yellow 55c.

Yellow corn wanted for export, should be in square Dundee sacks, holding three bushels.

CORN IN BULK.—Received this morning, 79,870 bushels. Supplies are offering to arrive at 51c. ℔ bushel. There are large orders here and supplies go forward to Europe as fast as received.

OATS—Large stocks, about 5000 sacks on Levee St. Louis is quoted at 47a49 and Galena at 51a52c. per bushel. From store 2 to 3 cents per bushel higher.

BRAN—Stock on the Landing, about 5000 sacks, demand fair at firm prices. Sales 95 to $100 ℔ 100 lbs. from Landing. From Store $110a1 10 ℔ cwt.

HAY—Large supply and dull. Choice is steady Prime is quoted at $16 ℔ ton; Choice quoted at $18 ℔ ton.

COUNTRY PRODUCE.

POULTRY. Receipts sell slowly. Western grown chickens sell at $5 50a5 50, young do, 3 a3 50, ducks, $4a4 25; geese, $6a7, turkies, $15a18 per dozen. Louisiana grown chickens, $4a4 50, young do, $2a3 50 ducks, $2a2 50, geese $6a7, turkies, $12a17 per dozen.

EGGS.—Large stock, neglected. Western selling at 15a16c.; Creole 16a18c. per dozen.

ESCULENTS.—The market is bare of cabbages. Apples scarce Potatoes—Peerless and Russets are quoted at $3 40, Peach Blows $3 50, Pink eyes Early Rose $3, h3 75 thions $4 50a5 Potatoes and onions dull and slow of sale. Apples $3 50a4, Sour Kraut, $10a12 per bbl.

BEANS AND WESTERN PEAS. Large supply and active. White Northern beans are quoted at 4¾a5c, Western beans 3a4c red kidney, 2¾c, green peas, 2¾ a 3c per lb.

DRIED FRUITS Peaches scarce and wanted apples dull, good supply. Western apples are held at 4a6c, Northern peaches, 11c per lb. Peeled 16a17.

HIDES.—Continue dull. Country green are quoted at 5¾a6c, dry salted, 9a10, dry flint, 12a13c per lb.

In city, slaughter sales are making as follows: Steer hides, over 85 lbs, 9c, 70 to 84 lbs, 9½c, under 70 lbs, 7c, cow hides, as they run, 6c, kips, 20 to 24 lbs, 9c, kips, 25a30 lbs, 8c, calf skins, each, 50c, bees wax, prime yellow, 28c per lb; ox horns, each, 8c. Weather-beaten horns unsaleable.

Consumption Cured.

An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this receipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, Rochester N. Y.

Never too Late to Mend.

Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine. O. S. BISLEY,

De Kalb Street, Lawrence, N. Y.

January 8, 1877.

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Quarterly Meetings.

Gallatin, Tenn., District.

(Second Round.)

McMinnville, Jan. 27th, 28th; McMinnville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millereek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKTT, P. E.

Nacogdoches, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st; Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April 8; Centerville, April 7th, 8th; San Filipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 24; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdale, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

Shreveport, La., District.

(First Round.)

Alexandria and Pineville, February 3d and 4th; Colcteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DAVAGE, P. E.

San Antonio, West Texas, District.

Columbus, Feburary 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st Texana, 7th and 8th.

D. GREGORY, P. E.

Waco, West Texas, District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th: Giddings, March 24th.

S. GATES, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15; Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Daleville, April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

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Family Circle.

TO-MORROW.

The shadow of to-morrow falls
Across our best to-day;
It marks the face with lines of care,
And steals our joys away;
It stints the sweets of daily bread,
And mocks us when we pray.

It glides with stealthy steps among
The violets, dewy faces,
Which lift above the frosted earth
Such sweet and tender graces,
And fancy sees them withering
In all the olden places.

It pours into the nectar's cup
A drop of poisonous gall;
It folds the gayest robes beneath
A dark funereal pall,
And where our love is most secure,
Its blight is sure to fall.

It frets away the finest edge
Of pleasure and content,
And brings to every feast we spread
Its bitter supplement;
With all the hopes of glad to-day,
To-morrow's fears are blent.

To-morrow! ay we look in vain
To see its promised light,
'Tis always just a step beyond
The darkness of to-night,
And never yet have mortal eyes
Been gladdened with the sight.

Yet many, burdened with to-day,
Are hoping for relief
Among its unknown legacies,
From want and fear and grief,
And bless the solace which they find
In fallacy so brief.

—Son of the Soil.

The Duty of a Woman to be a Lady.

Wildness is a thing which girls cannot afford. Delicacy is a thing which cannot be lost and found. No art can restore to the grape its bloom. Familiarity without love, without confidence, without regard, is destructive to all that makes woman exalting and ennobling.

"The world is wide, these things are small;
They may be nothing, but they are all."

Nothing! It is the duty of a woman to be a lady. Good-breeding is good sense. Bad manners in woman is immorality. Awkwardness may be ineradicable. Ignorance of etiquette is the result of circumstances. All cannot be condoned, and do not banish man or woman from the amenities of their kind. But self-possessed, unshrinking and aggressive coarseness of demeanor may be reckoned as a State prison offence, and certainly merits that mild form of restraint called imprisonment for life. It is a shame for women to be lectured on their manners. It is a bitter shame that they need it. Women are the umpires of society. It is they to whom all mooted points should be referred. To be a lady is more than to be a prince. A lady is always in her right inalienably worthy of respect. To a lady, prince and peasant alike bow. Do not be restrained. Do not have impulses that need restraint. Do not wish to dance with the prince unsought; feel differently. Be such that you confer honor. Carry yourself so loftily that men shall look up to you for reward, not at you in rebuke. The natural sentiment of man toward woman is reverence. He loses a large means of grace when he is obliged to account her a being to be trained into propriety. A man's ideal is not wounded when a woman fails in worldly wisdom; but if in grace, in tact, in sentiment, in delicacy, in kindness, she should be found wanting, he receives an inward hurt.—*Gail Hamilton.*

Luther's Snow Song.

On a cold, dark night, when the wind was blowing hard and the snow was falling fast, Conrad, a worthy citizen of a little town in Germany, sat playing his flute, while Ursula, his wife, was preparing supper. They heard a sweet voice singing outside:

"Foxes to their holes have gone,
Every bird unto its nest;
But I wander here alone,
And for me there is no rest."

Tears filled the good man's eyes as he said, "What a fine sweet voice! What a pity it should be spoiled by being tried in such weather."

"I think it is the voice of a child. Let us open the door and see," said his wife, who had lost a little boy not long before, and whose heart was open to take pity on the little wanderer.

Conrad opened the door, and saw a ragged child, who said:

"Charity, good sir, for Christ's sake!"

"Come in, my little one," said he. "You shall rest with me for the night."

The boy said, "Thank God," and entered. The heat of the room made him faint, but Ursula's kind care soon revived him. They gave him some supper, and then he told them that he was the son of a poor miner, and wanted to be a scholar. He wandered about and sang, and lived on the money people gave him. His kind friends would not let him talk much, but sent him to bed. When he was asleep, they looked upon him, and were so pleased with his pleasant countenance that they determined to keep him, if he was willing. In the morning he was only too glad to remain with them.

They sent him to school, and afterwards he went into the monastery. There one day he found a Bible, which he read, and learned the way of life. The sweet voice of the little singer became the strong echo of the good news—"Justified by faith, we have peace with God through our Lord Jesus Christ." Conrad and Ursula, when they took that little street singer into their house, little thought that they were nourishing the great champion of the Reformation. The poor child was Martin Luther. "Be not forgetful to entertain strangers."

Don't Scold.

Of all the disagreeable and useless habits the world was ever troubled with, scolding is the most annoying. To hear a saw filled, to hear a steamboat whistle, to hear a peacock scream or hear an Indian yell, is music compared with it. Since we were a child we have always felt a mortal abhorrence of scolding. If we had been scolded as some children are, we know not as we should have been good for anything. Our sensitive spirit would have rebelled itself into a hateful, discordant thing. It is no wonder many children are bad. The good is scolded out of them. It is stunned or killed by early frost or cold, icy scolding. What a frost is to spring buds, scolding is all the best in a child's heart. Scolding folks at home! How miserable! Let all the powers that be wage a war of kindness on all the scolders that they may be overcome with a better spirit.

House and Farm.

Robbing the Soil.

Few farmers consider that each crop that is grown and removed from the soil has taken away so much strength and virtue from it; that in the stalk and kernel is found the concentrated richness that was in the ground until transformed by the mysterious ways of nature in its transformation. Nature asks no aid from the husbandman, neither will it quietly brook being plundered, but instead, following each demand made upon it in way of a crop, it is found reduced and worn, and will not again attain to its former merit until there is restored to it equally and in proportion as it has been taken from it.

Rotation in crops is demonstrated as being not only best, but demanded; the continual growing and gathering from the same field a harvest of the same or kindred product, will in due time deprive the soil in that field of the ability to produce that especial article, as it has taken from the soil all that is necessary for the successful production of that crop, and either fertilizers must be supplied, or the field will become wholly worthless, save for some other and entirely different kind of product. When crops fail of themselves, the failure can, as a rule, be traced to the neglect of men, and not the defect of nature, or mistake of the Creator. The soil is provided in a general state of richness; if continual demands are made upon it to produce, and no return offered in way of remedies for its degenerating tendency, the outcome will be a thin crop from an exhausted soil.

The principal products of the farm are of that class that are employed in feeding the great family of consumers, and consequently it is removed in bulk from the soil, and but a minimum portion of it remains to enrich the ground for another season; the stalks and straw are lost to it, and another robbery committed. Taking from the soil these vital principles and making no return for them, is reducing each year the value of the farm per acre, in dollars and cents.

This need not be, as the product from the soil taken and transformed into other conditions, such as compost and manure, if returned to the fields, will restore to the soil its strength, and keep it ever in condition to respond to the demands made by succeeding crops.—*Factory and Farm.*

Diversified Farming.

The *Western Farmer* advances the following cogent arguments, in favor of diversified farming which we earnestly endorse and recommend to the consideration of every farmer in the country:

1. Because, under the present system, the market is overstocked with some products, and the price is correspondingly low, while right here at our doors other farm products bring as much as in New York city, a great center of consumption and export. Diversity of cropping tends to equalize prices.

2. Because diversity of cropping means rotation, and under a system of rotation, larger crops can be produced each year, and the fertility of the soil will last much longer than when the same crop is sown year after year.

3. Because it is safer. He who stakes all upon a single crop merely buys a ticket in a good lottery. If everything proves favorable, he gets a good thing and a large sum of money all at once. But if the crop proves a poor one, he is in a correspondingly bad condition.

4. It distributes the labor, and the cash receipts also, more equally through the year. Under a judicious system, the farmer will first sow his wheat, then follow with oats barley, potatoes, roots, corn, beans, etc. He may get returns for wheat, barley and oats in August; for potatoes and beans in September and October. His hay, corn and root crops, will make the wool to sell in June, the pork to sell in November, the poultry to sell at the holidays, beef and mutton to sell in March and April, butter and eggs to sell almost the year round. Thus little bills can be paid as they become due, and the long credit system discontinued.

5. Another advantage will arise from fewer purchases at the grocery and a greater variety in the home fare.

Cotton Raising.

Will cotton pay at ten cents? Certainly it will; it paid at that price before the war and will do it now. But says some one, we can't make cotton at ten cents when we have to pay thirteen or fourteen cents for meat. Of course not, that is out of the qestion. No farmer can afford to make cotton at ten cents if he buys meat at any price; let him raise his own meat. If he can't do that he had better sell his farm and go at some business he knows something about. Says another, we can't make cotton at ante bellum prices, because our hands wont work like they did before the war. Very well; get rid of them then; and let him and his boys go to work on less land, plow deep and cultivate well, put manure on it, every bit he can get hold of or make, and he will get more cotton than he would off of a thousand acres of gullied hill sides scratched by a lot of lazy negroes. If farmers, instead of selling their cotton seed at a trifling price, would save it all and mix with the manure that is wasted about their stables and stock pens until they thoroughly ferment and decompose, then spread this mixture thick on thin cotton land, they would get three times as much for their seed, as by selling it. If New England farmers can import cotton seed meal from the South at from \$30 to \$40 per ton and English farmers at \$50 to \$60, and make money by using it, surely we of the South can use it to the best possible advantage when we have the raw material at hand on every farm.—*Southern Farmer.*

Plan Your Work and be Ready.

Winter after a successful season of sowing and harvesting is a welcome resting "spell" to the farmers; the long winter evenings give time for reflection upon the last season's labors, and thoughts, ideas and plans will be worked over in the mind, with the help of good agricultural papers and books for improvement of operations another season.

Definite plans in the mind and on paper will find the farmer ready to go ahead without hesitation when time for action arrives. This is the true way to forward work, no backward steps; plans are definite no lost time, no waiting; a satisfactory day's work, pleasant to both employer and his men.

Do all work that can be done through the winter that will advance the spring work and find you all in readiness on the opening of spring with no back work on your hands to interfere with immediate work in progress. *Keep ahead of your work.—N. J. Agriculturist.*

Wonders of Modern Science.

The perfect accuracy with which scientists are enabled to deduce the most minute particulars in their several departments, appears miraculous if we view it in the light of the early ages. Take for example the electro-magnetic telegraph—the greatest invention of the age. It is not a marvelous degree of accuracy which enables an operator to exactly locate a fracture in a submarine cable nearly three thousand miles long? Our venerable "clerk of the weather" has become so thoroughly familiar with those most wayward elements of nature that he can accurately predict their movements. He can set in Washington and fortell what the weathir will be in Florida or New York, as well as if several hundred miles did not intervene between him and the places named. And so in all departments of mordern science, what is required is the knowledge of certain signs. From these the scientists deduce accurate conclusions regardless of distance. A few fossils sent to the expert geologist enable him to accurately determine the rock-formation from which they were taken. He can describe it to you as perfect as if a cleft of it were lying on his table. So also the chemist can determine the constitution of the sun as accurately as if that luminary were not ninety-five million miles from his laboratory. The sun sends certain signs over the "infinitude of space" and the chemist classifies them by passing them through the spectroscope. Only the presence of certain substances could produce these solar signs. So also, in medical science, diseases have certain unmistakable signs, or symptoms, and by reason of this fact, Dr. Pierce, of the World's Dispensary, has been enabled to originate and perfect a system of determining, with the greatest accuracy, the nature of chronic diseases without seeing and personally examining his patients. He has spared neither pains nor expense to associate with himself, as the Faculty of the Worlds' Dispensary, a large number of medical gentlemen of rare attainments and skill—graduates from some of the most famous Medical Colleges and Universities of both Europe and America. By aid of Dr. Pierce's system of diagnosis, these physicians and surgeons annually treat, with the most gratifying success, many thousands of invalids without ever seeing them in person. In recognizing diseases without a personal examination of the patient they claim to possess no miraculous powers. They attain their knowledge of the patient's disease by the practical application of well established principles of modern science to the practice of medicine. And it is to the accuracy with which this system has endowed them that they owe their almost world-wide reputation for the skillful treatment of all lingering or chronic affections which has been attained through it, demonstrate the fact that diseases display certain phenomena, which being subjected to scientific analysis or synthesis, furnish abundant and unmistakable data to guide the judgment of the skillful practitioner aright in determining the nature of diseased conditions. The ample resources for treating lingering or chronic diseases, and the greatest skill, are thus placed within the easy reach of every invalid, however distant he or she may reside from the physicians making the treatment of such affections a specialty. The peculiarities of this scientific system of practice are fully explained in the Appendix of "The People's Common Sense Medical Adviser,"—a book of over nine hundred pages, which is so popular as to have reached a sale of almost one hundred thousand copies within a few months of its first publication. It is sent (post-paid) by the Author to any address, on receipt of one dollar and fifty cents. Address, R. V. Pierce, M. D., World's Dispensary, Buffalo, N. Y.

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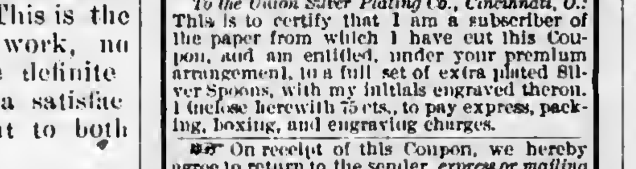

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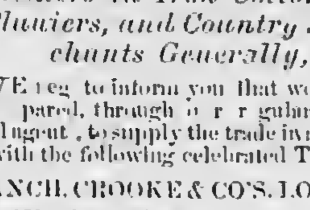

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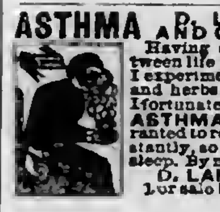

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Having spoken of the personal evidence of a call to the ministry, in a former article, we now notice other signs of such a call. No one who is clearly convinced that he is moved by the Holy Ghost to preach should feel that he must make his own way into the sacred office. God, who has called, can open the door. The young man can afford to wait for other evidence than his own impressions, before he rushes into the work of the ministry. It is possible to be deceived by our own feelings and professions, hence these should not be relied on invariably without other evidence. This may be various. It may be in the young man himself. It may be that, notwithstanding his impressions that he is called to preach, that he is poorly qualified for the work. He may have such physical or mental peculiarities as will totally unfit him for his work. His religious experience may be defective, and his life irregular. His ideas of the teachings of the Bible may be imperfect or erroneous. He may have a very low estimate of the Bible as a book of religious experience, and he may have loose notions of the Christian life. It may be that these impressions of the call to preach spring from the cherished desire to be placed in so holy a calling. It is best for the young man to wait for the Lord to open the door which admits him into the vinyard. God will find no difficulty in this matter when he calls any one to work for Him. If the young man yields to the call and puts himself into positions where his adaptation to this work may be manifest, he will not have to wait long before there will be evidence coming to him from other sources than his own convictions that he ought to preach. If his exercises in the class-meeting or prayer-meeting are indicative of power with God, or with man, or are unusually interesting, exhibiting gifts for usefulness, some good brother or sister will tell him what is though of his call to the ministry. This may not be done after the first or second effort in public. It may be that the young man may attend these meeting for prayer and exhortation for months, or even years, and no one ever question him as to his call to preach. What is he to do? Work on, and wait. Perhaps he is doing all that God wants him to do in that way. If no one, in the Church, sees anything in him to indicate that God designs him to occupy a larger field of usefulness, then he should take it for granted that he can afford to wait. He is not to take it as absolutely settled that God has not called him, but if his convictions still remain as to his duty, he can still exercise his gifts as often as opportunity affords, and consult with some of the oldest and wisest of his brethren. Never let him think the people with whom he labors fail to appreciate him, and he must go round to the official members of the Church and urge them to bring his case before the Church and secure his license. He can better afford to trust God and wait than to assume this responsibility, when God has not called him. No one can have any clear views of the fearful responsibility of the ministry and be willing to assume its solemn duties without the clearest testimony that it is his duty to do so. To push his way into the ministerial office, over the protests of some of the best men in the Church, because the young man may have friends in the places of power who can secure the license for him, generally proves his total unfitness for the holy calling. There are men in the ministry who ought never to have received the authority from the Church, as they have never given any evidence that they were moved to preach, by any higher motives than the hope of honor, ease, position and bread. Let no young man be in a hurry to get into the ministry. The tendency of the age is to rush ahead, in church, in State, as well as in the race for wealth. Young men are apt to think that the world cannot get along without them. So, with little preparation, they enter life, and thousands fail in business, in the professions, in the ministry, because they have, with erroneous views of their own powers, and actuated by wrong motives, entered upon a course of life for which they were entirely unfitted. To make this mistake in reference to secular callings is a calamity. Lives are wasted in some positions that might have been eminently useful in others. But to make this mistake in regard to the ministry may be attended with disaster such as would make the stoutest heart shudder to contemplate. The young man can wait, as long as there is no voice speaking from the Church, calling him into the vinyard of the Lord. But let him work in the Sunday-school, prayer-meetings, class-meetings, revival meetings as he may have opportunity, and if he develops no gift that leads any one to suggest that he may be more useful in the ministry, he can generally conclude that God sees that he will be most useful in the Church as a faithful worker in the laity. This will not suit a class of young men that urge their plea to be put into the ministry, and who chafe under the requirements of the Church or grow sulky because their wishes are not gratified at once, and refuse to take any active part in church work because they cannot do so in the pulpit. But the church is generally the gainer by their silence.

If any young man who reads this feels that he is called to preach, let him work in the Sunday-school, in the prayer meeting and other meetings as occasion offers, and let him show a deep interest in the growth of the Church and salvation of souls, and, if his call is from Heaven, he may rest assured that God will give the church some intimation of His will in the case. He need not hurry—only to prepare by working and waiting.

J. BRADEN.

Nashville, Tenn., March 1st.

The Mutual Education of the Races.

In the January number of the *Methodist Quarterly Review* is an able and significant article by Prof. Edward W. Blyden, of Liberia, Africa, entitled "Mohammedanism and Negro Race." The leading thought of this timely paper is the recorded observation of travelers, expressed by R. Bosworth Smith in these words:

"Christian travelers, with every wish to think otherwise, have remarked that the negro who accepts Mohammedanism acquires at once a sense of the dignity of human nature, not commonly found even among those who have been brought to accept Christianity."

The writer of the article accepts the truth of this statement, although, in our judgment, his own explanations refute it. Perhaps none would question the averment that the negroes who are Mohammedans actually do exhibit "a sense of the dignity of human nature not commonly found even among those who have been brought to accept Christianity." But to say that they *acquire* this higher sense of human worth "at once," on accepting Mohammedanism, is quite a different thing; and it is this proposition which we think the writer refutes, without seeming to notice that he does so. That we are not mistaken will appear from the following positions taken by the writer:

I. The difference to be explained he accounts for by "the difference in the conditions under which the systems"—*i. e.* Christianity and Islam—"came to those of the negro race who embraced the one or the other." * * * "When the religion"—of Mohammed—"was first introduced it found the people possessing and enjoying all the privileges of an untrammeled manhood." * * * "Christianity came to the negro as a slave, at least as a subject race in a foreign land."

II. "Another reason for the superior manliness and *armour propre* of negro Mohammedans may be found in the fact that, unlike their christian brethren, they have not been trained under the depressing influence of Aryan art." He maintains, with truth, that the painting and sculpture of the European whites represent the negro in a state of degredation, and therefore discourage and depress him.

III. A third cause of the effect the author finds in "the social and literary pressure which he has undergone. It is not too much to say that the popular literature of the Christian world, since the discovery of America, or at least for the last two hundred years, has been anti-negro."

IV. "Another very important element, which has given the Mohammedan negro the advantage over his Christian brother, is the more complete sympathy which has always existed between him and his foreign teacher."

These are decissive proofs of the proposition stated as we have put it, but not in the form quoted from R. Bosworth Smith: and they are all comprised in the effects of slavery on the white man and the negro.

But the assumption that there is anything in Islamism to give the negro a higher estimate of "the dignity of human nature," than he will derive from Christianity is utterly false. The religion of Mohammed stands and grows on the monstrous claim that this earth and Heaven, especially the latter, belong only to the followers of "the Prophet" and that "infidels" have no rights that Mussulmen are bound to respect. They are dogs to be devoured by sword and consigned to damnation. The "dignity" of Mussulmen is the contempt and damnation of other men, and these followers of the false prophet are the very demons now plundering and wasting the heart of Africa with the horrors of the slave trade, whom Christian nations are combining to expel.

But the depression of the negro in contact with Christian whites is a stubborn and wicked fact. It must be removed. Christianity demands its eradication: and the Christian world will not rest until it is removed.

A process of reciprocal education has already commenced and will go foward to completion. Forces are at work whereby the white man will be educated out of his caste feeling, and the colored man will be educated out of his servility. The Christian's ideas about the paternity of God, and the equality of men will do this work. The power of this world is in ideas. These Christian ideas, like God himself, are omnipotent. There is no uncertainty in the result. Let the colored man patiently and cheerfully wait God's time.

His welfare will come of humility not of assumption; of sound character and attainments, not of pretension and bluster; of honest work and self reliance, not of severe criticisms and office seeking. These are Christian qualities, which will assert his true manhood and make him felt for good. There are already among us colored men of this type and their number is increasing. These are the men who will come to the front, when pretenders have failed.

G.

Prepare for Your Conference Examinations.

I want to urge upon those young men, who have in immediate view the itinerant work in our Southern Conferences, the imperative necessity for prompt effort in seeking to be prepared in the studies upon which they are required to pass a rigid examination, previous to being admitted. The Church has recently awoke to the humilitating fact that her vital interests have been seriously damaged by introducing into her ministry, an element absolutely unavailable. She is now forced to assert her unalterable decission against admitting any, who, on account of habitual indolence, or constitutional effeminacy, can never rise above mediocrity. Let the aspiring candidate heed this, and determine to subject himself to such judicious disipline as will wholly remove every obstacle in the way of his entrance into the coveted field. He should at the earliest moment endeavor to procure the necessary books, and then grapple with, and as far as practicable, master the contents of each. The temptation to procrastinate this duty should be met with a firm resistance. Yielding to it would be attended with incalculable mischief inasmuch as it would frustrate his plan, and perhaps completely defeat his laudable purpose. But aside from a jealous regard for his own reputation, a proper appreciation of the present and future weal of the multitudes to whom he proposes to minister, should operate as a powerful incentive to accelerate diligence in the task of preparation. Our people, especially the young, upon whom the blight of slavery has fallen with greatly diminished severity, are asking daily for an intelligent ministry, capable of faithfully dispensing to them the Word of life, and leading in every needful benevolent enterprise. Their hearts are beginning to throb with a more intense desire for a broader and deeper christian culture, and they demand such instrumentalities as will ensure its attainment in the shortest length of time. The candidate should keep this fact constantly before his eyes, and consider the mighty responsibility devolving upon him. This will beget in him an active, inquiring habit, if aught this side of the judgment can. Let him spurn the idea of packing a bundle of vain excuses up to the committee room, for if he can find an excuse for lack of time for study, he will, after awhile find another for his ignorance, and ultimately, he will find still another for his disgraceful failure, which, of course, follows as an inevitable sequence. Some will find it difficult to prepare thoroughly, owing to the peculiar circumstances which environ them. Let each one do his best, relying at the same time for help upon Him who hath said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

D. W. HAYS.

Murfreesboro, Tenn.

The Unattainable.

We strive ever for what is just beyond us, and we shall die without ever reaching it. We set out light-hearted at first and courageously divide and subdivide the distance between us and our goal.

When the first ardor of our pursuit has cooled a little, we pause to calculate what yet lies before us.

Our work which was at first done with boyant confidence, is now performed with the earnestness of one who feels his conflict a doubtful one.

This deepens again into the firm energy of despair, and we leave, looking back at the steps already gained, concerning ourselves only with the ever multiplying obstacles in our way.

We value most the unattained; and what charmed us yesterday, to-day we fling behind us, a worthless thing. But our ideal we never reach. We pine for something we do not and cannot possess; and which if we did, could never satisfy us. The intrinsic value of the thing comes not into the reckoning; it is the difficulty of attainment that gives it its value. The girl who risked and lost her life for the flower that grew on the brink of the Niagara, might have had a hundred sweeter and more beautiful, for the price of a single smile.

Did the great Webster dream that it would add lustre to his name to be the President of the greatest republic? He stooped very low to win that distinction, and when it slipped from his grasp, his great heart broke and he died.

And the same may be written of the "good and great Greeley."

Who of us could not tell of some secret longing of this sort, which possesses and urges us? We may wear the seeming of contentment, but the substance is far from us. We all have a hidden fire somewhere, into which we daily sprinkle incense to the unattainable.

Contentment! Poets have sung its praise, orators have spoken its eulogy, and divines commended it, but it would be a sad day for the world if contentment should become the common lot. For it is not more true, that "eternal vigilance is the price of liberty," than that eternal restlessness is the price of progress.

Religion itself does not quench, but purifies and lightens it. Indeed our religion would be a tame thing without this out-streching of the soul after a higher, holier, and truer life.

Contentment in religion would make us sluggards in godliness. But with this restless aspiration toward the unattainable in holiness, such as David felt when he said—"My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God," there is activity, progress, and happiness.

It gives no rest while there is wrong to combat, or suffering to relieve, or souls to save. It makes toil better than repose and privation better than luxury. It makes our life a constant labor, it makes us sleep sweetly at its close, and prepares us for that rest that remaineth for the people of God.

CUSHITE.

The Best Way.

The distinguished Rowland Hill has said, "We can do more good by being good than in any other way." Let us remember this. It is not genius that we need, nor intellectual mastership, nor profound learning, nor skill in the use of apparatus, nor tact in communicating truth. These we must not despise. There is little danger of our doing so. But the Bible teaches that our great, deep, imperative, indispensible need is—character.

An Angel's Work.

A lady on an errand of charity came upon a group of noisy, dirty boys, playing ball in an alley. A pale boy of nine or ten years, very tidily dressed, sat on an old wheelbarrow, watching the game. In asking directions from this child she noticed that he was a hunch back, and apparently in very ill health.

He replied to the question, "If you will give me your hand, to help me up, I will show you Mrs. Lane's room. It is at the top of our house. Thank you. I can do almost anything but rise up alone. I help mother a good deal with the children. They are lovely boys—so straight—and they've got red cheeks and curly hair. But mother doesn't love them a bit better than she does me. They are very good to me; they never pull things away from me, nor push me down as bad boys in the street do sometimes. This is my house. Come in and look at them."

And opening a door, he asked, "May this lady just peep in one minute to see the children, mother?"

A pleasant woman appeared, wiping her hands on a towel, and said, smiling, "Poor, dear Allen is so proud of the children, he sometimes seems a little silly. Walk in."

The children were stout, rosy fellows of three and five years, and looked as if they could "push" almost anybody "down," if they tried. The appearance of their weak brother was a token for rejoicing.

"Now isn't this a beautiful home?" the poor child said, looking round proudly on the shining stove, the neat paper, and pictures on the wall.

"Poor, dear boy," said the woman, laying her hand on his head, "he doesn't know much about 'beautiful homes.' Everything is beautiful that he loves. He is so patient, and wise, and careful of me and the children that I don't know how I could have lived without his sympathy after his father's death. He's very feeble, and sometimes I'm afraid that he doesn't get all the care he needs—I have so much to do, and the other boys take so much of my time;" and she patted his thin cheek tenderly.

When the lady was ascending the attic stairs, her little guide, who was hobbling after her, stopped and said:

"I'll tell you a secret. She isn't my *truly* mother—but she doesn't know it! I mean she wouldn't know it if I hadn't been big enough to be at her wedding! She loves me just as well as Willie and Tom. And oh, she tells such beautiful things about God and heaven. She says that God will change this tired body of mine, and give me one like His own, by-and-by. She washes and irons all the time, but she's always pleasant. I can't go to church or Sunday-school because I'm so easy pushed over in a crowd; but she says our room is my church and Sunday-school and singing school and everything."

As the lady bade her new friend "Good-bye," he said, with the air of a hospitable patron, "You may come here any time you like to see the children. They say their prayers about seven o'clock, and they do look so lovely in their little white nightgowns!"

The lady looked at the boy's happy face and asked, "Do you remember your father?"

"O yes, ma'am," he replied, "it is only two years since that night. This is what he said—mother made me say it over and over, so as never to forget it—'Allen, be good to your mother as long as you live. You can never pay back her love to you. She is doing an angel's work, and your own mother in heaven is blessing her for it, and so will I, forever and ever. Love God and keep close to her."

The lady's eyes were filled with tears, and she, too, blessed and resolved to help this woman who was rearing this feeble boy with a love that almost made her forget he was not her own.

If there is one work on God's earth holy above all others, it is her's who takes the children of a dead mother to her heart with a love that almost veils the fact that they are not her own; and who makes them love her as a mother, without forgetting that One whom no child should be allowed to forget.

If the redeemed above get glimpses of earth, and the loved ones they left here, what benisons are hourly falling on those who have taken their places in desolate homes, and made them real homes again.

God smiles on her who, though not "a truly mother," is a mother still.—*Ex.*

A gentleman had a board put upon a part of his land, on which was written, "I will give this field to any one who is really contented." And when an applicant came he asked, "Are you contented?" The general answer was, "I am," and his reply invariably was, "Then what do you want with my field?"

The North India Conference.

This Conference of the M. E. Church met in Moradabad, India, January 3, 1877, Bishop Andrew presiding, and Rev. B. H. Badley Secretary. Tents were erected for the accommodation of the preachers and their families and all ate at a common table. It was a happy week for all. There were 37 American men and women; half a dozen lady missionaries, and eight ordained hindoos.

There had been a good increase during the year. At one point Bishop Andrews baptized 50 adults. It is twenty years since the work in India was organized by Dr. Butler. On Conference Sunday four native preachers were ordained Elders, and two Deacons. The following are the statistics and appointments:

STATISITCS OF THE NORTH INDIA CONFERENCE, 1876.

Probationers	757	d.	108
Full members	1,281	d.	2
Local preachers	51	d.	2
Baptisms—Children	207		0
" Adults	168	d.	15
Churches	22		6
Value	$13,500		$1,175
Parsonages	35		8
Value	$64,044		$3,533
Sunday-schools	132	d.	20
Officers & teachers	317	d.	36
Scholars	6,509	d.	242
Conversions in Schools	63		43
Collected for Parent Society	$516,87		$201,50
Day schools about	200		
Teachers "	400		
Scholars "	8,000		

NOTE.—The decrease is explained by the transfer of certain charges to the South India Conference

OUR WORK IN INDIA—BOTH CONFERENCES, 1876.

Probationers	1,174	d.	78
Members	2,460		183
Sunday-schools	169	d.	9
Officers and teachers	552		2
Scholars	3,190		264

APPOINTMENTS, 1877.

KUMAON DIST.—*C. H. Judd, P. E.*

Nynee Tal, C. W. Judd, Thomas Gowan.

Nynee Tal, English Church, N. G. Cheney.

Eastern Kumaon, Richardson Gray (P. O. Pitrogan, Kumaon, N. W. P.)

Padeo, to be supplied.

Paori, J. H. Gill (P. O. Paori, Garhwal, N. W. P.)

ROHILCUND DIST.—*E. W. Parker, P. E.* (P. O. address, Moradabad.)

Bareilly, T. J. Scott.

Khera Bajhera, to be supplied.

Shajehanpore, Boy's Orphanage, H. Jackson. Native church F. M. Wheeler.

Panahpore, H. J. Adams.

Budaon, T. S. Johnson.

Moradabad & Chandausi, G. H. McGrew.

Sambhal, Zaour-ul-Haqq.

Amroha, H. A. Cutting.

Bijnour, A. H. McHenry.

H. W. Thomas, Principal, J. Thomas, Teacher Theological Seminary.

OUDH DIST.—*E. Cunningham, P. E.* (P. O. address, Lucknow.)

Lucknow, English Church, J. H. Messmore.

Lucknow, Native Church, H. Mansell, I. Fieldbrave.

Deetapore, J. E. Scott.

Hardui, A. C. Paul.

Gonda and Baraich, B. H. Badley, (P. O. Gonda.)

Baraitanki, J. T. Javier.

Roy Bareilly, J. T. McMahon.

Cawnpore, Native Church and Memorial School, J. W. Waugh.

Cawnpore, English Church, S. Knowles.

T. Craven, Superintendent of Press.

J. Mudge, editor of Lucknow *Witness.*

WOMENS' FOREIGN MISSIONARY SOCIETY.

Moradabad, L. M. Pultz, on sick leave.

Moradabad, Medical Work, Julia L. McGrew.

Bareilly, Medical Work, Lucilla Green.

Bareilly, Medical Work, Clara A. Swan, on sick leave.

Bareilly, Girl's Orphange, Mary F. Cary, Fanny Sparks, on sick leave.

Lucknow and Cawnpore Girls' Boarding school, Isabella Thoburn.

Lucknow, Zenana Work, L. E. Blackmar.

A Near Relative.

A sick officer went to a mineral spring in Germany for the benefit of his health, but the hotel-keepers refused to admit him lest he should die in the house.

At the last hotel a gentleman came forward and said, "This officer is my near relative. He may have my bed, and I will sleep on the sofa."

The landlord consented, and the half-fainting man was carried to the gentleman's room. When he had rested a little, his first question was, "May I ask your name, my kind friend? How are you related to me?"

"Through the Lord Jesus Christ, for I have learned from Him that my neighbor is my brother."

General News Items.

The public debt was reduced during February over $2,000,000.

Word comes that the silk factories in France are suffering. The cause is attributed to the vigorous competition of the growing industry in the American States. It is, however, probably due in a great degree to the economy of the times.

The sentence of death passed upon "Bishop" John D. Lee, of Salt Lake City, for his participation in the Mountain Meadow massacre, has been confirmed by the Supreme Court of the Territory, and the Courts below have been directed to set a day for his execution.

The bill for compulsory education has passed the Ohio legislature. The law will take effect on the first of next September, and compels all children in the State, between eight and fourteen years of age, to attend school at least twelve weeks in each year, not less than six weeks of such attendance to be consecutive.

Grandmotherly old Boston led off with a spelling match about a year ago, and in a few weeks the whole country was spelling down. This time a new custom is to be set at Music Hall—a public singing match. Singing bees are popular in Germany and England, and are vastly more entertaining than spelling matches.

President William S. Clark, of the Massachusetts Agricultural College, writes from Japan that he has been permitted to give religious instruction in the institution with which he is temporarily connected, that there is a deep interest in Christianity among the Japanese students, and that he may decide to remain in Japan as a missionary.

A fire at East St. Louis, Feb. 20, burnt up a dozen frame houses, and the flames being carried by a strong wind toward the bridge, that structure took fire and some 300 feet of the carriage-approach, which is largely of wood, was destroyed, and some of the iron work will have to be replaced. Loss to Bridge Company about $50,000.

Minneapolis ground and shipped, during 1876, a million barrels of flour, and cut 200 million feet of lumber. Kansas City shows an increase of 30 per cent. in her bank clearings, marketed 6,000,000 bushels of corn and 1,800,000 of wheat, about 190,000 head of cattle, 150,000 hogs and 6,000 sheep, there being a large increase in all these respects.

Attention having been drawn to the absence from the seat of government of several of the foreign ministers accredited to Washington, and who persistently reside in New York, it is rumored that the Secretary of State is about to call the attion of their governments to their constant absence, and to request instructions to the ministers to be at their posts, or that others may be appointed who will remain at the seat of government.

Two colored students from the Barbadoes graduated at the Philadelphia Divinity School not long since, one of whom is now pastor of a church in New York, and the other is at the head of the Episcopal Theological School, Port-au-Prince, Hayti. While in the school, on one occasion, the latter read in public the fifty-third chapter of Isaiah in eight languages.

A newspaper paragraph states that the Pope has become very much altered. His feet do not carry him any longer. His face, formerly fresh and of a jovial expression, is now shrunk and of a listlest aspect. He rarely leaves his bed-room, and receives visitors there between five and seven in the afternoon, more reclining than sitting in an arm chair. He has a large table before him, on which a few candles only are placed; between them there stands a crucifix. His memory is failing him very much in matters of quite recent occurrence, though he remembers well the things of a long time past. Many doubt whether he will complete his eighty-fifth year.

Miss Mary Dancer, who died in New York a few days ago, gave to charitable objects over four-fifths of the large property acquired by Mathias Dancer, gambler. Mary is said to have been a young lady of rare beauty of character, of a devotional bent of mind, and almost a religious recluse. During her life she gave much to charities, and by her will, drawn just before her death, divided $335,000 among thirty-one religious, benevolent and charitable societies. After disposing of $183,000 to relatives and friends, the American Female Guardian Society, the Home for Incurables, the Children's Aid Society, the New York City Mission, the Tract Society, the Methodist Episcopal Missionary Society, the American Seaman's Friend Society, the New York Society for the Relief of the Raptured and Crippled, the American Bible Society and the Methodist Episcopal Sunday-school Union get $20,000 each.

SOUTHWESTERN

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J. C. HARTZELL, B. D., EDITOR.

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1000 MORE.

We need, and must have, One Thousand more Subscribers for the "Southwestern" to pay its bills for 1877. Will the 500 Methodist Preachers in the Southwest, who are now acting as our agents, not give us these during the next thirty days? It can be done, it must be done. Without these your paper is embarrassed, but with them we go through the year easily. Act promptly and send the names and money to Nelson & Phillips, Lock Box B, New Orleans. Subscriptions may begin at any time, and the paper will be sent as long as paid for. Two Dollars a year, or four cents a week pays for the "Southwestern."

Special Notice.

Subscriptions to the SOUTHWESTERN may begin at any time and the paper will be sent so long as paid for. Tell your people this and see how many new subscribers you can get at once.

The Editor, Rev. J. C Hartzell, now in Texas, writes that he is to be at Bryan March 16, Dallas 18, Fort Worth 19, Dallas again 20, Dennison 21, Lawrence 23, Marshall 25, Jefferson 26, Marshall again 27 and on April 1 at Shreveport, La.

The Post-office address of Rev. L. Bradford is 189 Carondelet St., New Orleans, La.

Rev. J. N. Breeze, of Third Church Houston, Texas, although building a new Church, says his people will take thirty SOUTHWESTERNS and pay for them.

Rev. Jeremiah Smith, of Harrisburg, Texas, says he learned to read his first scripture text out of the old New Orleans *Advocate*, and the SOUTHWESTERN is to him next to the Bible.

Persons wishing to procure copies of Dr. McCarty's books—the "Black Horse and Carryall," and "Inside the Gates"—will find them on sale at Robert J. Harpe's book store, at 110 Camp street.

Rev. J. S. Whitaker and Brother Gabriel Todd, of Second Church, Houston, propose to have fifty SOUTHWESTERNS in their Church every week. Two week's more hard work and they will succeed. Already $27 of the cash has been sent.

Galveston takes *one hundred and fifteen* SOUTHWESTERNS. Pastors Shackleford and Douglass understand how much good their Church paper among their people will do. They send $35 cash, and all the rest to be sent within thirty days.

Rev. J. F. Cozier and Bro. Frank Vance, of First Church, Houston, Texas, propose to put their SOUTHWESTERN list to *one hundred* cash subscribers within thirty days. They have made a grand beginning and will succeed. They challenge any single church in the South. Who will compete with them? They send $62 95 cash and the rest is soon to follow.

Death of Dr. A. C. McDonald.

A telegram from Rev. J. M. Shumpert, at Holly Springs, Miss., conveys to us the sad intelligence that Rev. Albert C. McDonald, D. D., died at three o'clock on Saturday morning, the 10th inst.

Bro. McDonald was from Iowa, we think a native of that State. He graduated from Indiana Asbury University in 1852, and at once entered the active work of the ministry. At the close of the war he responded to the call of the Church for laborers among the recently emancipated colored people of the South, and in that work, first in this State, and afterward in Mississippi, he has faithfully and earnestly labored until death. Of the man—his devotion to the work of the Master—of his connection with Shaw University and other enterprises of the Church—of his learning, piety, and christian zeal and integrity, we have not the time now to speak. In his death the colored people have lost a faithful friend and the cause of Christ an able and effective minister. At the time of his death he was Presiding Elder of the Okolona District.

Editorial Correspondence.

Houston, fifty miles north of Galveston, is the railroad center of Texas. It is a city of over twenty thousand people. Its churches, schools, other public buildings, street railroads, etc., are creditable. It rivals and bids fair to surpass any city in Texas in commercial importance. New Orleans is losing immensely in commerce by not having railroad communication with Texas through Houston. It is to be hoped that some of the schemes now on foot to build the railroad from New Orleans to the Texas line will succeed.

We have four churches in Houston. Our German people have recently dedicated a beautiful chapel The pastor, Rev. Mr. Bruck, is a diligent and earnest worker, and there is every prospect for a rapid increase in his congregation and membership.

Our three other churches are located in different parts of the city and are attended by our people of color. First Church, Rev. J. F. Cozier pastor, is a strong, influential body of people. The Sabbath school enrolls two hundred and seventy scholars, and, under the direction of Mr. Frank Vance as superintendent, is doing good work. On Sunday morning we had a delightful half hour with this school. The Berean lessons are used, a teacher's meeting, under the direction of the pastor, is held weekly, and nearly every teacher takes the SOUTHWESTERN. We met the public congregation of this Church at 3 o'clock on Sabbath, and, after preaching, asked for subscribers for the SOUTHWESTERN. The pastor had already made a good beginning, and the list was run up to over sixty. A good portion of these came forward and paid, and the remainder promised the money in a few days. The pastor and brethren propose to put the list to one hundred. Where is the Church, North or South, which will surpass this?

Second Church, Rev. J. S. Whitaker pastor, is not so large but is equally enthusiastic. The Church is engaged in building a plain but commodious edifice, to cost about four thousand dollars. We worshipped with this Church Sunday night in company with Presiding Elder Molloy. On asking for subscribers for the SOUTHWESTERN, forty-two came forward and gave their names, and either paid or promised to pay in a few days. Here we met Brother Todd, Lay delegate to our last General Conference, and an earnest worker.

Third Church, Rev. J. N. Breeze pastor, has nearly finished a neat church building, capable of seating four hundred people. The pastor has a large school during the week. We met and preached to this church last Friday night. Nearly thirty subscribers were obtained.

Our Church at Harrisburgh, five miles below Houston, is the charge of Rev. Jeremiah Smith, assisted by Rev. Wm. Burley, an efficient co-laborer. We met this church Monday night and, after a lecture on the history and work of the Methodist Episcopal Church, took thirty-six subscribers.

Last night we held a union meeting in First Church, in which the pastors and members of the Second and third Churches united. The large Church was crowded, Presiding Elder Molloy presided. This brother honors the position he holds by his diligent and prudent work. Prayers, songs and addresses filled the evening. The lists of subscribers from the Houston churches were reported and the number was put up to *one hundred and fifty*. The pastors feel sure that at least one hundred and twenty-five of these will be cash subscribers before thirty days. These people thirst for knowledge and truth. Shame on the man or Church that would speak lightly of such a people or weary in giving them Christian fellowship or aid.

The Methodist Episcopal Church South in this city is presided over by Rev. Mr. Neighbors. It is a large and influential congregation. A good revival is in progress. Dr. Ditzler, of Tennessee, has just closed a course of lectures, bearing upon the relation between science and religion, which have made a profound impression upon the thoughtful minds of the city. This week Dr. Shepherd, of Galveston, preaches every night. A daily meeting is held at 10 a.m., and is largely attended. Brothers Hall and Cree, of the Young Men's Christian Association were present for two days last week. Sabbath was quarterly meeting time, and the Presiding Elder, Rev. N. A. Craven, invited us to preach at the morning service, which we did, and participated in the communion services which followed. Four years ago this pulpit was refused to Bishop Wiley. It was a delightful service to us, and the fraternal greetings received were heartily enjoyed. Bro. Craven referred to his association, years ago with Dr. Foster (now Bishop) and spoke in highest terms of our honored Superintendent. Bro. Neighbors is one of the rising young men of the Southern Church and we predict for him a brilliant future. God bless the brethren of the Church South in Houston.

Since being here we have enjoyed the hospitality of Rev. S. M. Kingston, Presiding Elder of Trinity District, who, with his wife, has made our stay very pleasant. To-day we go to Brenham, and next Sabbath expect to be at Austin.

Houston, March 7, 1877.

Have Faith in God.

There is no one thing that will add more to human strength than faith in God. The man that links himself with Deity in a holy trust is strong. The nation that trusts in God is made more powerful. There was a time when we were fighting for our independence. For seven long years our forefathers continued the struggle. A few feeble colonies, with three and a half millions of people, with a few raw militia, without money and without prestige, won our liberty—achieved our independence—and drove from our soil the armies of the most powerful nation on the globe at that day. Our forefathers had faith in God; Washington used to retire to the grove to pray. God was with America then, and made her strong. So in the recent war for the national unity. There were many dark days. At one time the clouds were thick around us—our troops were dying off—reverses had followed on many a field, and we were on the very borders of despair. It was at that moment doubtful what the issue would be. A Governor of a Western State telegraphed to our President: "Call out a million of men, and overrun the whole South with armed bands," or something to that effect. President Lincoln telegraphed back these words: "Stand still and see the salvation of God." Here was trust in, and recognition of a power higher than man. Just then God was leading our nation by the pillar of cloud. Then it was that the time had come to blot out our national curse, and it was done. The voice of the people spoke through their President and said to four millions of slave men and women, "Go free." The shackles fell off, the colored man came to the rescue of the nation under whose laws he had groaned, and from that day the smile of Providence was on us, and to-day the "salvation of God is seen" in a disenthralled—a united nation.

Have faith in God. Do you believe in Him? See the marks of design in all his works. The engine made with your hand reflects not half the skill which is seen in all the works of God. Every leaf and twig—every ray of light and every crystal—every thing in the universe tells us of God. And our bodies are "fearfully and wonderfully made." God is in our life—our ways are marked out by Him. He claims the service of our hearts. Let us have faith in him and be strong. In every trial of life, in all the labors of our life, in him we find solace, comfort, strength. Our highest aim should be to be true men. Never was there a better age in which to live than this—never was there a better country in which to live than this. If we have manhood, it has a value now and here. What wealth is now poured forth to be controlled? What activities now stir the heart of the nation? Make your mark on the age and on the world. Be something, do something in your sphere, whatever it may be, and if it be not our lot to have a national fame or rank among the nation's monied princes; if it be not our lot to shine among the scholars, yet we can be strong, and acquit ourselves like men. We honor the great generals who led our conquering armies to victory, but we do not forget the brave men of the rank and file, whose blood has made sacred our soil. So will we not forget the men who with strong arms and noble hearts push forward the car of a nation's wealth, and extend by their industry the area of a nation's civilization.

Will our Conference Preachers please act at once on suggestions in postals mailed them this week.

The Precious Gospel.

That which educates man up to the highest point is the Gospel. We must have an ideal. The architect constructs his building according to a plan. Take a piece of beautiful machinery and it was not built up by simply adding one piece to another, here a lever, there an arm, yonder a wheel. But first a plan was made, a nice adjustment of parts, and thus the machinest saw the machine all complete, even before a wheel or arm was made—his plan was his ideal. So in our life, we need an ideal, a pattern to work by. Now where do we find the best pattern? In history? What history? Rome? Greece? England? Surely not. The best man that ever lived was Jesus. Renan says so—Hume admits it, Bonapart said so, yet they were not all Christians. But facts cannot be denied. No such man has ever lived as Jesus. Hence the gospel gives us the best ideal, the best pattern by which to construct our lives. We cannot persuade all to be devout followers of Jesus, but if we could so move you, that you all would make Him the model of your manhood, we know that you would rise to a diviner life. Give your little girl an outline picture of a house or a tree, give her a board and crayon and she will try to imitate it. She will draw many crooked lines and make many mistakes. She will study the pattern instinctively, and her hand will soon follow the lines and angles until she can reproduce the picture. This is what the ideal will do for her. Let a man set Jesus before him—Jesus full of love, Jesus free from passion—meek, gentle, holy, and he will soon find himself desiring to be like Him, and as he desires to be like Him he will grow more and more like Him. It is a law of our very being. Let a man of refined sensibilities go into dens of iniquity and associate with vicious people and he may soon become just like his associates. Hence it is, the gospel is our text book of character, and Jesus is the great example of all the world.

The gospel is radical. It begins inside of a man and works out. The heart moulds the life. The hands on the face of a watch do not move the spring—the spring moves the hands. God does not begin our regeneration at the ends of our fingers, but in the heart. "The axe is laid at the root of the tree." "His fan is in his hand and will thoroughly purge his floor." There are, then, in man two forces—that within himself which assimulates him to his surroundings, and that which comes unto him from above. Thus the gospel, by offering to every man an image of goodness, an ideal set in the horizon of life, avails itself of a law of our nature in lifting us up, and then aids us by the infusion of a spirit that quickens and creates us anew. Jesus meant all this when He said to the Ruler that came to Him by night, "Marvel not that I said unto thee, 'ye must be born again.'" There must be a radical change in us, else the gospel has not done its work. Christ is a pattern, but He is more than that, He is a Savior, which means that He helps us—works in us by the Spirit and so redeems us from sin.

Immortality.

One of the most extraordinary of the many wonderful phenomena of the insect world is the change of a crawling worm into a beautiful butterfly, organism, functions, appearance all changed, and the catterpillar, after this transformation, goes sporting away on wings of azure and gold. In its worm-state it devoured the substance of the green leaf, but in its butterfly existence it sips the delicate nectar of the flower cup. Take the Libellulidu, or Dragonfly, its first existence was beneath the water in the form of a larva—a mere worm, burrowing in the mud and filth, but at a particular period in its existence, by a law of God, it rises and, on brilliant, irradiant wings of gauze, it goes away in the sunlight of Heaven. This does not prove that we are immortal, but it shows that there is a possibility of it. The power that can transform a mere worm into such an object of beauty can transform us—"when this corruptable shall put on incorruption."

The Young Men's Christian Association of Charleston, S. C., are holding open air meetings in all parts of the city. On a recent Sunday one was held in front of the city post-office at the hour when business men were waiting for the opening of the mail.

The Inauguration.

On Monday, March 5th, the eyes of not only this great nation but of the civilized world were centered on the city of Washington. On that day it was estimated that not less than one hundred thousand visitors from nearly all parts of the Union had congregated within the national capital. Railroad trains on all the roads leading thither were crowded with passengers, reminding one of the rush to Philadelphia to behold the wonders of the Centennial.

The curiosity was not to see the brow of some sprig of royalty decorated with a crown, but to participate in the ceremonies which should seal the agreement made by the peoples' representatives, that Rutherford B. Hayes should preside over the destinies of this great Republic during the ensuing four years. Of the great procession, the manner of dress of the foreign embassadors and their wives, the disposition of dignified men and bodies, and of the mere details of such a parade, the Washington newspapers have informed the world.

At about 10½ o'clock the Presidental party moved from the White House toward the capitol. In this procession were many of the most distinguished men of the nation. Pennsylvania Avenue was crowded with people who cheered the new President and Vice-President to the echo as their respective carriages passed along. At the capitol the ceremonies were very impressive. The oath of office was administered to Vice-President Wheeler by Senator Ferry in the Senate Chamber, and to President Hayes by Chief Justice Waite, at the east portico, in the presence of not less than one hundred and fifty thousand people, after which the President delivered his inangural address in a clear voice and in an animated manner. The address was frequently applauded by the multitude within hearing distance. President Grant, through all the ceremonies, gave his attention to every particular. He cared for it in all of its details as a good mother would care for the marriage of her daughter. Mrs. Grant did not attend the inangural ceremonies, but remained at the White House superintending the preparation of a collation for the new President, his family and friends. Thus, amid the ringing of bells, the booming of cannon, the music of bands and the surging of the multitude, the new President assumed formally the duties of his high office, thus transforming a private citizen, for he was not even then a Governor, into the ruler of one of the greatest nations of the world.

Let us breathe easier, we have passed the crisis. The ship of State has been steered safely away from the rocks—she rides gallantly on the high seas, with as noble a captain, we believe, as ever trod on a nation's quarter-deck.

Will President Hayes please everybody? No! That would be an impossibility. Let him do his whole duty to the whole nation. Let him take counsel out of the book which he pressed with his lips in front of the capitol with the eyes of forty millions of freemen upon him. Let him be true to the American citizen of whatever color or nationality, and though disappointed politicians may curse him, the people as a whole will sustain him, for the American people have good sense as well as a high appreciation of honor. He takes his position at a time fraught with most imminent perils, but let him be true to right principles and the Author of nations will bless his administration and make it a blessing to the age and to the world.

God save our President!

God save the State!

President Haye's Cabinet.

The Cabinet of President Hayes, as confirmed by the Senate on Saturday last, consists of the following gentlemen:

Secretary of State—Wm. M. Evarts, of New York.

Secretary of the Treasury—John Sherman, of Ohio.

Secretary of the Interior—Carl Schurz, of Missouri.

Postmaster General—Davis M. Key, of Tennessee.

Secretary of War—Chas. Devins, of Massachusetts.

Secretary of Navy—Richard W. Thompson, of Indiana.

Attorney General—George W. McCrary, of Iowa.

Lincoln was the President born of agitation; Grant the President born of revolution; Hayes the President of what we hope may prove the era of restoration.—*Inter-Ocean.*

Local Option in Texas.

Texas has a law providing that intoxicating drinks cannot be sold in any county, if by an election a majority of the voters in any county vote against it. The temperance people of the State are rallying their forces. Elections are being held nearly every week. Already about thirty counties have voted for prohibition. Thank God for this! Let our preachers and people every where stand firmly with the friends of temperance. The Methodist Episcopal Church is by her laws a total abstinence organization. Any minister or member can be expelled for taking intoxicating drinks except in cases of sickness.

This question of local option is no political question. It is a question of public morals. No minister is fit to preach the Gospel of Christ who will not give his influence and voice actively to help vote out grogshops by which men are protected in their work of damning the bodies and souls of their fellow-men. Vote "*For Prohibition*," every time.

GENERAL Cyrus Bussey of this city is prominently named for the collectorship of this port. Gen. Bussey served through the recent war on the Union side, where he won distinction. At the close of the war he settled in New Orleans in the cotton business, taking little part in politics. Gen. Bussey has twice been elected President of the Chamber of Commerce, and has the goodwill of all parties. In the judgment of most people in these parts, the President could not appoint a man who would be received with greater enthusiasm, and it is to be hoped that President Hayes will see the matter in this light. We look with much confidence for the appointment to be made.

Gold and silver are drawing so near together in value that it is pretty clear specie payments might have been resumed on the first of March. The premium on gold is now so small, and the fluctuations so little, that the gold brokers and speculators find their occupation unprofitable and the talk is to shut the Gold Room. It is only the gambling sales of speculators that have kept up the premium so long, and when the room closes, the premium will probably disappear or dwindle down to one per cent. or a half per cent. at the brokers' offices. What a history would be that of the Gold Room and its victims all over the continent.

The Young Mens' Christian Association Convention, held lately in Galveston, was a success. Delegates were present from the various parts of Texas, and the discussions were of a high order. Bros. Hall and Cree were present. Among the prominent home workers were Rev. F. von Schlnembach, Drs. Shephard, Johns and Bunting, of Galveston. Hon. Wm. E. Dodge, who was in the State looking after his large railroad interests, was present, and spoke on Sunday night.

The young ladies of Ames M. E. Church, in this city, have recently purchased a fine new organ for the Church, taking the old one for the Sunday-school. The instrument was purchased from Mr. Philip Werlein, Baronne street, corner of Union. Mr. W. sells instruments on very reasonable terms, and guarantees entire satisfaction to his customers. If you wish to purchase give him a call before deciding.

The Michigan *Christian Advocate* comes to us bright and fresh—it is a credit to the Advocate household, and is one of the very handsomest daughters of that numerous family. May her complexion always be as fresh and bright as now. We learn that, although the paper has only been in existence a couple of years, it has now a paying list of 5000, with a strong upward tendency.

The resignation of Governor Hayes was placed on file in the Governor's office about noon of March 2, and Lieutenant Governor Young notified of it. The resignation is as follows:

"Columbus, Feb. 18, 1877.

I hereby resign the office of Governor of the State of Ohio, my resignation to take effect the 2nd day of March next.

R. B. HAYES."

The state dinner given by President Grant to the members of his cabinet and their families, was the grandest one of the past eight years.

New Orleans University.

THE classes of New Orleans University will be examined Thursday, March 15, beginning at 9 a.m., and continuing until 2 p.m. The public are invited.

The third term will open Monday, March 19, at 9 a.m.

Our building has been thoroughly repaired and is in neat and perfect condition. Our library numbers *one thousand* volumes of good and choice books. By the liberality of Dr. Rust and of Mr. H. M. Ingham, of Cleveland, Ohio, our library is now excellent and very inviting. Our new organ in the newly furnished chapel is a joy to us in our daily worship. We are now prepared for a large increase of our students and for a prosperous term.

W. D. GODMAN.

March 10, 1877.

Rev. J. Emory Haynes, of Brooklyn, has withdrawn from the Ministry of the M. E. Church. Mr. Haynes had accepted a call to the pastorate of one of the prominent churches in Baltimore, but all of a sudden he withdraws to join the Baptists. Any man has a perfect right to choose where he shall preach and if Mr. Haynes, can do more good in the Baptist Church than in the Methodist then let him go there. One thing is certain, notwithstanding we do occasionally lose a man in this way our ranks are quite full. Most of our Eastern Conferences, and many of the Western, though "pressed down and shaken together" are "running over" into other communions. We are sending them the leaven of Methodism. May it work well!

Senator Bruce and Congressman Lynch of Mississippi.

An *Inter-Ocean* correspondent at Washington, speaks thus of these two representative men of Mississippi:

U. S. Senator Bruce quietly and modestly took his seat in the Senate, and during the last session won the respect and admiration of every one in or out of Congress. He made two speeches—one on the Pinchback case, another on the Mississippi troubles. Both were models, as far as the composition was concerned, but were delivered with such hesitation and timidity as to greatly mar their effect. Mr. Bruce's history and characteristics were described by me in a letter last summer, and need not be repeated. Before he leaves the Senate—when the novelty of his position has worn off, and his timidity has been overcome—I predict that he will make his mark.

Mr. Lynch has proved himself one of the ablest, most conscientious, and active members that his race has ever sent to Congress. He would be a strong man if he was white; being black he is stronger. He was born a slave in Louisiana, but his mother and himself, being purchased from his father's master, were taken to Mississippi and placed on a plantation near Natchez, where they remained until the close of the war. Lynch got good opportunities for learning something, and earning something when the armies were around Natchez, and the first introduction into the mysteries of the alphabet was at a school started by the soldiers in a camp on his master's plantation. He learned rapidly, and after the soldiers left he went into a photograph gallery as man of all work, learned how to take pictures, and saved his money until he was able to buy a camera of his own. He made a good business out of it, and at once rose to prominence among his race, was elected to the City Council, then justice of the peace, then he was sent to the Legislature, and was Speaker of the lower house for two years. In 1872 he was elected to Congress, and in 1874 was re-elected.

VERY BEST PIANOS.—Chickering & Son, Boston and New York, are manufacturing three styles of new scale upright pianos, which they are shipping to Mr. Philip Werlein for his Southern trade. These pianos are regarded as absolutely perfect and the model piano of the world. The Chickerings during the past fifty years have made about 50,000 pianos, and it is no unusual thing to see a Chickerings 25 years in use, and in good playing order. What other piano has such a record for durability?

THE BIBLE.—The book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—the omnipotent Word of God—the wonder of the world, the boon of heaven.—*Bishop James.*

The Y. M. C. A. of Philadelphia, persists in their determination not to occupy their new edifice until it is paid for. The total cost of the building was $469,790. Thus far $390,400 has been raised toward payment.

Our Southern Methodism.

Rev. P. Douglas, Galveston, Texas, writes: "Since Dec. 7th, I have had 16 accessions to the Church. At that time the Sabbath-school numbered about fifty, but now there is an attendance of over one hundred. Some of our Sabbath-school children have been converted. We thank the Lord for his blessings."

Rev. P. Blue, Oxford, Miss., in sending money for subscribers, adds: "We have entered upon our new field of labor with flattering prospects of success. Already there have been a number of accessions to the Church, and so much interest is manifesting itself that we are preparing to commence a protracted meeting."

Rev. Marshall Smith, Jackson, La., says: "We have just closed a protracted meeting at which there were four conversions, and nine accessions to the Church. The meeting has been a great blessing to us, strengthening believers, and reclaiming others who were backsliders in heart. Bro. Smith (blind) from Clinton, came to my assistance and labored earnestly and faithfully for the salvation of souls. On last Sabbath (March 4th) at 3 o'clock p.m., we held a memorial service of our departed brother, Rev. Wm. Daily, D. D. I preached on the occasion to a very large congregation for this vicinity, there being about two hundred and fifty people present. Our Sabbath school has doubled its membership within the past four weeks. May the blessings of the Lord continue with us during all the year."

Rev. W. J. Grant, Lawrence, Texas, writes: "Methodism in Lawrence moves steadily. We have had twenty-three accessions since Conference. We had a Sunday-school Missionary concert a few evenings since. It was very enthusiastic. At the close we received a thanks-offering for the Missionary Society amounting to $13. We shall have several during the year. There will be no blanks in the annual report from Lawrence."

Rev. J. Braden, Nashville, Tenn., writes: "The Lord has been reviving His work in the bounds of the Murfreesboro District, Tennessee Conference. At Murfreesboro, Rev. D. W. Hays, pastor, there have been thirty-five conversions and about the same number of additions to the Church. At Franklin, Rev. Moses Young, pastor, assisted by Rev. J. P. Andrews, there have been twenty-five conversions and a large increase in membership. At Gallatin, Rev. E. Provine, pastor, fifty conversions and 116 additions to the Church since the first of this year, and at the Central Tennessee College, ten conversions in the last month, and the good work goes on."

Rev. Stephen Duncan, Cypremort, La., says: "We are in the midst of a most interesting revival. There have been five conversions and eleven accessions to the Church, and still the good work goes on. At night our altar is crowed with seekers. Our church is thoroughly aroused, and our brethren and sisters unite heartily in the services. The Lord grant us a yet greater outpouring of the Spirit. We have an attendance of from seventy-five to eighty at Sabbath-school, and it is ably conducted, and is accomplishing great good."

Peligious Items.

The Congregational Quarterly gives the number of churches of that denomination in the United States as 3,000, an increase of 71; of members, 350,658, an increase of 12,345. The increase of members is the greatest ever reported, and that of churches is above the average yearly increase for nineteen years. There are 3,333 ministers, of whom only 1,783 are settled pastors—though the settlement of an "acting pastor" is equivalent to what passes for a pastoral settlement among Baptists. The contributions to Foreign Missions in 1876 amounted to $456,862; to Home Missions, $383,632. No denomination excels the Congregational in the completeness of its statistical reports, or in the degree of its benevolent liberality in proportion to its number of members.

Ten Methodist Churches of colored people, in Louisville, Ky., have organized as the Louisville Christian Union, for the purpose of holding union Gospel meetings, and putting forth their united strength to rescue the rising generation of their race from sin and degradation. The protracted meetings held under the auspicies of this union have been productive of much good, and the awakening of considerable zeal. As high as one hundred souls have arisen at one meeting for the prayers of the people of God. There have been numerous conversons.

The following are the sizes of the largest churches in Europe: St. Peter's at Rome will hold 54,000 people; Milan Cathedral, 37,000; St. Paul's at Rome, 32,000; St. Paul's at London, 35,600; St. Petronio, at Bologna, 24,400; Florence Cathedral, 24,300; Antwerp Cathedral, 24,000. St. Sophia's, Constantinople, 23,000; St. John's, Lateran, 22,900; Notre Dame, at Paris, 21,000; Pisa Cathedral, 13,000; St. Stephen's, at Viena, 12,400; St. Dominic's at Bologna, 12,000; St. Peter's at Bologna, 11,400; Cathedral of Vienna, 11,000; St. Mark's, at Venice, 7,000; Spurgeon's Tabernacle, 7,000.

Tristam Dunham, who died in Lancaster, Pa., Jan. 1, provided in his will for giving five thousand dollars to the Methodist Episcopal Missionary Society on the death of his widow, and five thousand dollars to each of the following societies, namely: Methodist Episcopal Church Extension, American Bible Society, and to the Old People's Home of the city of New York.

The missionary meetings which took place in Philadelphia about the middle of February were successful. Large collections were realized. Arch street Church, which gave thirty-nine hundred dollars last year, has raised five thousand five hundred this year.

Seven daily prayer-meetings are held in New York city, all well attended.

General News.

On the Southern Pacific Railroad, 340 miles south of San Francisco, is seen a unique piece of railroading, where the track after passing through a tunnel, winds arounds the mountain and crosses itself directly over the tunnel, thus gaining a height of seventy-eight feet on 3,795 feet of rail. About one hundred miles further south the road runs through one of the longest tunnels in America, that of San Fernando, 6,967 feet in length.

The National banks of the country have an aggregate capital of $678,000,000, and their deposits average $666,000,000; on the other hand the State banks, private banks and savings banks, with an aggregate capital of less than $220,000,000, hold deposits aggregating $1,361,000,000.

About fifty mills are in operation in Cabarrus county, N. C., making sassafras and pennyroyal oil. The manufacture of sassafras oil is said to be very profitable industry, as the material, (sassafras roots), can be gathered in abundance at very little expense.

The United States Supreme Court has decided in the Granger suits from Illinois and other Western States, that the States have authority to regulate by law the rates to be charged by railroads for passengers and freights, and also the maximum for storage of grain in warehouses.

Mr. Beecher is greeted with large audiences wherever he lectures in his western tour, which extends as far as St. Paul, Minn. Between Feb. 5 and March 23, forty-six days, he lectures and preaches forty-five times.

Last year the peanut crop in the United States was as follows: Tennessee, 235,000 bushels; Virginia 450,000; North Carolina 100,000. The imports from Africa last year were 846,004 bushels.

President Hayes received a postal-card March 4, on which was written simply, "Exodus xviii. 2-23." The scriptural admonition, it is said, will be heeded.

John McCall, the murderer of John B. Hickox, better known as "Wild Bill," was hanged at Yankton, D. T., March 1st.

The Bishops of the Colored Methodist Episcopal Church in America will meet in Louisville, Ky., on Thursday, May 3, 1877.

Dr. Tourjee, the noted Methodist Doctor of Music, truthfully says that when music is taught in the public schools the ribald songs disappear from the streets.

Official figures show that in 1870 there were in Cuba 363,000 slaves; in 1873, 287,000; and 1876, 199,000.

Pope Pius has $32,000,000 deposited in the Bank of Italy. He can probably keep the wolf from the door while he lives.

Heavenly Treasures.

(The Sabbath-school lesson for March 25th being a Quarterly Review, we give, instead, the following extract of a sermon recently delivered in Boston, by Mr. Moody.)

I want to call your attention this afternoon to a few words that we shall find in the sixth chapter of Matthew and the nineteenth verse: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Now if we are truly children of God and live as He would have us our treasures are in heaven and not on earth. I think the reason there are so many disappointed people is because they have been laying up treasures here on earth and they have been taking to themselves wings and flying away.

Let us see that our treasures are where Christ tells us to have them and then we shall certainly live for heaven ourselves. A great many are wondering why they don't get on better, why they are spiritually poor. Now, it is not only rich people, but there are many poor people who have their hearts set on things down here. They are not rich towards God. You hear that a man has died worth a million. Why, my dear friends, he was not worth anything when he died. He was worth nothing at all the minute after he died. All he was worth then was what he had up yonder. If a man isn't rich toward God he dies a pauper. If our hearts are set on things down here we don't grow heavenly minded, we don't grow spiritually, and we are dwarfed and crimped as we should not be if we laid up treasures in heaven. I am told that those men who go up in balloons take up sand bags with them, and as they want to go higher they throw out sand. I advise some of those rich men to throw out sand. You have too much sand. Give out your money, if you want to be rich toward God, rich eternally. Don't hold on to it so. We talk about it being more blessed to give than to receive, but how few of us carry it out in our lives. Yet that is the teaching of Scripture, and if men would give more and be willing to do more for others, they would become rich towards God; and then how easy it would be for them to live for heaven.

A friend of mine said he was in Liverpool some time ago and a vessel came up the harbor, up the Mersey, and it was clear down to the water's edge, and he wondered why it didn't sink. He inquired, and found it was loaded with lumber and waterlogged. And at the same time another vessel came steaming up the harbor, with full sail set, without any trouble. And that's the way with a great many men in the church. They are loaded down with lumber and waterlogged. They have so many treasures down here that they cannot live for God, and their minds are not on things above. A lady some time ago lay in bed—she was one of those bed-ridden saints whom God is polishing up for His kingdom—and she observed a bird building its nest near the ground outside her window. And she wanted to speak to the bird and say, "Bird, build higher." But she couldn't make the bird understand, and it went on and built its nest there, and laid its eggs and hatched them, but one morning she observed the feathers were all strewn around, the bird was gone and the nest was broken up. The cat had come and destroyed it. Ah! how many of us build down here too low. Let us build up higher. If we build up yonder we shall not be disappointed in our old age. A great many old people are soured in their old age. What is the trouble? It is because they have been earthly-minded. The heavenly-minded grow sweeter and sweeter, and brighter and brighter till they are ushered into glory. Some men have kept only one corner of their hearts for God, and the result is that in their old age they are not real sunny Christians; they don't glow and brighten. The nearer a Christian gets to the eternal harbor the more he ought to shout for joy.

Now, there is another thing which we find in Paul's epistle to the Hebrews: "There remaineth, therefore, a rest to the people of God." This is not a place of rest. We have as many members of our churches of the resting sort as we want. No, we will work till Jesus comes, and then we'll rest at home. But this is not the place to rest in. Don't go into your church meetings to rest; go in there to work. "Blessed are the dead that die in the Lord, for they shall rest from their labors and their works shall follow them"—that is one of the treasures of heaven. There "the wicked shall cease from troubling and the weary shall be at rest." I know of a man who had great success as a minister at one time. At last he was not so successful, and he wished that he was in heaven. And he had a dream. He dreamt that he had died and was taken to the Eternal City, and there the Savior met him and took him in His chariot to the battlements of Heaven, and said, "Look down yonder." And he said, "Why, I see that dark world I have just escaped from." "Look again." "Why, I see men blindfolded and falling into a bottomless pit." "Now," said the Savior, "will you stay here, or go back and tell these men their condition?" He says he has never wished to be dead since, but to live as long as he can, to tell men of the Savior, and to save them from ruin. Let us work now, friends, all we can, and by and by we shall rest through eternal ages. There is something else we have got in Heaven and that is our reward. Will you turn over, if you have your bibles, to the Epistle of Timothy, the fourth chapter and the eighth verse: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day; and not to me only but unto all them also that love his appearing." Then in Peter's first epistle I want to call your attention to one verse, the fourth verse in the first chapter, which says: "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." Many people are making the mistake of looking for their reward down here. Remember, your reward is yonder. No man is ready to work for God until he is willing to take his reward up yonder. What does Christ say? "When the world persecutes you, rejoice and be exceeding glad, for great is your reward in heaven." And when the Son of God calls it great it must be great indeed. That's what made Paul such a mighty warrior. He was not working for his reward down here. Ah, my friends, I never read that life of St. Paul but I am ashamed of myself and of the Christianity of the nineteenth century.

He didn't have any committee to build him a building like this. Look at him going down to Corinth. He had his bundle under his arm, his tools I suppose, to make tents with. He went down there and found some cheap lodgings on some side street, and then he began to preach, and then the Jews began to put him down; they didn't want him—they cast him out. After he had been preaching eight months they had a committee, but it was more a vigilance committee than one of help, and they took him out of the city and gave him thirty-nine stripes. If a man got one stripe now-a-days what a martyr he would be. He went to another place, and they stoned him and left him for dead, and I don't know but he was, and God raised him. "What are you going to do now, Paul?" they said. "I press towards the mark for the prize of the high calling," he said. The devil got his match when he got Paul. On he went and they couldn't stop him. "Five times I received of the Jews forty stripes save one." But he leaped into the field again and went on preaching the Gospel as before. All the devils in hell couldn't stop him. God said "Preach the Gospel," and he went and preached it. That's what America wants—men who will preach the Gospel in season and out of season. A great cry came to him to go over into Macedonia, and over he goes, and the first thing that happened to him was thirty-nine more stripes. He and Silas were cast into prison, his feet put in the stocks, his hands in chains, and his back black and bleeding. And he and Silas began to sing. If it had been you and I we should have sung "Hark from the tombs a doleful sound." And they had just got through their prayers when God shouted from heaven, Amen, and the prison doors shook and the Phillippian jailor was converted, he and all his family. Look at Paul again at Rome. The time of his departure is at hand. He took up his pen and wrote to Timothy: "I have fought the good fight, I have kept the faith, I have finished my course." I don't know what Boston would have done with him. They would certainly have called him a bigot, but he held on to the faith. Now the time had come for him to be executed, and he passed over that highway—they took him two miles out of the city. He went with a firm, proud step. I see him at the gallotine. His head is cut off; the devil can have his head, but God shall have his soul. I see him leap into a chariot and they ring the bells of heaven and there is great joy there as he goes sweeping through the gates and up the shining way, and you hear them shout, "Well done! Well done!" and as it rolls on to the throne of God I hear Christ say to him, "Well done, Paul, enter thou into the joy of thy Lord!" See that no man takes your crown. There will be a great many crownless Christians in heaven. See to it that you do not loose your reward, and remember it is up there, not down here. One more thought before I close. What occasions joy in heaven? You know how excited this country has been about the last election. I don't know that they took any notice of it in heaven at all. But if a man or woman in this assembly should repent to-day there would be joy in heaven. I don't know that it would be noticed in Boston. But in heaven there is joy over one sinner that repenteth.

Married.

At the residence of the bride, in this city, March 6, 1877, by Rev. Aaron Mason, Mr. Wm. Todd and Miss Emma Brown, of Ohio.

Cincinnati papers please copy.

DIED.

At Cypremort, March 4th, Mrs. Lucy Whittley, and on the 5th, Mrs. Estella Gates.

In the deaths of the above our Church is called to mourn the loss of two of our beloved sisters. Both died in full triumphs of faith and in hopes of a blessed immortality.

STEPHEN DUNCAN.
Pastor.

Literary Notes.

BOOK AND PERIODICALS.

☞ We cheerfully devote space in each issue of the Southwestern to the announcement of the publication of such books and periodicals as publishers are pleased to send us, giving name, publishers and when given us, the price, and where for sale.

Beyond this we promise nothing, but will give reviews, criticisms favorable or unfavorable as our space will allow and our judgment dictate.

The London Quarterly Review has been republished by the Leonard Scott Publishing Co., 41 Berclay street, New York.

I. "Wolsey and the Divorce of Henry VIII."
II. "Old Norse Mirror of Men and Manners."
III. "Dr. Carpenter's Mental Physiology."
IV. "English policy in South Africa."
V. "Geographical and Scientific Results of an Arctic Expedition."
VI. "A French Critic on Milton."
VII. "Mohammed and Mohemmedanism."
VIII. "A ramble round the World."
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The publishers of The Metropolitan Pulpit, New York, announce that they have now in press, the first number of a New Monthly, to be called THE COMPLETE PREACHER.

In this serial, sermons are to be published in full. The first number is to contain sermons by the following eminent clergymen: Theodore Christlieb, D.D., Professor in the University of Bonn, Germany—the manuscript, forwarded by Dr. Christlieb is translated for this publication by Dr. Wedekind, New York; Right Rev. Archbishop Tait and Charles S. Spurgeon, England, John Hall, D.D., New York, J. P. Newman, D.D., Washington, and John A. Broadus, D.D., LL.D., Prof. in the Baptist Theological Seminery, Greenville, S. C.,—these were stenographically reported for The Complete Preecher. This is a valuable publication for all who love good sermons. The price of this montly is $2,00 per year; 25 cents single issue.

The following are the contents of the March number of The Metropolitan Pulpit.

The March cumber of The Metropolitan Pulpit contains reports of the following sermons, delivered in New York and Brooklyn:

Rebellion against a Father, by Howard Crosby, D.D., LL.D.; The Power Conscience Reveals, by Morgan Dix, D.D.; Moses and Elijah, by C. D. Fowler, D.D., LL.D.; Trials Sent of God to Save the Souls, by Chas. S. Robinson, D.D.; Christ the Leader of His People, by David Inglis, D.D.; The Church Charity Foundation, by Bishop A. N. Littlejohn, D.D. The Importance of an immediate Decision, by Silas Henn; God the Builder, Man the Material, by Justin D. Fulton, D.D.; Seeking the Kingdom of God First of All, by C. D. Helmer; How Prayer May be Rendered Unavailing, by J. A. M. Chapman, D.D.; The Superior Obligations of the Christian Life, by Wm. M. Taylor, D.D. Purity of Heart, by J. Odell; Christ's Resurrection Trophies, by Joseph Wild, D.D.; The Shekinah of God, by Wm. R. Davis; Preparation for the Last Supper, by Stephen H. Tyng, D.D.; The Danger Signal (a sermon for children), by Geo. H. Smyth; The Faithful Saying, by L. D. Bevan, D.D.; Echos from New York and Brooklyn Pulpits and Prayer-Meeting Rooms; 40 Themes and Texts of Leading Sermons.

Published at 21 Barclay Street, New York.

National Repository; Daniel Curry, D.D., Editor. April number contains the Story of Stamboul, Professor William Wells; Visit to a Shinto Shrine, Mrs. Flora Best Harris—A Trip to the Geysers, Miss Pershing; Memoirs; That Boy: Who Shall Have Him? Chapters IX, X, XI, Rev. W. H. Daniels, A. M; An April Day, Chambers's Journal; French Preachers,—Third Article, of the Nineteenth Century—A. Schwartz, in Contemporary Review; The Last African Problem, W. L. Aldon; Socrates, Rev. Joseph Pullman; A Border Tribe in Austria; Sharpe's Magazine; Venetia, Mrs. Mary Lowe Dickinson; Editorial Miscellany; Editor's Study.—Our Annual Conferences; Foreign Affairs—Art—Nature—Religious—Curious and Useful—Literature—Ex-Cathedra. The National Repository is published monthly at Three Dollars a Year, post paid. All Travelling Preachers of the Methodist Episcopal Church are authorized to take subscriptions. Orders should be accompained with the cash, and addressed to the Publishers,

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Information Wanted.

HAWKINS, WOOD CO., TEXAS,
February 10, 1877.

I desire to know the whereabouts of my brothers, sisters and mother. When last heard of they were in Wilcox county, Alabama. The names of my brothers are Peter and Evans; of my sisters are Belsora, Tillar and Mary Ann; my mother's name is Silvia. When we were separated they belonged to a Mr. McDole, and I to Mr. Wm. Hunter. Any person knowing the whereabouts of any of them will confer a lasting favor by notifying me or calling their attention to this notice. With hope, I await for tidings.

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(Formerly Charritie Hunter).

A Piano and Organ, Cheap.

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There is no exaggeration in the statement that thousands of persons residing from one year's end to another in fever and ague regions on this Continent and elsewhere, breathe air more or less impregnated with miasma, without incurring the disease, simply and only because they are in the habit of using Hostetter's Bitters as a preventive. It has frequently happened, that the fact has been amply attested by the parties themselves, that persons surrounded on all sides by neighbors suffering the tortures of this shivering and burning plague, have enjoyed absolute immunity from it, thanks to the protection afforded by the Bitters. Nor is that standard anti-febrile cordial less efficacious in remedying than in preventing chills and fever, billious remittents, and disorders of a kindred type. Taken between the paroxysms, it speedily mitigates their violence, and eventually prevents their recurrence. These facts, convincingly established by evidence, appeal with peculiar force to travelers and sojourners in malarious districts.

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An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchits, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this receipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, RochesteN. Y.

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Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine. O. S. BISLEY,

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BOOKS.

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Quarterly Meetings.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Robuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 15 and 16; Spring Hill, May 19 and 20; Coney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Hondo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Gulind Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Gulind, July 28 and 29.

D. GREGORY, P. E.

Gallatin, Tenn., District.

(Second Round.)

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKTT, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April 1st; Centerville, April 7th, 8th; San Filipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 20; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alemo, April 14; Lake and Lauderdale, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

Shreveport, La., District.

(First Round.)

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th: Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushetta, March 8th; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DAVAGE, P. E.

San Antonio, West Texas, District.

Columbus, February 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st, Texana, 7th and 8th.

D. GREGORY, P. E.

Waco, West Texas, District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th; Giddings, March 24th.

S. GATES, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15, Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Daleville April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

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SOUTHWESTERN

Christian Advocate,

NEW ORLEANS, LA.,

PUBLISHERS' ANNOUNCEMENT.
1877.

The SOUTHWESTERN CHRISTIAN ADVOCATE published at New Orleans is an official Journal of the Methodist Episcopal Church. It is a four paged paper containing twenty-eight columns of matter. It is printed on excellent paper with large, clear type.

The SOUTHWESTERN is a Southern paper, devoted to the interests of the Methodist Episcopal Church in the South.

The publishers appeal to the whole Church to help sustain this paper.

I. Our ministers and people in the North want information as to our Southern work. The South is the great home missionary field of the Church. There, is expended the largest proportion of the funds spent in America from the treasuries of the great benevolent societies of the Church. Such information will explain the reasons and results of these large outlays.

II. As our Southern work is largely a missionary work, scattered over a vast domain, comprising nearly a fourth in numbers of the Methodist Episcopal Church, surrounded by many hostile influences, two things are evident. 1. The necessity for this paper is absolute. It is simply impossible to marshal the newly organized, and in many respects untrained hosts of our Church in the South, without the centralizing and directing power of the press. 2 The difficulty of sustaining a paper in such a field is very great. Our people are poor. The heroic age of Methodism is being repeated among our Southern ministry. Outside help must be given liberally or the paper cannot be a success financially.

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Family Circle.

LET ME GET A START.

A little black-eyed girl once laid
Her book upon my knee;
And with a troubled look essayed
To learn her A B C.

But all in vain—she did not call
A letter right—not once;
At length I harshly sat her down,
And called her "little dunce,"

Sad tears soon filled her merry eyes;
I'd pained her little heart;
"Aunt Fanny, do jest wait," she cries,
"Till I can get a start."

And soon the dear girl "got a start,"
Each letter learned to tell,
And e're three months had passed away
Could learn a lesson well.

Now, when you find some duller mind
Discouraged, sick at heart,
I say, be patient—chide them not,
But help them "get a start."

THE CROSS.

Blest they who seek,
While in their youth,
With spirit meek,
The way of truth,
To them the sacred Scriptures now display
Christ as the only true and living way;
His precious blood on Calvary was given,
To make them heir of endless bliss in heaven
And e'en on earth the child of God can trace
The glorious blessings of his Savior's grace.
For them he bore
His Father's frown;
For them he wore
The thorny crown;
Nailed to the Cross,
Endured its pain,
That His life's loss
Might be their gain.
Then haste to choose
That better part,
Nor o'er dare refuse
The Lord thy heart,
Lest He declare,
"I know you not,"
And deep despair
Should be your lot.
Now look to Jesus, who on Calvary died,
And trust to Him who there was crucified.

A Thoroughly Practical Joke.

A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the students' friend; such was his kindness to the young men whom it was his office to instruct.

While they were now walking together, and the professor was trying to lead the conversation to grave subjects, they saw a pair of old shoes lying in the path, which they supposed belonged to a poor man who had nearly finished his day's work.

The young student turned to the professor, saying, "Let us play the man a trick. We will hide his shoes and conceal ourselves behind these bushes and watch to see his perplexity when he can not find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and may give yourself a much greater pleasure by means of this poor man. Put a crown-piece, if you have them, in each shoe, and then we will hide ourselves."

The student, luckily, having two crown pieces, did so, and then placed himself, with the professor, behind the bushes hard by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man soon finished his work, and came across the field to the path where he had left his coat and shoes. While he put on his coat he slipped one foot into one of his shoes. Feeling something hard he stooped down and found the crown. Astonishment and wonder were upon his countenance. He gazed upon the crown, turned it round, and looked again and again; then he looked around on all sides, but could see no one. Now he put the crown in his pocket, and proceeded to put on the other shoe; but what was his astonishment when he found the other crown! His feelings overcame him. He fell upon his knees, looked up to heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children, who by some unknown hand would be saved from perishing.

The young man stood there deeply affected, and with tears in his eyes.

"Now," said the professor, "are you not better pleased than if you had played your intended trick?"

"Oh, dear sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood, 'It is more blessed to give than to receive.'"

Advice to Young Ladies.

In marrying, make your own match; do not marry a man to get rid of him, or to oblige him, or to save him. The man who would go to destruction without you, will quite as likely go with you, and perhaps drag you along. Do not marry in haste, lest you repent at leisure. Do not marry for a home and a living. Do not let aunts, fathers and mothers sell you for money or position in bondage, tears and life-long misery, which you must endure. Place not yourself habitually in the hands of any suitor until you have decided the question of marriage; human wills are weak, and people often become bewildered, and do not know their error until it is too late. Go away from their influence, settle your head and make up your mind alone. Do not trust your happiness in the keeping of one who has no heart, no head, no health. Shun the man who ever gets intoxicated. Do not rush thoughtlessly into wedded life, contrary to the counsel of friends. Love can wait; that which cannot wait is of a very different character.

House and Farm.

Chufas.

I will give your readers the benefit of my experience, and what I know of the Chufa. It is not the nut grass although it may be a grass nut, and a very valuable one too. There is no trouble to get rid of it—being easily killed, and pigs will root out every vestige of it in a short while, when they have access to the patch. It is a most wonderful producer, and makes more on poor land than anything you can plant. It will make when peas will fail to make. On good land the Chufa will yield correspondingly a more abundant crop than anything you can plant. Ground peas are a great exhauster of land—chufas are not, and will make with less work than anything you plant. They will make a very fair crop planted between hills of corn without work, save the last plowing of corn. As a feed for hogs, they far excel the ground pea, and make ten times as much—the hog preferring them to the goober or ground pea. I think they fatten faster and make harder flesh and lard than the ground pea, almost equaling corn in their fattening and solid qualities. They possess, too, this advantage: they give a most excellent flavor to the flesh of hogs fattened on them, such as neither the ground pea or corn give. Crows do not infest the chufa patch, as they do the ground pea. Chickens, turkeys and pigs, as well as the human family, are very fond of them. They are more tedious to gather, but you need not gather more than you wish to plant, and the rest will be gathered by your hogs and chickens, which will get fat on them, saving all trouble. They impart to the flesh of poultry their peculiar flavor—like celery—a flavor which every one who eats chickens like. The tops are eaten by mules and cows with apparent relish. On a very small area you can raise enough to plant hundreds of acres, and by planting the poor places in your corn fields that will make nothing else, and, if you wish, between your corn, the problem of raising your own bacon is solved. I cannot say what would be their yield, per acre, on ordinary land, but from my observation, think it would be immense. Very few persons would take the trouble to gather an acre, although it takes but few to plant an acre. I have raised them for two years, and am so much pleased that I shall plant more largely another year. I have saved several bushels for planting, and no doubt could gather several hundred.
—*L. H., in Southern Farmer.*

Cultivate only your best Land.

It is well to consider that the proper cultivation of small rich farms has many advantages, and is far more profitable than the cultivation of large poor ones, with all the appertaining drawbacks, as keeping up extensive enclosures—slip-shod, shallow and unseasonable plowing and scanty manuring, if any at all—together with the loss of time, wear and tear in sowing, reaping, hauling and housing, with other disadvantages too numerous to mention. Many have persisted in trying to make farms that were poor, and covering large surfaces, pay, and have utterly failed, while no one has ever failed to prosper who devoted all his energies upon a small, rich surface. Take out the best land wherever located, and give it deep plowing during the fall and winter, and then manure it as thoroughly as possible, and just as sure as careful attention and liberal feeding produces fine stock just so sure will good culture and high manuring produce the most profitable crops. Cultivate only your best land, and cultivate it thoroughly, and your profits will be increased.

The more a man denies himself, the more he shall obtain from God.
Horace.

Man is an animal that cannot long be left in safety without occupation; the growth of his fellow nature is apt to run into weeds.

The Important Question.

Of all the loathsome diseases Catarrh stands pre-eminent. It renders its victim as disgusting to himself as to others. And the most humiliating of all is the consciousness that his presence is offensive to those around him. If any disease deserves the name of universal, it is this. Dietetic errors and the follies which Fashion imposes upon us tend to foster and disseminate it. To the pitiful cry of its victims, is there any cure for Catarrh? there is but one answer consistent with Christian reason. God has never sent one evil into the world for which He has not sent the remedy. For the greatest of all spiritual and moral evils, the Great Physician has prescribed a potent and never-failing remedy. He has given explicit rules for the treatment and preservation of the spiritual and moral man, but He is silent in all matters relating to the physical man. It would be an unwarrantable detraction from His beneficent character to suppose that He has afflicted the greater portion of humanity with an incurable disease. The day of plagues is past. The God of Christianity is a God of Love, of Mercy, His message is "good will to all men." The earth and all contained therein was intended by the great Designer to supply man's wants; and surely he has no greater wants than remedies for his infirmities. Science is rapidly proving that the earth is fitted to supply man's uttermost need. New medical plants are constantly being discovered and new properties developed from those already known. For Catarrh, the most potent remedy yet discovered is Dr. Sage's Catarrh Remedy. Its efficacy has been tested in many thousand cases with uniform success. Cases that had been repeatedly pronounced incurable, readily yielded to it. In confirmed or obstinate cases, Dr. Pierce's Golden Medical Discovery should be taken in connection with the use of the Catarrh Remedy. Full particulars in Pierce's Memorandum Books. They are given away by druggists.

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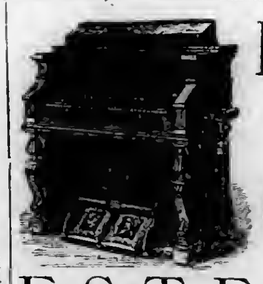

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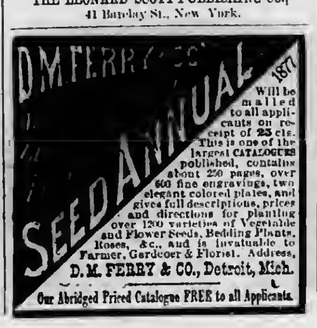

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Will most positively cure any case of rheumatism or rheumatic gout, no matter how long standing, on the face of the earth. Being an inward application it does the work quickly, thoroughly and permanently, leaving the system strong and healthy. Write to any prominent person in Washington city, and you will learn that the above statement is true in every particular.

Washington, July 13, 1874.

Messrs. Helpenstine & Bentley:

I suffered for more than thirty years from chronic rheumatism, at times in a helpless condition; during which time I employed the best medical skill, but finding no relief, bought a bottle of Durang's Rheumatic Remedy, and when I had taken it all (sixteen doses) was a well man, and as I write this certificate am perfectly free from pain, all owing to taking the above medicine. I regard it as the only preparation ever gotten up that will effectually cure rheumatism.

JNO. P. BENTLY,
Chief of Public Debt Division, 1st Auditor's office, Treasury Dep't Washington, D. C.

National Hotel, Washington, Dec. 2, '74.

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GENTS.—I very cheerfully state that I have used Durang's Rheumatic Remedy, prepared by you, with decided benefit, and although yet somewhat troubled with rheumatism, I am in much better condition than I was some months ago, which improvement I alone attribute to this remedy.

Yours, truly, ALEX. H. STEPHENS,
Member of Congress of Georgia.

Price, $1 a bottle, or six bottles for $5. Ask your druggist for Durang's Rheumatic Remedy, manufactured by
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Druggists and Chemists, Washington, D. C.
Sold by dealers all over the United States.
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$12 A day, at home. Agents wanted. Outfit and terms free.
mar25-1y] TRUE & Co., Augusta, Me.

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Jan 30 76 tf

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sept28-'76-1y

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 11. NEW ORLEANS, LA., THURSDAY, MARCH 15, 1877. WHOLE NUMBER [illegible]

[illegible] Christian Advocate, [illegible] by WALDEN & PHILLIPS, [illegible] Methodist Episcopal Church. [illegible]

[illegible] FOR TO-DAY.

[illegible]

[illegible] God has not called him. No one can have any clear views of the fearful responsibility of the ministry and be willing to assume its solemn duties without the clearest testimony that it is his duty to do so. To push his way into the ministerial office, over the protests of some of the best men in the Church, because the young man may have friends in the places of power who can secure the license for him, generally proves his total unfitness for the holy calling. There are men in the ministry who ought never to have received the authority from the Church, as they have never given any evidence that they were moved to preach, by any higher motives than the hope of honor, ease, position and bread. Let the young man be in a hurry to get into the ministry. The tendency of the age is to rush ahead, in church, in State, as well as in the race for wealth. Young men are apt to think that the world cannot get along without them. So, with little preparation, they enter life, and thousands fail in business, in the professions, in the ministry, because they have, with erroneous views of their own powers, and actuated by wrong motives, entered upon a course of life for which they were entirely unfitted. To make this mistake in reference to secular callings is a calamity. Lives are wasted in some positions that might have been eminently useful in others. But to make this mistake in regard to the ministry may be attended with disaster such as would make the stoutest heart shudder to contemplate. The young man can wait, so long as there is no voice speaking from the Church, calling him into the vinyard of the Lord. But let him work in the Sunday-school, prayer-meetings, class-meetings, revival meetings as he may have opportunity, and if he develops no gift that leads any one to suggest that he may be more useful in the ministry, he can generally conclude that God sees that he will be most useful in the Church as a faithful worker in the laity. This will not suit a class of young men that urge their plea to be put into the ministry, and who chafe under the requirements of the Church or grow sulky because their wishes are not gratified at once, and refuse to take any active part in church work because they cannot do so in the pulpit. But the church is generally the gainer by their silence.

If any young man who reads this feels that he is called to preach, let him work in the Sunday-school, in the prayer meeting and other meetings as occasion offers, and let him show a deep interest in the growth of the Church and salvation of souls, and, if his call is from Heaven, he may rest assured that God will give the church some intimation of His will in the case. He need not hurry—only to prepare by working and waiting. J. BRADEN.

Nashville, Tenn., March 1st.

The Mutual Education of the Races.

In the January number of the *Methodist Quarterly Review* is an able and significant article by Prof. Edward W. Blyden, of Liberia, Africa, entitled "Mohammedanism and Negro Race." The leading the[illegible] of this timely paper is the [illegible] observation of travelers, [illegible] by R. Bosworth Smith [illegible] words:

"Christian travelers, with every wish to think otherwise, have remarked that the negro who accepts Mohammedanism acquires at once a sense of the dignity of human nature, not commonly found even among those who have been brought to accept Christianity."

The writer of the article accepts [illegible]

[illegible] "Christianity came to the negro as a slave, at least as a subject race in a foreign land."

II. "Another reason for the superior manliness and greater progress of negro Mohammedans may be found in the fact that, unlike their christian brethren, they have not been trained under the depressing influences of Aryan art." He maintains, with truth, that the painting and sculpture of the European whites represent the negro in a state of degradation, and therefore discourage and depress him.

III. A third cause of the effect the author finds in "the social and literary pressure which he has undergone. It is not too much to say that the popular literature of the Christian world, since the discovery of America, or at least for the last two hundred years, has been anti-negro."

IV. "Another very important element, which has given the Mohammedan negro the advantage over his Christian brother, is the more complete sympathy which has always existed between him and his foreign teacher."

These are decisive proofs of the proposition stated as we have put it, but not in the form quoted from R. Bosworth Smith; and they are all comprised in the effects of slavery on the white man and the negro.

But the assumption that there is anything in Islamism to give the negro a higher estimate of "the dignity of human nature," than he will derive from Christianity is utterly false. The religion of Mohammed stands and grows on the monstrous claim, that this earth and Heaven, especially the latter, belong only to the followers of "the Prophet" and that "infidels" have no rights that Mussulmen are bound to respect. They are dogs to be devoured by sword and consigned to damnation. The "dignity" of Mussulmen is the contempt and damnation of other men, and these followers of the false prophet are the very demons now plundering and wasting the heart of Africa with the horrors of the slave trade, whom Christian nations are combining to expel.

But the depression of the negro in contact with Christian whites is a stubborn and wicked fact. It must be removed. Christianity demands its eradication, and the Christian world will not rest until it is removed.

A process of reciprocal education has already commenced and will go forward to completion. Forces are at work whereby the white man will be educated out of his caste feeling, and the colored man will be educated out of his servility. The Christian's ideas about the paternity of God, and the equality of men will do this work. The power of this world is in ideas. These Christian ideas, like God himself, are omnipotent. There is no uncertainty in the result. Let the colored man patiently and cheerfully wait God's time.

His welfare will come of humility, not of assumption; of sound character and attainments, not of pretension and bluster; of honest work and self reliance, not of severe criticisms and office seeking. These are Christian qualities, which will assert his true manhood and make him felt for good. There are already among us colored men of this type and their number is increasing. These are the men who will come to the front, when pretenders have failed. G.

Prepare for Your Conference Examinations.

I want to urge upon those young men, who have in immediate view the itinerant work in our Southern Conferences, the imperative necessity for prompt effort in seeking to be prepared in the studies upon which they are required to pass a rigid examination, previous to being admitted. The Church has recently awoke to the humiliating fact that her vital interests have been seriously damaged by introducing into her ministry, an element absolutely unavailable. She is now forced to assert her unalterable decision against admitting any, who, on account of habitual indolence, or constitutional effeminacy, can never rise above mediocrity. Let the aspiring candidate heed this, and determine to subject himself to such judicious discipline as will wholly remove every obstacle in the way of his entrance into the coveted field. He should at the earliest moment endeavor to procure the necessary books, and then grapple with, and as far as practicable, master the contents of each. The temptation to procrastinate this duty should be met with a firm resistance. Yielding to it would be attended with incalculable mischief [illegible] frustrate his plans, and perhaps completely defeat his [illegible] purpose. But aside from a jealous regard for his own reputation, a proper appreciation of the present and future weal of the [illegible] to whom he proposes to minister, should prove [illegible] a powerful incentive to unceasing diligence in the task of preparation. Our people, especially the young, [illegible] an active, inquiring habit, if [illegible] this side of the judgment seat. Let him spurn the idea of packing a bundle of vain excuses up to the committee room, for if he can find an excuse for lack of time for study, he will, after awhile find another for his ignorance, and ultimately, he will find still another for his disgraceful failure, which, of course, follows as an inevitable sequence. Some will find it difficult to prepare thoroughly, owing to the peculiar circumstances which environ them. Let each one do his best, relying at the same time for help upon Him who hath said, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." D. W. HAYS.

Murfreesboro, Tenn.

The Unattainable.

We strive ever for what is just beyond us, and we shall die without ever reaching it. We set out light-hearted at first and courageously divide and subdivide the distance between us and our goal.

When the first ardor of our pursuit has cooled a little, we pause to calculate what yet lies before us. Our work which was at first done with boyant confidence, is now performed with the earnestness of one who feels his conflict a doubtful one. This deepens again into the firm energy of despair, and we leave, looking back at the steps already gained, concerning ourselves only with the ever multiplying obstacles in our way.

We value most the unattained; and what charmed us yesterday, to-day we fling behind us as a worthless thing. But our ideal we never reach. We pine for something we do not and cannot possess; and which if we did, could never satisfy us. The intrinsic value of the thing comes not into the reckoning; it is the difficulty of attainment that gives it its value. The girl who risked and lost her life for the flower that grew on the brink of the Niagara, might have had a hundred sweeter and more beautiful, for the price of a single smile.

Did the great Webster dream that it would add lustre to his name to be the President of the greatest republic? He stooped very low to win that distinction, and when it slipped from his grasp, his great heart broke and he died.

And the same may be written of the "good and great Greeley."

Who of us could not tell of some secret longing of this sort, which possesses and urges us? We may wear the seeming of contentment, but the substance is far from us. We all have a hidden fire somewhere, into which we daily sprinkle incense to the unattainable.

Contentment! Poets have sung its praise, orators have spoken its eulogy, and divines commended it, but it would be a sad day for the world if contentment should become the common lot. For it is not more true, that "eternal vigilance is the price of liberty," than that eternal restlessness is the price of progress. Religion itself does not quench, but purifies and lightens it. Indeed, our religion would be a tame thing without this out-streching of the soul after a higher, holier, and truer life.

Contentment in religion would make us sluggards in godliness. But with this restless aspiration toward the unattainable in holiness, such as David felt when he said—"My soul longeth, yea, even fainteth for the courts of the Lord; my heart and my flesh crieth out for the living God," there is activity, progress, and happiness.

It gives no rest while there is wrong to combat, or suffering to relieve, or souls to save. It makes toil better than repose and privation better than luxury. It makes our life a constant labor, it makes us sleep sweetly at its close, and prepares us for that rest that remaineth for the people of God. OUSMITH.

The Best Way.

The distinguished Rowland Hill has said, "We can do more good by being good than in any other way." Let us remember this. It is not genius that we need, nor intellectual mastership, nor profound learning, nor skill in the use of apparatus, nor tact in communicating truth. These we must not despise. There is little danger of our doing so. But the Bible teaches that our great, deep, imperative, indispensible need is—character.

An Angel's Visit.

A lady on an errand of charity [illegible] healthy, and apparently in very ill health.

He replied to the question, "If you will give me your hand, to help me up, I will show you Mrs. Lane's room. It is at the top of our house. Thank you. I can do almost anything but rise up alone. I help mother a good deal with the children. They are lovely boys—so straight—and they've got red cheeks and curly hair. But mother doesn't love them a bit better than she does me. They are very good to me; they never pull things away from me, nor push me down as bad boys in the street do sometimes. This is my house. Come in and look at them."

And opening a door, he asked, "May this lady just peep in one minute to see the children, mother?"

A pleasant woman appeared, wiping her hands on a towel, and said, smiling, "Poor, dear Allen is so proud of the children, he sometimes seems a little silly. Walk in."

The children were stout, rosy fellows of three and five years, and looked as if they could "push" almost anybody "down," if they tried. The appearance of their weak brother was a token for rejoicing.

"Now isn't this a beautiful home?" the poor child said, looking round proudly on the shining stove, the neat paper, and pictures on the wall.

"Poor, dear boy," said the woman, laying her hand on his head, "he doesn't know much about 'beautiful homes.' Everything is beautiful that he loves. He is so patient, and wise, and careful of me and the children that I don't know how I could have lived without his sympathy after his father's death. He's very feeble, and sometimes I'm afraid that he doesn't get all the care he needs—I have so much to do, and the other boys take so much of my time;" and she patted his thin cheek tenderly.

When the lady was ascending the attic stairs, her little guide, who was hobbling after her, stopped and said:

"I'll tell you a secret. She isn't my *truly* mother—but she doesn't know it. I mean she wouldn't know it if I hadn't been big enough to be at her wedding! She loves me just as well as Willie and Tom. And oh, she tells such beautiful things about God and heaven. She says that God will change this tired body of mine, and give me one like His own, by-and-by. She washes and irons all the time, but she's always pleasant. I can't go to church or Sunday-school because I'm so easy pushed over in a crowd; but she says our room is my church and Sunday-school and singing school and everything."

As the lady bade her new friend "Good-bye," he said, with the air of a hospitable patron, "You may come here any time you like to see the children. They say their prayers about seven o'clock, and they do look so lovely in their little white nightgowns!"

The lady looked at the boy's happy face and asked, "Do you remember your father?"

"O yes, ma'am," he replied, "it is only two years since that night. This is what he said—mother made me say it over and over, so as never to forget it—'Allen, be good to your mother as long as you live. You can never pay back her love to you. She is doing an angel's work, and your own mother in heaven is blessing her for it, and so will I, forever and ever. Love God and keep close to her.'"

The lady's eyes were filled with tears, and she, too, blessed and resolved to help this woman who was rearing this feeble boy with a love that almost made her forget he was not her own.

If there is one work on God's earth holy above all others, it is her's who takes the children of a dead mother to her heart with a love that almost veils the fact that they are not her own; and who makes them love her as a mother, without forgetting that One whom no child should be allowed to forget.

If the redeemed above get glimpses of earth, and the loved ones they left here, what benisons are hourly falling on those who have taken their places in desolate homes, and made them real homes again.

God smiles on her who, though not "a truly mother," is a mother still.—*Ex.*

A gentleman had a board put upon a part of his land, on which was written, "I will give this field to any one who is really contented." And when an applicant came he asked, "Are you contented?" The general answer was, "I am," and his reply invariably was, "Then what do you want with my field?"

The North India Conference.

The Conference of the M. E. Church met at Moradabad, India, January [illegible], 1877, Bishop Andrews presiding [illegible] Secretary. [illegible] the preachers and their families and all ate at a common table. It was a happy week for all. There were 37 American men and women; half a dozen lady missionaries, and eight ordained [illegible] brethren.

There had been a good increase during the year. At one point Bishop Andrews baptized 50 adults. It is twenty years since the work in India was organized by Dr. Butler. On Conference Sunday four native preachers were ordained Elders, and two Deacons. The following are the statistics and appointments:

STATISTICS OF THE NORTH INDIA CONFERENCE, 1876.

Probationers	757	d.	108
Full members	1,281	d.	2
Local preachers	51	d.	2
Baptisms—Children	207		0
" Adults	168	d.	15
Churches	22		6
Value	$43.500		$1,175
Parsonages	35		8
Value	$64,044		$3,533
Sunday-schools	132	d.	20
Officers & teachers	317	d.	36
Scholars	6,509	d.	242
Conversions in Schools	63		43
Collected for Parent Society	$516,87		$201,50
Day schools about	200		
Teachers "	400		
Scholars "	8,000		

Note.—The decrease is explained by the transfer of certain charges to the South India Conference.

OUR WORK IN INDIA—BOTH CONFERENCES, 1876.

Probationers	1,174	d.	78
Members	2,460		183
Sunday-schools	169	d.	9
Officers and teachers	552		2
Scholars	3,190		264

APPOINTMENTS, 1877.

KUMAON DIST.—*C. W. Judd, P. E.*

Nynee, Tal, C. W. Judd, Thomas Gowan.

Nynee Tal, English Church, N. G. Cheney.

Eastern Kumaon, Richardson Gray (P. O. Pitrogau, Kumaon, N. W. P.)

Paleo, to be supplied.

Paori, J. H. Gill (P. O. Paori, Garhwal, N. W. P.)

ROHILCUND DIST.—*E. W. Parker, P. E.*, (P. O. address, Moradabad.)

Bareilly, T. J. Scott.

Khera Bajhera, to be supplied.

Shajehanpore, Boy's Orphanage, H. Jackson. Native church F. M. Wheeler.

Panahpore, H. J. Adams.

Budaon, T. S. Johnson.

Moradabad & Chandausi, G. H. McGrew.

Sambhal, Zaour-ul-Haqq.

Amroha, H. A. Cutting.

Bijnour, A. D. McHenry.

D. W. Thomas, Principal, J. Thomas, Teacher Theological Seminary.

OUDH DIST.—*E. Cunningham, P. E.* (P. O. address, Lucknow.)

Lucknow, English Church, J. H. Messmore.

Lucknow, Native Church, H. Mansell, I Fieldbrave.

Deetapore, J. E. Scott.

Hardui, A. C. Paul.

Gonda and Baraich, B. H. Badley, (P. O. Gonda.)

Barabanki, J. T. Javler.

Roy Bareilly, J. T. McMahon.

Cawnpore, Native Church and Memorial School, J. W. Waugh.

Cawnpore, English Church, S. Knowles.

T. Craven, Superintendent of Press.

J. Mudge, editor of Lucknow *Witness*.

WOMENS' FOREIGN MISSIONARY SOCIETY.

Moradabad, L. M. Pultz, on sick leave.

Moradabad, Medical Work, Julia L. McGrew.

Bareilly, Medical Work, Lucilla Green.

Bareilly, Medical Work, Clara A. Swan, on sick leave.

Bareilly, Girl's Orphange, Mary F. Cary, Fanny Sparks, on sick leave.

Lucknow and Cawnpore Girls' Boarding school, Isabella Thoburn.

Lucknow, Zonana Work, L. E. Blackmar.

A Near Relative.

A sick officer went to a mineral spring in Germany for the benefit of his health, but the hotel-keepers refused to admit him lest he should die in the house.

At the last hotel a gentleman came forward and said, "This officer is my near relative. He may have my bed, and I will sleep on the sofa."

The landlord consented, and the half-fainting man was carried to the gentleman's room. When he had rested a little, his first question was, "May I ask your name, my kind friend? How are you related to me?"

"Through the Lord Jesus Christ, for I have learned from Him that my neighbor is my brother."

General News Items.

The public debt was reduced during February over [illegible].

Word comes that the silk [illegible] in France are suffering. The cause is attributed to the [illegible] of the growing industry in the American States. It is, however, probably due in a great degree to the economy of the times.

The sentence of death passed upon "Bishop" John D. Lee, of Salt Lake City, for his participation in the Mountain Meadow massacre, has been confirmed by the Supreme Court of the Territory, and the Courts below have been directed to set a day for his execution.

The bill for compulsory education has passed the Ohio legislature. The law will take effect on the first of next September, and compels all children in the State, between eight and fourteen years of age, to attend school at least twelve weeks in each year, not less than six weeks of such attendance to be consecutive.

Grandmotherly old Boston led off with a spelling match about a year ago, and in a few weeks the whole country was spelling down. This time a new custom is to be set at Music Hall—a public singing match. Singing bees are popular in Germany and England, and are vastly more entertaining than spelling matches.

President William S. Clark, of the Massachusetts Agricultural College, writes from Japan that he has been permitted to give religious instruction in the institution with which he is temporarily connected, that there is a deep interest in Christianity among the Japanese students, and that he may decide to remain in Japan as a missionary.

A fire at East St. Louis, Feb. 20, burnt up a dozen frame houses, and the flames being carried by a strong wind toward the bridge, that structure took fire and some 300 feet of the carriage approach, which is largely of wood, was destroyed, and some of the iron work will have to be replaced. Loss to Bridge Company about $50,000.

Minneapolis ground and shipped, during 1876, a million barrels of flour, and cut 200 million feet of lumber. Kansas City shows an increase of 30 per cent. in her bank clearings, marketed 5,000,000 bushels of corn and 1,800,000 of wheat, about 190,000 head of cattle, 150,000 hogs and 6,000 sheep, there being a large increase in all these respects.

Attention having been drawn to the absence from the seat of government of several of the foreign ministers accredited to Washington, and who persistently reside in New York, it is rumored that the Secretary of State is about to call the attention of their governments to their constant absence, and to request instructions to the ministers to be at their posts, or that others may be appointed who will remain at the seat of government.

Two colored students from the Barbadoes graduated at the Philadelphia Divinity School not long since, one of whom is now pastor of a church in New York, and the other is at the head of the Episcopal Theological School, Port-au-Prince, Hayti. While in the school, on one occasion, the latter read in public the fifty-third chapter of Isaiah in eight languages.

A newspaper paragraph states that the Pope has become very much altered. His feet do not carry him any longer. His face, formerly fresh and of a jovial expression, is now shrunk and of a listless aspect. He rarely leaves his bed-room, and receives visitors there between five and seven in the afternoon, more reclining than sitting in an arm chair. He has a large table before him, on which a few candles only are placed; between them there stands a crucifix. His memory is failing him very much in matters of quite recent occurrence, though he remembers well the things of a long time past. Many doubt whether he will complete his eighty-fifth year.

Miss Mary Dancer, who died in New York a few days ago, gave to charitable objects over four-fifths of the large property acquired by Mathias Dancer, gambler. Mary is said to have been a young lady of rare beauty of character, of a devotional bent of mind, and almost a religious recluse. During her life she gave much to charities, and by her will, drawn just before her death, divided $335,000 among thirty-one religious, benevolent and charitable societies. After disposing of $182,000 to relatives and friends, the American Female Guardian Society, the Home for Incurables, the Children's Aid Society, the New York City Mission, the Tract Society, the Methodist Episcopal Missionary Society, the American Seaman's Friend Society, the New York Society for the Relief of the Ruptured and Crippled, the American [illegible] Society and the Methodist Episcopal Sunday-school Union [illegible] each.

SOUTHWESTERN
Christian Advocate.
PUBLISHED WEEKLY AT [illegible]
J. C. HARTZELL, D.D., EDITOR.
[illegible] March 15, 1877.

1000 MORE.

We need, and must have, One Thousand new Subscribers for the "Southwestern" to pay its bills for 1877. Will the 300 Methodist Preachers in the Southwest, who are now acting as our agents, not give us these during the next thirty days? It can be done, it must be done. Without these your paper is embarrassed, but with them we get through the year easily. Act at once and send the names and money to Hotton & Phillips, Lock Box [illegible], New Orleans. Subscriptions [illegible] at any time, and the paper [illegible] as long as paid for. Two [illegible] four cents a week [illegible] the "Southwestern."

Special Notice.

[illegible] to the SOUTHWESTERN [illegible] at any time, and the [illegible] be sent so long as paid [illegible] people this and see [illegible] subscribers you can [illegible]

[illegible] Rev. J. C. Hartzell, [illegible] writes that he is to [illegible] 16, Dallas 18, [illegible] Dallas again 20, [illegible] 23, Marshall [illegible] again 27 [illegible] Shreveport, La.

[illegible] of Rev. L. [illegible] St., New [illegible]

[illegible] Third Church [illegible] building [illegible] will [illegible] and [illegible]

[illegible] of Harris[illegible] is read [illegible] the old [illegible] and the [illegible] next to [illegible]

[illegible]

Editorial Correspondence.

Houston, fifty miles north of Galveston, is the railroad center of Texas. It is a city of over twenty thousand people. Its churches, schools, other public buildings, street railroads, etc., are creditable. It rivals and bids fair to surpass any city in Texas in commercial importance. New Orleans is losing immensely in commerce by not having railroad communication with Texas through Houston. It is to be hoped that some of the schemes now on foot to build the railroad from New Orleans to the Texas line will succeed.

We have four churches in Houston. Our German people have recently dedicated a beautiful chapel. The pastor, Rev. Mr. Bruck, is a diligent and earnest worker, and there is every prospect for a rapid increase in his congregation and membership.

Our three other churches are located in different parts of the city and are attended by our people of color. First Church, Rev. J. F. Cozier pastor, is a strong, influential body of people. The Sabbath school enrolls two hundred and seventy scholars, and, under the direction of Mr. Frank Vance as superintendent, is doing good work. On Sunday morning we had a delightful half hour with this school. The Berean lessons are used, a teacher's meeting, under the direction of the pastor, is held weekly, and nearly every teacher takes the SOUTHWESTERN. We met the public congregation of this Church at 3 o'clock on Sabbath, and, after preaching, asked for subscribers for the SOUTHWESTERN. The pastor had already made a good beginning, and the list was run up to over sixty. A good portion of these came forward and paid, and the remainder promised the money in a few days. The pastor and brethren propose to put the list to one hundred. Where is the Church, North or South, which will surpass this?

Second Church, Rev. J. S. Whitaker pastor, is not so large but is equally enthusiastic. The Church is engaged in building a plain but commodious edifice, to cost about four thousand dollars. We worshipped with this Church Sunday night in company with Presiding Elder Molloy. On asking for subscribers for the SOUTHWESTERN, forty-two came forward and gave their names, and either paid or promised to pay in a few days. Here we met Brother Todd, Lay delegate to the last General Conference, and an earnest worker.

Third Church, Rev. J. N. Breese pastor, has nearly finished a neat church building, capable of seating four hundred people. The pastor has a large school during the week. We met and preached to this church last Friday night. Nearly thirty subscribers were obtained.

Our Church at Harrisburgh, five miles below Houston, is the charge of Rev. Jeremiah Smith, assisted by Rev. Wm. Burley, an efficient co-laborer. We met this church Monday night and, after a lecture on the history and work of the Methodist Episcopal Church, took [illegible] subscribers.

[illegible] we held a union meeting [illegible] Church, in which the [illegible] and members of the Second [illegible] third Churches united. The [illegible] Church was crowded. Presiding Elder Molloy presided. This [illegible] honors the position he holds [illegible] his diligent and prudent work. [illegible] songs and addresses filled the evening. The lists of subscribers from the Houston churches were reported and the number was run up to one hundred and fifty. The [illegible] that at least one [illegible] and twenty-five of these [illegible] subscribers before [illegible] people thirst [illegible] Christian [illegible]

[illegible] Episcopal Church [illegible] presided over [illegible] It is a [illegible]

Presiding Elder, Rev. N. A. Craven, invited us to preach at the morning service, which we did, and participated in the communion services which followed. Some years ago this pulpit was refused to Bishop Wiley. It was a delightful service to us, and the fraternal greetings received were heartily enjoyed. Bro. Craven referred to his association, years ago with Dr. Foster (now Bishop) and spoke in highest terms of our honored Superintendent. Bro. Neighbors is one of the rising young men of the Southern Church and we predict for him a brilliant future. God bless the brethren of the Church South in Houston.

Since being here we have enjoyed the hospitality of Rev. S. M. Kingston, Presiding Elder of Trinity District, who, with his wife, has made our stay very pleasant. To-day we go to Brenham, and next Sabbath expect to be at Austin.

Houston, March 7, 1877.

Have Faith in God.

There is no one thing that will add more to human strength than faith in God. The man that links himself with Diety in a holy trust is strong. The nation that trusts in God is made more powerful. There was a time when we were fighting for our independence. For seven long years our forefathers continued the struggle. A few feeble colonies, with three and a half millions of people, with a few raw militia, without money and without prestige, won our liberty—achieved our independence—and drove from our soil the armies of the most powerful nation on the globe at that day. Our forefathers had faith in God; Washington used to retire to the grove to pray. God was with America then, and made her strong. So in the recent war for the national unity. There were many dark days. At one time the clouds were thick around us—our troops were dying off—reverses had followed on many a field, and we were on the very borders of despair. It was at that moment doubtful what the issue would be. A Governor of a Western State telegraphed to our President: "Call out a million of men, and overrun the whole South with armed hands," or something to that effect. President Lincoln telegraphed back these words: "Stand still and see the salvation of God." Here was trust in, and recognition of a power higher than man. Just then God was leading our nation by the pillar of cloud. Then it was that the time had come to blot out our national curse, and it was done. The voice of the people spoke through their President and said to four millions of slave men and women, "Go free." The shackles fell off, the colored man came to the rescue of the nation under whose laws he had groaned, and from that day the smile of Providence was on us, and to-day the "salvation of God is seen" in a disenthralled—a united nation.

Have faith in God. Do you believe in Him? See the marks of design in all his works. The engine made with your hand reflects not half the skill which is seen in all the works of God. Every leaf and twig—every ray of light and every crystal—every thing in the universe tells us of God. And our bodies are "fearfully and wonderfully made." God is in our life—our ways are marked out by Him. He claims the service of our hearts. Let us have faith in him and be stong. In every trial of life, in all the labors of our life, in him we find solace, comfort, strength. Our highest aim should be to be true men. Never was there a better age in which to live than this—never was there a better country in which to live than this. If we have manhood, it has a value now and here. What wealth is now poured forth to be controlled? What activities now stir the heart of the nation? Make your mark on the age and on the world. Be something, do something in your sphere, whatever it may be, and if it be not our lot to have a national fame or rank among the nation's [illegible], if it be not our lot to shine among the scholars, yet we can be strong, and acquit ourselves like men. We honor the great generals who led our conquering armies to victory, but we do not forget the brave men of the rank and file, whose blood has made sacred our soil. So will we not forget the men who with strong arms and noble [illegible] push forward the car of [illegible] wealth, and extend by [illegible] industry the area of a nation's [illegible]

[illegible] Preachers [illegible] this week.

The Precious Gospel.

That which educates man up to the highest point is the Gospel. We must have an ideal. The architect constructs his building according to a plan. Take a piece of beautiful machinery and it was not built up by simply adding one piece to another, here a lever, there an arm, yonder a wheel. But first a plan was made, a nice adjustment of parts, and thus the machinest saw the machine all complete, even before a wheel or arm was made—his plan was his ideal. So in our life, we need an ideal, a pattern to work by. Now where do we find the best pattern? In history? What history? Rome? Greece? England? Surely not. The best man that ever lived was Jesus. Renan says so—Hume admits it, Buonapart said so, yet they were not all Christians, But facts cannot be denied. No such man has ever lived as Jesus. Hence the gospel gives us the best ideal, the best pattern by which to construct our lives. We cannot persuade all to be devout followers of Jesus, but if we could so move you, that you all would make Him the model of your manhood, we know that you would rise to a diviner life. Give your little girl an outline picture of a house or a tree, give her a board and crayon and she will try to imitate it. She will draw many crooked lines and make many mistakes. She will study the pattern instinctively, and her hand will soon follow the lines and angles until she can reproduce the picture. This is what the ideal will do for her. Let a man set Jesus before him—Jesus full of love, Jesus free from passion—meek, gentle, holy, and he will soon find himself desiring to be like Him, and as he desires to be like Him he will grow more and more like Him. It is a law of our very being. Let a man of refined sensibilities go into dens of iniquity and associate with vicious people and he may soon become just like his associates. Hence it is, the gospel is our text book of character, and Jesus is the great example of all the world.

The gospel is radical. It begins inside of a man and works out. The heart moulds the life. The hands on the face of a watch do not move the spring—the spring moves the hands. God does not begin our regeneration at the ends of our fingers, but in the heart. "The axe is laid at the root of the tree." "His fan is in his hand and will thoroughly purge his floor." There are, then, in man two forces—that within himself which assimilates him to his surroundings, and that which comes unto him from above. Thus the gospel, by offering to every man an image of goodness, an ideal set in the horizon of life, avails itself of a law of our nature in lifting us up, and then aids us by the infusion of a spirit that quickens and creates us anew. Jesus meant all this when He said to the Ruler that came to Him by night, "Marvel not, that I said unto thee, 'ye must be born again.'" There must be a radical change in us, else the gospel has not done its work. Christ is a pattern, but He is more than that, He is a Savior, which means that He helps us—works in us by the Spirit and so redeems us from sin.

Immortality.

One of the most extraordinary of the many wonderful phenomena of the insect world is the change of a crawling worm into a beautiful butterfly, organism, functions, appearance all changed, and the catterpillar, after this transformation, goes sporting away on wings of azure and gold. In its worm-state it devoured the substance of the green leaf, but in its butterfly existence it sips the delicate nectar of the flower cup. Take the Libellulida, or Dragonfly, its first existence was beneath the water in the form of a larva—a mere worm, burrowing in the mud and filth, but at a particular period in its existence, by a law of God, it rises and, on brilliant, irradiant wings of gauze, it goes away in the sunlight of Heaven. This does not prove that we are immortal, but it shows that there is a possibility of it. The power that can transform a mere worm into such an object of beauty can transform us—"when this corruptable shall put on incorruption."

The Young Men's Christian Association of Charleston, S. C., are holding open air meetings in all parts of the city. On a recent Sunday one was held in front of the city post-office at the hour when business men were waiting for the opening of the mail.

The Inauguration.

On Monday, March 5th, the eyes of not only this great nation but of the civilized world were centered on the city of Washington. On that day it was estimated that not less than one hundred thousand visitors from nearly all parts of the Union had congregated within the national capital. Railroad trains on all the roads leading thither were crowded with passengers, reminding one of the rush to Philadelphia to behold the wonders of the Centennial.

The curiosity was not to see the brow of some sprig of royalty decorated with a crown, but to participate in the ceremonies which should seal the agreement made by the peoples' representatives, that Rutherford B. Hayes should preside over the destinies of this great Republic during the ensuing four years. Of the great procession, the manner of dress of the foreign embassadors and their wives, the disposition of dignified men and bodies, and of the mere details of such a parade, the Washington newspapers have informed the world.

At about 10½ o'clock the Presidental party moved from the White House toward the capitol. In this procession were many of the most distinguished men of the nation. Pennsylvania Avenue was crowded with people who cheered the new President and Vice-President to the echo as their respective carriages passed along. At the capitol the ceremonies were very impressive. The oath of office was administered to Vice-President Wheeler by Senator Ferry in the Senate Chamber, and to President Hayes by Chief Justice Waite, at the east portico, in the presence of not less than one hundred and fifty thousand people, after which the President delivered his inaugural address in a clear voice and in an animated manner. The address was frequently applauded by the multitude within hearing distance. President Grant, through all the ceremonies, gave his attention to every particular. He cared for it in all of its details as a good mother would care for the marriage of her daughter. Mrs. Grant did not attend the inaugural ceremonies, but remained at the White House superintending the preparation of a collation for the new President, his family and friends. Thus, amid the ringing of bells, the booming of cannon, the music of bands and the surging of the multitude, the new President assumed formally the duties of his high office, thus transforming a private citizen, for he was not even then a Governor, into the ruler of one of the greatest nations of the world.

Let us breathe easier, we have passed the crisis. The ship of State has been steered safely away from the rocks—she rides gallantly on the high seas, with as noble a captain, we believe, as ever trod on a nation's quarter-deck.

Will President Hayes please everybody? No! That would be an impossibility. Let him do his whole duty to the whole nation. Let him take counsel out of the book which he pressed with his lips in front of the capitol with the eyes of forty millions of freemen upon him. Let him be true to the American citizen of whatever color or nationality, and though disappointed politicians may curse him, the people as a whole will sustain him, for the American people have good sense as well as a high appreciation of honor. He takes his position at a time fraught with most imminent perils, but let him be true to right principles and the Author of nations will bless his administration and make it a blessing to the age and to the world.

God save our President!
God save the State!

President Haye's Cabinet.

The Cabinet of President Hayes, as confirmed by the Senate on Saturday last, consists of the following gentlemen:

Secretary of State—Wm. M. Evarts, of New York.
Secretary of the Treasury—John Sherman, of Ohio.
Secretary of the Interior—Carl Schurz, of Missouri.
Postmaster General—Davis M. Key, of Tennessee.
Secretary of War—Chas. Devins, of Massachusetts.
Secretary of Navy—Richard W. Thompson, of Indiana.
Attorney General—George W. McCrary, of Iowa.

Lincoln was the President born of agitation; Grant the President born of revolution; Hayes the President of what we hope may prove the era of restoration.—*Inter-Ocean.*

Local Option in Texas.

Texas has a law providing that intoxicating drinks cannot be sold in any county, if by an election a majority of the voters in any county vote against it. The temperance people of the State are rallying their forces. Elections are being held nearly every week. Already about thirty counties have voted for prohibition. Thank God for this! Let our preachers and people every where stand firmly with the friends of temperance. The Methodist Episcopal Church is by her laws a total abstinence organization. Any minister or member can be expelled for taking intoxicating drinks except in cases of sickness.

This question of local option is no political question. It is a question of public morals. No minister is fit to preach the Gospel of Christ who will not give his influence and voice actively to help vote out grogshops by which men are protected in their work of damning the bodies and souls of their fellow-men. Vote "*For Prohibition,*" every time.

GENERAL Cyrus Bussey of this city is prominently named for the collectorship of this port. Gen. Bussey served through the recent war on the Union side, where he won distinction. At the close of the war he settled in New Orleans in the cotton business, taking little part in politics. Gen. Bussey has twice been elected President of the Chamber of Commerce, and has the goodwill of all parties. In the judgment of most people in these parts, the President could not appoint a man who would be received with greater enthusiasm, and it is to be hoped that President Hayes will see the matter in this light. We look with much confidence for the appointment to be made.

Gold and silver are drawing so near together in value that it is pretty clear specie payments might have been resumed on the first of March. The premium on gold is now so small, and the fluctuations so little, that the gold brokers and speculators find their occupation unprofitable and the talk is to shut the Gold Room. It is only the gambling sales of speculators that have kept up the premium so long, and when the room closes, the premium will probably disappear or dwindle down to one per cent. or a half per cent. at the brokers' offices. What a history would be that of the Gold Room and its victims all over the continent.

The Young Mens' Christian Association Convention, held lately in Galveston, was a success. Delegates were present from the various parts of Texas, and the discussions were of a high order. Bros. Hall and Cree were present. Among the prominent home workers were Rev. F. von Schluembach, Drs. Shephard, Johns and Bunting, of Galveston. Hon. Wm. E. Dodge, who was in the State looking after his large railroad interests, was present, and spoke on Sunday night.

The young ladies of Ames M. E. Church, in this city, have recently purchased a fine new organ for the Church, taking the old one for the Sunday-school. The instrument was purchased from Mr. Philip Werlein, Baronne street, cornor of Union. Mr. W. sells instruments on very reasonable terms, and guarantees entire satisfaction to his customers. If you wish to purchase give him a call before deciding.

The Michigan *Christian Advocate* comes to us bright and fresh—it is a credit to the Advocate household, and is one of the very handsomest daughters of that numerous family. May her complexion always be as fresh and bright as now. We learn that, although the paper has only been in existence a couple of years, it has now a paying list of 5000, with a strong upward tendency.

The resignation of Governor Hayes was placed on file in the Governor's office about noon of March 2, and Lieutenant Governor Young notified of it. The resignation is as follows:

"Columbus, Feb. 18, 1877.
I hereby resign the office of Governor of the State of Ohio, my resignation to take effect the 2nd day of March next.
R. B. HAYES."

The state dinner given by President Grant to the members of his cabinet and their families, was the grandest one of the past eight years.

New Orleans University.

THE classes of New Orleans University will be examined Thursday, March 15, beginning at 9 a.m., and continuing until 2 p.m. The public are invited.

The third term will open Monday, March 19, at 9 a.m.

Our building has been thoroughly repaired and is in neat and perfect condition. Our library numbers *one thousand* volumes of good and choice books. By the liberality of Dr. Rust and of Mr. H. M. Ingham, of Cleveland, Ohio, our library is now excellent and very inviting. Our new organ in the newly furnished chapel is a joy to us in our daily worship. We are now prepared for a large increase of our students and for a prosperous term.

W. D. GODMAN.

March 10, 1877.

Rev. J. Emory Haynes, of Brooklyn, has withdrawn from the Ministry of the M. E. Church. Mr. Haynes had accepted a call to the pastorate of one of the prominent churches in Baltimore, but all of a sudden he withdraws to join the Baptists. Any man has a perfect right to choose where he shall preach and if Mr. Haynes can do more good in the Baptist Church than in the Methodist then let him go there. One thing is certain, notwithstanding we do occasionally lose a man in this way our ranks are quite full. Most of our Eastern Conferences, and many of the Western, though "pressed down and shaken together" are "running over" into other communions. We are sending them the leaven of Methodism. May it work well!

Senator Bruce and Congressman Lynch of Mississippi.

An *Inter-Ocean* correspondent at Washington, speaks thus of these two representative men of Mississippi:

U. S. Senator Bruce quietly and modestly took his seat in the Senate, and during the last session won the respect and admiration of every one in or out of Congress. He made two speeches—one on the Pinchback case, another on the Mississippi troubles. Both were models, as far as the composition was concerned, but were delivered with such hesitation and timidity as to greatly mar their effect. Mr. Bruce's history and characteristics were described by me in a letter last summer, and need not be repeated. Before he leaves the Senate—when the novelty of his position has worn off, and his timidity has been overcome—I predict that he will make his mark.

Mr. Lynch has proved himself one of the ablest, most conscientious, and active members that his race has ever sent to Congress. He would be a strong man if he was white; being black he is stronger. He was born a slave in Louisiana, but his mother and himself, being purchased from his father's master, were taken to Mississippi and placed on a plantation near Natchez, where they remained until the close of the war. Lynch got good opportunities for learning something, and earning something when the armies were around Natchez, and the first introduction into the mysteries of the alphabet was at a school started by the soldiers in a camp on his master's plantation. He learned rapidly, and after the soldiers left he went into a photograph gallery as man of all work, learned how to take pictures, and saved his money until he was able to buy a camera of his own. He made a good business out of it, and at once rose to prominence among his race, was elected to the City Council, then justice of the peace, then he was sent to the Legislature, and was Speaker of the lower house for two years. In 1872 he was elected to Congress, and in 1874 was re-elected.

VERY BEST PIANOS.—Chickering & Son, Boston and New York, are manufacturing three styles of new scale upright pianos, which they are shipping to Mr. Philip Werlein for his Southern trade. These pianos are regarded as absolutely perfect and the model piano of the world. The Chickerings during the past fifty years have made about 50,000 pianos, and it is no unusual thing to see a Chickerings 25 years in use, and in good playing order. What other piano has such a record for durability?

THE BIBLE.—The book that is older than our fathers, that is truer than tradition, that is more learned than universities, that is more infallible than popes, that is more orthodox than creeds, that is more powerful than ceremonies—the omnipotent Word of God—the wonder of the world, the boon of heaven.—*Bishop Janes.*

The Y. M. C. A. of Philadelphia, persists in their determination not to occupy their new edifice, until it is paid for. The total cost of the building was $469,790. Thus far $390,400 has been raised, toward payment.

Our Southern Methodism.

Rev. P. Douglas, Galveston, Texas, writes: "Since Dec. 7th, I [illegible] 18 accessions to the [illegible] that time the Sabbath-school numbered about fifty, [illegible] is an attendance of [illegible] hundred. Some of our [illegible] children have been [illegible]. We thank the Lord for his blessings."

Rev. P. Blue, Oxford, Miss., in [illegible] money for subscribers, writes: "We have entered upon our new field of labor with flattering prospects of success. Already there have been a number of accessions to the Church, and so much [illegible] is manifesting itself that [illegible] preparing to commence a protracted meeting."

Rev. [illegible] Marshall Smith, Jackson, [illegible], says: "We have just closed a [illegible] meeting at which there [illegible] conversions, and nine accessions to the Church. The meeting has been a great blessing to us, [illegible] believers, and reclaiming others who were backsliders. Rev. Smith (blind) [illegible] to my assistance [illegible] and faithful [illegible] of souls. On [illegible] (4th) at 3 o'clock [illegible] memorial service of [illegible] brother, Rev. Wm. [illegible] D. I preached on the occasion [illegible] congregation [illegible] about [illegible] pres- [illegible] has [illegible] the [illegible] the blessing [illegible] with us [illegible]

[illegible] Grant, Lawrence, [illegible] "Methodism in Lawrence [illegible] steadily. We have [illegible] accessions since [illegible] had a Sunday [illegible] concert a few [illegible] was very enthusiastic [illegible] we received a [illegible] the Missionary [illegible] We [illegible] the year [illegible] the an- [illegible]

[illegible] Tenn., [illegible] been re- [illegible] of [illegible] Tennes- [illegible] have [illegible] and [illegible] year, [illegible] Col- [illegible] of." [illegible] of [illegible] and [illegible] and [illegible] At [illegible]

[illegible]

protracted meetings held under the auspicies of this union have been productive of much good, and the awakening of considerable zeal. As high as one hundred souls have arisen at one meeting for the prayers of the people of God. There have been numerous conversons.

The following are the sizes of the largest churches in Europe: St. Peter's at Rome will hold 54,000 people; Milan Cathedral, 37,000; St. Paul's at Rome, 32,000; St. Paul's at London, 35,000; St. Petronio, at Bologna, 24,400; Florence Cathedral, 24,300; Antwerp Cathedral, 24,000; St. Sophia's, Constantinople, 23,000; St. John's, Lateran, 22,900; Notre Dame, at Paris, 21,000; Pisa Cathedral, 13,000; St. Stephen's, at Viena, 12,400; St. Dominic's at Bologna, 12,000; St. Peter's at Bologna, 11,400; Cathedral of Vienna, 11,000; St. Mark's, at Venice, 7,000; Spurgeon's Tabernacle, 7,000.

Tristam Dunham, who died in Lancaster, Pa., Jan. 1, provided in his will for giving five thousand dollars to the Methodist Episcopal Missionary Society on the death of his widow, and five thousand dollars to each of the following societies, namely: Methodist Episcopal Church Extension, American Bible Society, and to the Old People's Home of the city of New York.

The missionary meetings which took place in Philadelphia about the middle of February were successful. Large collections were realized. Arch street Church, which gave thirty-nine hundred dollars last year, has raised five thousand five hundred this year.

Seven daily prayer-meetings are held in New York city, all well attended.

General News.

On the Southern Pacific Railroad, 340 miles south of San Francisco, is seen a unique piece of railroading, where the track after passing through a tunnel, winds arounds the mountain and crosses itself directly over the tunnel, thus gaining a height of seventy-eight feet on 3,795 feet of rail. About one hundred miles further south the road runs through one of the longest tunnels in America, that of San Fernande, 6,967 feet in length.

The National banks of the country have an aggregate capital of $678,000,000, and their deposits average $686,000,000; on the other hand the State banks, private banks and savings banks, with an aggregate capital of less than $220,000,000, hold deposits aggregating $1,361,000,000.

About fifty mills are in operation in Cabarrus county, N. C., making sassafras and pennyroyal oil. The manufacture of sassafras oil is said to be very profitable industry, as the material, (sassafras roots), can be gathered in abundance at very little expense.

The United States Supreme Court has decided in the Granger suits from Illinois and other Western States, that the States have authority to regulate by law the rates to be charged by railroads for passengers and freights, and also the maximum [illegible] storage of grain in warehouses.

[illegible] Beecher is greeted with large audiences wherever he lectures in his western tour, which extends as far as St. Paul, Minn. Between Feb. 5 and March 23, forty-six days, he lectures and preaches forty-five times.

Last year the peanut crop in the United States was as follows: Tennessee, 200,000 bushels; Virginia [illegible]; North Carolina 100,000. The imports from Africa last year were 146,964 bushels.

President Hayes received a postal card [illegible] on which was written [illegible], "Exodus xviii. 2-23." The [illegible] admonition, it is said, will [illegible]

John McCall, the murderer of [illegible], better known as [illegible] was hanged at Yankton, [illegible] 1st.

[illegible] of the Colored [illegible] Church in [illegible]

[illegible]

Heavenly Treasures.

(The Sabbath-school lesson for March 25th being a Quarterly Review, we give, instead, the following extract of a sermon recently delivered in Boston, by Mr. Moody.)

I want to call your attention this afternoon to a few words that we shall find in the sixth chapter of Matthew and the nineteenth verse: "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal. But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." Now if we are truly children of God and live as He would have us our treasures are in heaven and not on earth. I think the reason there are so many disappointed people is because they have been laying up treasures here on earth and they have been taking to themselves wings and flying away.

Let us see that our treasures are where Christ tells us to have them and then we shall certainly live for heaven ourselves. A great many are wondering why they don't get on better, why they are spiritually poor. Now, it is not only rich people, but there are many poor people who have their hearts set on things down here. They are not rich towards God. You hear that a man has died worth a million. Why, my dear friends, he was not worth anything when he died. He was worth nothing at all the minute after he died. All he was worth then was what he had up yonder. If a man isn't rich toward God he dies a pauper. If our hearts are set on things down here we don't grow heavenly minded, we don't grow spiritually, and we are dwarfed and crimped as we should not be if we laid up treasures in heaven. I am told that those men who go up in balloons take up sand bags with them, and as they want to go higher they throw out sand. I advise some of those rich men to throw out sand. You have too much sand. Give out your money, if you want to be rich toward God, rich eternally. Don't hold on to it so. We talk about it being more blessed to give than to receive, but how few of us carry it out in our lives. Yet that is the teaching of Scripture, and if men would give more and be willing to do more for others, they would become rich towards God; and then how easy it would be for them to live for heaven.

A friend of mine said he was in Liverpool some time ago and a vessel came up the harbor, up the Mersey, and it was clear down to the water's edge, and he wondered why it didn't sink. He inquired, and found it was loaded with lumber and waterlogged. And at the same time another vessel came steaming up the harbor, with full sail set, without any trouble. And that's the way with a great many men in the church. They are loaded down with lumber and waterlogged. They have so many treasures down here that they cannot live for God, and their minds are not on things above. A lady some time ago lay in bed—she was one of those bed-ridden saints whom God is polishing up for His kingdom—and she observed a bird building its nest near the ground outside her window. And she wanted to speak to the bird and say, "Bird, build higher." But she couldn't make the bird understand, and it went on and built its nest there, and laid its eggs and hatched them, but one morning she observed the feathers were all strewn around, the bird was gone and the nest was broken up. The cat had come and destroyed it. Ah! how many of us build down here too low. Let us build up higher. If we build up yonder we shall not be disappointed in our old age. A great many old people are soured in their old age. What is the trouble? It is because they have been earthly-minded. The heavenly-minded grow sweeter and sweeter, and brighter and brighter till they are ushered into glory. Some men have kept only one corner of their hearts for God, and the result is that in their old age they are not real sunny Christians; they don't glow and brighten. The nearer a Christian gets to the eternal harbor the more he ought to shout for joy.

Now, there is another thing which we find in Paul's epistle to the Hebrews: "There remaineth, therefore, a rest to the people of God." This is not a place of rest. We have as many members of our churches of the resting sort as we want. No, we will work till Jesus comes, and then we'll rest at home. But this is not the place to rest in. Don't go into your church meetings to rest; go in there to work. "Blessed are the dead that die in the Lord, for they shall rest from their labors and their works shall follow them"—that is one of the treasures of heaven. There "the wicked shall cease from troubling and the weary shall be at rest." I know of a man who had great success as a minister at one time. At last he was not so successful, and he wished that he was in heaven. And he had a dream. He dreamt that he had died and was taken to the Eternal City, and there the Savior met him and took him in His chariot to the battlements of Heaven, and said, "Look down yonder." And he said, "Why, I see that dark world I have just escaped from." "Look again." "Why, I see men blindfolded and falling into a bottomless pit." "Now," said the Savior, "will you stay here, or go back and tell those men their condition?" He says he has never wished to be dead since, but to live as long as he can, to tell men of the Savior, and to save them from ruin. Let us work now, friends, all we can, and by and by we shall rest through eternal ages. There is something else we have got in Heaven and that is our reward. Will you turn over, if you have your bibles, to the Epistle of Timothy, the fourth chapter and the eighth verse: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give at that day; and not to me only but unto all them also that love his appearing." Then in Peter's first epistle I want to call your attention to one verse, the fourth verse in the first chapter, which says: "To an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you." Many people are making the mistake of looking for their reward down here. Remember, your reward is yonder. No man is ready to work for God until he is willing to take his reward up yonder. What does Christ say? "When the world persecutes you, rejoice and be exceeding glad, for great is your reward in heaven." And when the Son of God calls it great it must be great indeed. That's what made Paul such a mighty warrior. He was not working for his reward down here. Ah, my friends, I never read that life of St. Paul but I am ashamed of myself and of the Christianity of the nineteenth century.

He didn't have any committee to build him a building like this. Look at him going down to Corinth. He had his bundle under his arm, his tools I suppose, to make tents with. He went down there and found some cheap lodgings on some side street, and then he began to preach, and then the Jews began to put him down; they didn't want him—they cast him out. After he had been preaching eight months they had a committee, but it was more a vigilance committee than one of help, and they took him out of the city and gave him thirty-nine stripes. If a man got one stripe now-a-days what a martyr he would be. He went to another place, and they stoned him and left him for dead, and I don't know but he was, and God raised him. "What are you going to do now, Paul?" they said. "I press towards the mark for the prize of the high calling," he said. The devil got his match when he got Paul. On he went and they could't stop him. "Five times I received of the Jews forty stripes save one." But he leaped into the field again and went on preaching the Gospel as before. All the devils in hell could'nt stop him. God said "Preach the Gospel," and he went and preached it. That's what America wants—men who will preach the Gospel in season and out of season. A great cry came to him to go over into Macedonia, and over he goes, and the first thing that happened to him was thirty-nine more stripes. He and Silas were cast into prison, his feet put in the stocks, his hands in chains, and his back black and bleeding. And he and Silas began to sing. If it had been you and I we should have sung "Hark from the tombs a doeful sound." And they had just got through their prayers when God shouted from heaven, Amen, and the prison doors shook and the Philippian jailor was converted, he and all his family. Look at Paul again at Rome. The time of his departure is at hand. He took up his pen and wrote to Timothy: "I have fought the good fight, I have kept the faith, I have finished my course." I don't know what Boston would have done with him. They would certainly have called him a bigot, but he held on to the faith. Now the time had come for him to be executed, and he passed over that highway—they took him two miles out of the city. He went with a firm, proud step. I see him at the gullotine. His head is cut off; the devil can have his head, but God shall have his soul. I see him leap into a chariot and they ring the bells of heaven and there is great joy there as he goes sweeping through the gates and up the shinning way, and you hear them shout, "Well done! Well done!" and as it rolls on to the throne of God I hear Christ say to him, "Well done, Paul, enter thou into the joy of thy Lord!" See that no man takes your crown. There will be a great many crownless Christians in heaven. See to it that you do not loose your reward, and remember it is up there, not down here. One more thought before I close. What occasions joy in heaven? You know how excited this country has been about the last election. I don't know that they took any notice of it in heaven at all. But if a man or woman in this assembly should repent to-day there would be joy in heaven. I don't know that it would be noticed in Boston. But in heaven there is joy over one sinner that repenteth.

Married.

At the residence of the bride, in this city, March 6, 1877, by Rev. Aaron Mason, Mr. Wm. Toddy and Miss Emma Brown, of Ohio.

Cincinnati papers please copy.

DIED.

At Cypremort, March 4th, Mrs. Lucy Whittley, and on the 5th, Mrs. Estella Gates.

In the deaths of the above our Church is called to mourn the loss of two of our beloved sisters. Both died in full triumphs of faith and in hopes of a blessed immortality.

STEPHEN DUNCAN,
Pastor.

Literary Notes.

BOOK AND PERIODICALS.

☞ We cheerfully devote space in each issue of the Southwestern to the announcement of the publication of such books and periodicals as publishers are pleased to send us, giving name, publishers and when given us, the price, and where for sale.

Beyond this we promise nothing, but will give reviews, criticisms favorable or unfavorable as our space will allow and our judgment dictate.

The London Quarterly Review has been republished by the Leonard Scott Publishing Co., 41 Barclay street, New York.

I. "Wolsey and the Divorce of Henry VIII."
II. "Old Norse Mirror of Men and Manners."
III. "Dr. Carpenter's Mental Physiology."
IV. "English policy in South Africa."
V. "Geographical and Scientific Results of an Arctic Expedition."
VI. "A French Critic on Milton."
VII. "Mohammed and Mohammedanism."
VIII. "A ramble round the World."
IX. "The Eastern Question and the Conference."

The periodicals reprinted by the Leonard Scott Publishing Co. are as follows: The London Quarterly, Edinburgh, Westminister and British Quarterly Review, and Blackwood's Magazine. Price, $4 a year for any one, or only $15 for all, and the postage is prepaid by the Publishers.

The publishers of The Metropolitan Pulpit, New York, announce that they have now in press, the first number of a New Monthly, to be called THE COMPLETE PREACHER.

In this serial, sermons are to be published in full. The first number is to contain sermons by the following eminent clergymen: Theodore Christlieb, D.D., Professor in the University of Bonn, Germany—the manuscript, forwarded by Dr. Christlieb is translated for this publication by Dr. Wedekind, New York; Right Rev. Archbishop Tait and Charles S. Spurgeon, England, John Hall, D.D., New York, J. P. Newman, D.D., Washington, and John A. Broadus, D.D., LL.D., Prof. in the Baptist Theological Seminary, Greenville, S. C.,—these were stenographically reported for The Complete Preacher. This is a valuable publication for all who love good sermons. The price of this montly is $2,00 per year; 25 cents single issue.

The following are the contents of the March number of The Metropolitan Pulpit.

The March number of The Metropolitan Pulpit contains reports of the following sermons, delivered in New York and Brooklyn: Rebellion against a Father, by Howard Crosby, D.D., LL.D.; The Power Conscience Reveals, by Morgan Dix, D.D.; Moses and Elijah, by C. D. Fowler, D.D., LL.D.; Trials Sent of God to Save the Souls, by Chas. S. Robinson, D.D.; Christ the Leader of His People, by David Inglis, D.D.; The Church Charity Foundation, by Bishop A. N. Littlejohn, D.D.; The Importance of an Immediate Decision, by Silas Hein; God the Builder, Man the Material, by Justin D. Fulton, D.D.; Seeking the Kingdom of God First of All, by C. D. Helmer; How Prayer May be Rendered Unavailing, by J. A. M. Chapman, D.D.; The Superior Obligations of the Christian Life, by Wm. M. Taylor, D.D. Purity of Heart, by J. Odell; Christ's Resurrection Trophies, by Joseph Wild, D.D.; The Shekinah of God, by Wm. R. Davis; Preparation for the Last Supper, by Stephen H. Tyng, D.D.; The Danger Signal (a sermon for children), by Geo. H. Smyth; The Faithful Saving, by L. D. Bevan, D.D.; Echos from New York and Brooklyn Pulpits and Prayer-Meeting Rooms; 40 Themes and Texts of Leading Sermons.

Published at 21 Barclay Street, New York.

National Repository; Daniel Curry, D.D., Editor. April number contains the Story of Stamboul, [illegible] William Wells; Visit to a Sainte Marie, Mrs. Flora Best Harris—A Trip to the Geysers, Miss Pershing; [illegible]: Who Shall Have Him? Chapters IX, X, XI, Rev. W. H. Daniels, A. M.; An April Day, Chambers's Journal; French Preachers,—Third Article, of the Nineteenth Century—A. Schwartz, in Contemporary Review; The Last African Problem, W. L. Alden; Socrates, Rev. Joseph Pullman; A Border Tribe in Austria; Sharpe's Magazine; Venetia, Mrs. Mary Lowe Dickinson; Editorial Miscellany; Editor's Study.—Our Annual Conferences; Foreign Affairs—Art—Nature—Religious—Curious—and Useful—Literature—Ex-Cathedra. The National Repository is published monthly at Three Dollars a Year, post paid. All Traveling Preachers of the Methodist Episcopal Church are authorized to take subscriptions. Orders should be accompained with the cash, and addressed to the Publishers,

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Information Wanted.

HAWKINS, WOOD CO., TEXAS, }
February 10, 1877. }

I desire to know the whereabouts of my brothers, sisters and mother. When last heard of they were in Wilcox county, Alabama. The names of my brothers are Peter and Evans; of my sisters are Belsora, Tillar and Mary Ann; my mother's name is Silvia. When we were separated they belonged to a Mr. McDole, and I to Mr. Wm. Hunter. Any person knowing the whereabouts of any of them will confer a lasting favor by notifying me or calling their attention to this notice. With hope, I await for tidings.

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Breathing Miasma Without Injury.

There is no exaggeration in the statement that thousands of persons residing from one year's end to another in fever and ague regions on this Continent, and elsewhere, breathe air more or less impregnated with miasma, without incurring the disease, simply and only because they are in the habit of using Hostetter's Bitters as a preventive. It has frequently happened, that the fact has been amply attested by the parties themselves, that persons surrounded on all sides by neighbors suffering the tortures of this shivering and burning plague, have enjoyed absolute immunity from it, thanks to the protection afforded by the Bitters. Nor is that standard anti-febrile cordial less efficacious in remedying than in preventing chills and fever, billious remittents, and disorders of a kindred type. Taken between the paroxysms, it speedily mitigates their violence, and eventually prevents their recurrence. These facts, convincingly established by evidence, appeal with peculiar force to travelers and sojourners in malarious districts.

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An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, RochesteN. Y.

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Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am falling into poor health again, and for the first time since then feel the need of such a medicine.

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January 8, 1877.

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BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent ON RECEIPT OF PRICE.

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Quarterly Meetings.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Robuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 15 and 16; Spring Hill, May 19 and 20; Caney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Hondo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Laverna, 7 and 8; Goliad Cir. cuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Gallatin, Tenn., District.

(Second Round.)

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th; Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro, March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stone-river, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville Ct., April 7th, 8th, Gallatin, April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKETT, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 28th, 14th; Brenham, Jan. 20th, 21st; Courtney, Jan. 27th, 28th; Plantersville, Feb. 10th, 11th; Hearne, Feb. 17th, 18th; Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April 1; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdale, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

Shreveport, La., District.

(First Round.)

Alexandria and Pineville, February 3d and 4th; Coletean, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Cousbatta, March 3d; Mansfield, March 10th and 11th; Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DAVAGE, P. E.

San Antonio, West Texas, District.

Columbus, Feburary 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Helletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st, Texana, 7th and 8th.

D. GREGORY, P. E.

Waco, West Texas, District.

Austin Circuit, February 3nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th; Giddings, March 24th.

S. GATES, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; K Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15; Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Daleville April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

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SOUTHWESTERN Christian Advocate, NEW ORLEANS, LA.

PUBLISHERS' ANNOUNCEMENT. 1877.

The Southwestern Christian Advocate published at New Orleans is an official Journal of the Methodist Episcopal Church. It is a four paged paper containing twenty-eight columns of matter. It is printed on excellent paper with large, clear type.

The Southwestern is a Southern paper, devoted to the interests of the Methodist Episcopal Church in the South.

The publishers appeal to the whole Church to help sustain this paper.

I. Our ministers and people in the North want information as to our Southern work. The South is the great home missionary field of the Church. There is expended the largest proportion of the funds spent in America from the treasuries of the great benevolent societies of the Church. Such information will explain the reasons and results of these large outlays.

II. As our Southern work is largely a missionary work, scattered over a vast domain, comprising nearly a fourth in numbers of the Methodist Episcopal Church, surrounded by many hostile influences, two things are evident. 1. The necessity for this paper is absolute. It is simply impossible to marshal the newly organized, and in many respects untrained hosts of our Church in the South, without the centralizing and directing power of the press. 2. The difficulty of sustaining a paper in such a field is very great. Our people are poor. The heroic age of Methodism is being repeated among our Southern ministry. Outside help must be given liberally or the paper cannot be a success financially.

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Family Circle.

LET ME GET A START.

A little black-eyed girl once laid
Her head upon my knee;
And with a troubled look essayed
To learn her A B C.

[illegible] who did not call
[illegible]
[illegible] sat her down,
[illegible] little dance."

[illegible] filled her merry eyes;
[illegible] heart;
"[illegible] is just wait," she cried,
"[illegible] you get a start."

[illegible] "get a start,"
[illegible] learned to tell,
[illegible] months had passed away
[illegible] lesson well."

[illegible] you find some duller mind
[illegible] sick at heart,
[illegible] them not,
[illegible] "get a start."

[illegible]

[illegible] Calvary died,
[illegible] was crucified.

[illegible] Joke.

[illegible]

House and Farm.

Chufas.

I will give your readers the benefit of my experience, and what I know of the Chufa. It is not the nut grass although it may be a grass nut, and a very valuable one too. There is no trouble to get rid of it—being easily killed, and pigs will root out every vestige of it in a short while, when they have access to the patch. It is a most wonderful producer, and makes more on poor land than anything you can plant. It will make when peas will fail to make. On good land the Chufa will yield correspondingly a more abundant crop than anything you can plant. Ground peas are a great exhauster of land—chufas are not, and will make with less work than anything you plant. They will make a very fair crop planted between hills of corn without work, save the last plowing of corn. As a feed for hogs, they far excel the ground pea, and make ten times as much—the hog preferring them to the goober or ground pea. I think they fatten faster and make harder flesh and lard than the ground pea, almost equaling corn in their fattening and solid qualities. They possess, too, this advantage: they give a most excellent flavor to the flesh of hogs fattened on them, such as neither the ground pea or corn give. Crows do not infest the chufa patch, as they do the ground pea. Chickens, turkeys and pigs, as well as the human family, are very fond of them. They are more tedious to gather, but you need not gather more than you wish to plant, and the rest will be gathered by your hogs and chickens, which will get fat on them, saving all trouble. They impart to the flesh of poultry their peculiar flavor—like celery—a flavor which every one who eats chickens like. The tops are eaten by mules and cows with apparent relish. On a very small area you can raise enough to plant hundreds of acres, and by planting the poor places in your corn fields that will make nothing else, and, if you wish, between your corn, the problem of raising your own bacon is solved. I cannot say what would be their yield, per acre, on ordinary land, but from my observation think it would be immense. Very few persons would take the trouble to gather an acre, although it takes but few to plant an acre. I have raised them for two years, and am so much pleased that I shall plant more largely another year. I have saved several bushels for planting, and no doubt could gather several hundred. —*D. H., in Southern Farmer.*

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[illegible] denies himself [illegible] from God.

[illegible] is an [illegible] that cannot long [illegible] without occupation; [illegible] his fellow, nature is [illegible] weeds.

[illegible] Important Question.

[illegible]

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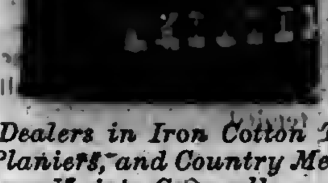

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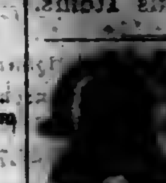

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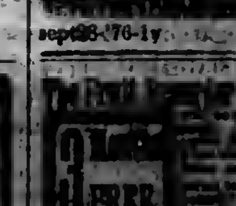

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[illegible]

usefulness before every young man, or which it is lawful to aspire. Every man should aim at being in such a position as to do the greatest amount of good. Such an ambition God will reward.

But whatever may be our notions of human greatness, it has its real foundation in manhood, in merit and not in the mere accidents of birth. Looking at man as such, every man is inherently great. See what he is; see what he accomplishes by the powers of mind with which he is endowed. But why do some men accomplish so much more than others? We do not say that all men have equal talent, some are much more richly gifted than others, but with this admission all men are great. There are many who go through life *unpacked*, as a chest of tools passes over a railroad. There are powers lodged in every man which when called out will astonish man. There are young men in our shops, and stores and offices, and even walking the streets who are denying their manhood. If they were to stir themselves—do something they would be astonished at their powers. Many a man lives a sluggish life that might have been a life of activity. Many a man passes over the whole route of the world without ever knowing himself, or the world ever knowing him. John Howard, the great philanthropist, at twenty-seven was only a common man. By an accident he was made a prisoner of war in France, where he saw the cruelties of French prison life, and when he obtained his freedom he gave himself up to the mission of reforming the world's prisons. Young men, there is something for you to do—there will be an opportunity for you to do it—you have powers to qualify you for your work; then be in earnest. A great man once wrote "Life is but a walking shadow; a poor player that struts and frets his hour upon the stage, and then is heard no more. It is a tale told by an idiot, full of sound and fury, signifying nothing." That is not true. Another has said with more truth—

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art to dust returnest,
Was not spoken of the soul."

McC.

An Encouraging Dream.

I have read of one who dreamed a dream, when in great distress of mind about religion. He thought he stood in the outer court of Heaven, and he saw a glorious host marching up, singing sweet hymns and bearing the banners of victory; and they passed by him through the gate, and when they vanished he heard in the distance sweet strains of music.

"Who are they?" he asked.

"They are the goodly fellowship of the prophets, who have gone to be with God."

And he heaved a deep sigh as he said: "Alas! I am not one of them, and never shall be, and I can not enter there."

By and by there came another band, equally lovely in appearance, and equally triumphant, and robed in white. They passed within the portals, and again were shouts of welcome heard within.

"Who are they?" he asked.

"They are the goodly fellowship of the apostles."

"Alas!" he said, "I belong not to that fellowship, and can not enter there."

He still lingered and waited in the hope that he might yet go in; but the next multitude did not encourage him, for they were the noble army of martyrs. He could not go with them, nor waive their [illegible] branches. He waited, still [illegible] that the next was a company of [illegible] ministers of Christian [illegible] he could not go with [illegible]. At last, as he watched, he [illegible] all the rest, [illegible] marching and singing [illegible]; and in front [illegible] that was a sin[illegible] the thief that died upon [illegible] by the Savior; next [illegible], and saw them such [illegible] the like; and when [illegible] could see who they [illegible] thought [illegible] will be no cheating about [illegible] it seemed [illegible] with seven [illegible] "And [illegible] that are mighty [illegible] mighty grace."

[illegible]

To the Reader.

Our wisest and best men assure us that no more important work demands the energies and contributions of the Church and nation than that of furnishing Christian education for the five millions of freedmen in our land. Heart-rending appeals for help come to us almost daily from this poor people; Christian teachers and missionaries moved by the Holy Spirit offer their services; but the money, necessary to send them to the field, and provide for them the comforts of life in their sacrificing work, is wanting. Will Methodists, for whom Christ has done so much, turn a deaf ear to these appeals? The following questions are commended to your prayerful consideration:

What shall I now do for the Freedmen's Aid Society of the Methodist Episcopal Church.

1. Shall I give a hundred dollars more or less, according to my ability, to sustain the self-sacrificing teachers now in the field, suffering for the want of their overdue salary, with which to pay their board and replenish their wardrobe?

2. Shall I give twenty-five or fifty dollars to keep in school a year a promising young man, called of God to preach the unsearchable riches of Christ to his people, who can not remain in school without aid?

3. Shall I give five hundred dollars to support a Christian lady in mission work among the ignorant and degraded freedwomen in the South?

4. Shall I give ten thousand dollars for the endowment of a professorship in one of these colleges for the education of this poor people, the income of which will sustain a Christian teacher in this work as long as time shall last?

5. Shall I give from five to twenty thousand dollars for the erection of a school building in one of the locations where it is imperatively demanded, in which students may be prepared to preach the Gospel and teach school?

At Greensboro, North Carolina, we have purchased, by the liberality of Lyman Bennett, a beautiful tract of land, overlooking the town, for our Seminary; but, for want of funds, have been compelled to postpone the erection of a school building. Our school is now taught in the basement of the meeting-house, a place utterly unfit for the accommodation of the pupils. Unless a more convenient place can soon be secured, we shall be under the necessity of abandoning this enterprise, so full of promise and so essential to the existence of the North Carolina Conference.

At Holly Springs, Mississippi, an additional building is a necessity. The bricks for it have been paid for, but we have no money to put up the building, and dare not involve the Society still further in debt. The Shaw University has furnished the best preachers for the Mississippi Conference, and the most efficient teachers for the State. Shall it be crippled in its work so essential to the safety of the nation, and the prosperity of the Church, for the want of a few thousand dollars.

At Jacksonville, Florida, five hundred dollars must be paid in a few weeks to the workmen who have just completed a building for the students of Cookman Institute. Its heroic principal can not bear the burden of the debt much longer.

At Marshall, Texas, the seat of the Wiley University, an appropriation of five thousand dollars for school purposes is absolutely necessary. The University can not exert a controlling influence without it.

The Normal Institute at Huntsville, Alabama, suffers for the want of a Home in which the teachers may reside and the students be trained. Three thousand dollars can meet this necessity.

At Little Rock, Arkansas, we are inaugurating a school enterprise which must fail without the assistance of a thousand dollars.

Dear reader, in view of your responsibility to God, and the claims of this suffering people, take your choice of these charities, and forward your gift to L. Hitchcock, Cincinnati, or R. Nelson, New York City, Treasurers of the Freedmen's Aid Society.

I. W. WILEY, Pres't.

R. S. RUST, Corresponding Sec'y.

Money.

Wealth is potent in its own sphere, but impotent beyond it. It can put a telegraph under the sea and cover the land with a network of wires as with a spider's web. It can build railroads and bridge oceans. It can have houses and lands and every material advantage; but here its power stops. It cannot purchase goodness, or justice, or gentleness, or patience, or love, or true friendship. It cannot do anything to make character stronger or life [illegible]. It can say to the minister, I will feed you and clothe you while you are making men better, and to the teacher, I will take care [illegible] while you are making men [illegible]; but it can do nothing without the basis of motives or the heart [illegible]. It can build railroads, [illegible] cannot build men.—*Christian* [illegible]

Profits of Cattle-Raising in Western Texas.

As these figures will appear large to persons at a distance, we give the name and postoffice address of each party mentioned; the data has been obtained, in every instance, from the parties themselves, or their intimate friends, and great caution have been observed to place the results below rather than above the truth.

The Adams brothers, whose father settled twelve miles west of San Antonio in 1851, commenced with two hundred head of stock cattle. The old gentleman is long since dead, but his sons have steadily followed the business, and now offer their entire stock for sale. They propose to deliver, at their various pens within range, sixty-eight thousand head of cattle, all of their own mark and brand, within ninety days after signing contract, at five dollars specie per head, and give the purchaser all there may be over, which they believe will be fully ten thousand head. This excess they offer as an inducement for some one to buy their cattle. These gentlemen sold eight thousand head of beeves this year at twelve dollars gold per head.

Mr. James Low, Rio Frio, McMullen county, commenced stock-raising in 1856, with ten cows and calves; owned one negro man whom he hired out for one cow and calf per month. Mr. Low attended to stocks of cattle for one-third of the increase, bought stocks upon credit, and paid for them by sales of beeves. He now has fifty thousand head of stock cattle, five thousand head of beeves, and has branded this year fifteen thousand head of calves.

Capt. Richard King has on his ranche at Santa Gertrudes, about thirty-five miles west of Corpus Christi, fifty thousand head of horned cattle, ten thousand head of horses and mules, twenty-two thousand sheep, and eight thousand goats. He branded this year fifteen thousand calves, and sent overland to Kansas this year five thousand head of beeves, all of his own mark and brand. Mr. King came to Texas a poor cabin boy on a vessel. Estimate his wealth.

L. B. Harris, postoffice San Antonio, Texas, commenced stock-raising in 1856 with one hundred and fifty head of cattle. In 1858 he traded a negro man for one hundred and fifty head more. This gentleman invested from the proceeds of his cattle two thousand five hundred dollars in negro property, which was lost by emancipation. He now owns property in the city

of San Antonio valued at	$10,000
Real estate in the country...	4,000
A pasture fence which cost...	7,000
Sixty thousand head of cattle, worth $5 per head......	300,000
Two hundred saddle horses, $35 per head............	7,000
Three hundred stock horses, $25 per head............	7,500
Total............	$335,500

Mr. Harris has supported a family of eight children from the proceeds of his cattle, and educated them well. He last year bought a stock of cattle for sixty thousand dollars, on which he owes twenty-five thousand dollars, but has securities on hand with which to meet the debt.

M. S. Culver, postoffice Gussettsville, Nueces county. This young man commenced working with Mr. T. J. James in 1865 for a *pro rata* of the mavericks instead of regular wages. This gave him the first start in cattle. He then took a stock to attend to for *one-third of the increase*. Other parties gave him one dollar per head for gathering their beeves, and fifty cents per head for branding their calves. He now has seven thousand head of cattle, eighty saddle horses, a good rancho, well improved, with an enclosed pasture of four hundred acres. He has worked hard, dealt honestly with all men, and richly deserves the splendid fortune he has so rapidly acquired. This statement has been furnished by Mr. Alexander Coker, of Oakville, Live Oak county, an authority that no one in this country can doubt. Mr. Culver is but the type of hundreds I might particularize throughout the country. His property will now be cheap at fifty thousand dollars specie, and, if he lives ten years longer, will probably amount to over three hundred thousand dollars.

Thomas O'Connor, postoffice San Patricio, Texas, was discharged from the army of the Republic of Texas in 1837. His entire earthly possessions then consisted of a Spanish pony, saddle and bridle, two old belt pistols, one of which was broken off at the breech, and one rifle gun, all of which were much the worse for having been in constant use in obtaining our independence.

At this time, 1871, he has eighty thousand head of cattle, worth four hundred thousand dollars; six leagues, or twenty-six thousand six hundred and sixty-four acres of valuable river land, cheap at five dollars per acre, two hundred and thirty-three thousand three hundred and twenty dollars; five hundred head of saddle and stock horses, all improved, worth twenty thousand dollars; sent one drove of one thousand two hundred and twenty-five beeves to Kansas this year, and was largely interested in three other droves.

We have the data of hundreds of other cases, equally as notable as the above, but think these sufficient. There is no denying the fact, every one who has invested in cattle and given them half attention, has made money, while those who have attended to them strictly are now rich. It is difficult to estimate the profits per cent. I have heard some men declare it would reach thirty-three and one-third per annum, others say a stock of cattle will double themselves every two years; much, of course, depends upon the care taken of them. There is no disease whatever here among our cattle, nor do we prepare any manner of shelter, or one mouthful of food for them the year round.—*West Texas Guide.*

Mary's Little Lamb.

There is hardly a child in the broad land who has not become familiar with the verses, "Mary had a little Lamb," nor a college student but has sung them to a dozen different tunes. It has been parodied, paraphrased and translated into the dead languages. And yet scarce any one knows who is the author or whether it is fictitious or founded on fact. But it is the true account of an incident that happened in 1814, not fifty miles from Boston. And "Mary," a delightful old lady of threescore and ten, still lives and cherishes the memory of the event. The writer, on a recent visit, craved from her own lips the true story of the affair, and will reproduce it.

"It was when I was nine years old," she said, "and we lived upon the farm. I used to go out every morning with father to see the cows and sheep. They all knew me, and the cows, old Broad and Shorthorn and Brindle, would low a good-morning when I came to their stalls. One cold day we found that during the night twin lambs had been born. You know that sheep will often disown one of twins, and this morning one poor little lamb was pushed out of the pen into the yard. It was almost starved and almost frozen, and father told me I might have it if I could make it live. So I took it into the house, wrapped it in a blanket, and fed it on peppermint and milk all day. When night came I could not bear to leave it for fear it would die, so mother made me up a little bed on the settle and I nursed the poor thing all night, feeding it with a spoon, and by morning it could stand. After this we brought it up by hand until it grew to love me very much, and would stay with me wherever I went unless it was tied. I used before going to school in the morning to see that the lamb was all right and securely fastened for the day. Well, one morning, when my brother Nat and I were all ready, the lamb could not be found, and, supposing that it had gone out to pasture with the cows, we started on. I used to be a great singer, and the lamb would follow the sound of my voice. This morning, after we had gone some distance, I began to sing, and the lamb, hearing me, followed on and overtook us before we got to the school-house. As it happened, we were early, so I went in very quietly, took the lamb into my seat, where it went to sleep, and I covered it up with my shawl. When the teacher came and the rest of the scholars, they did not notice anything amiss, and all was quiet until my spelling class was called. I had hardly taken my place before the pattering of little feet was heard coming down the aisle, and the lamb stood beside me ready for its word. Of course the children all laughed, and the teacher laughed, too, and the poor creature had to be turned out of doors. But it kept coming back, and at last had to be tied in the wood-shed until night. Now, that day, there a young man in school, John Roulston, of Boston, who was on a visit to one of the boys, and came as a spectator. He was very much pleased over what he saw in our school, and a few days after gave us the first three verses of the song. How or when it got into print I don't know."

Thus she ran on, telling of the care she bestowed on her pet until it grew to be a sheep, and she would curl its long wool over a stick. Then she brought out a pair of her little-girl stockings, knitted of yarn spun from the lamb's wool, the heels of which had been raveled out and given away piecemeal, as mementoes. No one can doubt that she whose youth was rendered famous by the love for an unfortunate animal, has lived a life of beneficence and charity. With a heart overflowing with love toward all God's creatures, she has indeed lived to care for the needy and destitute, and to be a mother to the motherless. And now, in a green old age, she is surrounded by those whom her warm heart long since taught to cling to her and follow as the lamb in her youth.—*Springfield Republican.*

Liberia Conference Session.

This session, Bishop Haven presiding, was held in Monrovia, December 18-28. J. H. Deputie was re-elected Secretary. Rev. Charles H. Bryan was received by transfer from Louisiana Conference. A Cartwright was received from M. E. Zion Church. M. A. Bruce and T. A. Sims were received on trial. C. W. Cummings and J. P. Artis were admitted into full connection and ordained deacons. W. P. Kennedy was ordained elder. J. S. Payne was returned supernumerary, and H. H. Whitefield superannuated. S. J. Campbell was expelled. During the year H. H. Ryan had died. The next session is to be held in Edena. The appointments for the ensuing year are as follows:

Monrovia District, C. A. Pitman, Presiding Elder.

Monrovia, C. A. Pitman; I. S. Payne, supernumerary, H. H. Whitefield, superannuated.

Robertsport, W. P. Kennedy.

Jun. New Georgia and Penqua, to be supplied.

Ammonsville, G. J. Hargrave: Vie Mission to be supplied.

St. Paul's River District, D. Ware, Presiding Elder.

St. Paul's River Circuit, A. Cartwright.

Millsburgh and White Plains, D. Ware

Arthington, C. W. Bryant.

Bensonville and Queah Mission, W. F. Hagans, M. B. Bruce, T. A. Sims.

Bassau District, J. H. Deputie, Presiding Elder.

Buchanan, J. R. Moore.

Bexley and Edina Circuit, W. P. Kennedy.

Mt. Olive, J. H. Deputie, J. Harris, J. P. Artis.

Marshall, to be supplied.

New Hope, to be supplied.

New Cess, to be supplied.

Sinou District, J. C. Lowrie, Presiding Elder.

Greenville, J. C. Lowrie.

Louisiana and Sinou Mission, H. W. Lucas.

Lexington, to be supplied.

Butaw, to be supplied.

Cape Palmas District, C. H. Harmon, Presiding Elder.

Mount Scott and Tubmantown, to be supplied.

Grebo Mission, C. Cummings.

Socrates as a Prophet.

Of all the men of the ancient pagan world Socrates, the Athenian (born B. C. 469), stands pre-eminent as a man possessed of the spirit of prophecy. When we think of his self-denial in the interests of others, the simplicity and purity of his life, the ardor and constancy of his faith in God, the sublime spirituality of his teachings and their general agreement with the New Testament, the practical aim of his thirty years of missionary labor, and finally his death, not unworthy a Christian confessor's, we can not refrain from believing that he was, as he himself said in his last speech, "God's gift to the state," a prophet to the Gentiles in the spirit and power of Elias, to turn the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.

Neander says of him, "He appears to us as the forerunner of a higher development of humanity, as the greatest man of the ancient world, one in whom the spirit of that world going beyond itself strove after a more glorious future, whose whole appearance seems invested in a mystery and riddle corresponding to his prophetic character." Grote tells us that he was a "cross-examining missionary," that he spent his life in public apostolic dialectics," that he was habitually actuated by "his persuasion of a special religious mission." His great friend and disciple closes the "Phædo," which Cicero declared he could never read without tears, with these words: "Such was the end of our friend, whom I may truly call the wisest and truest and best of all men whom I have ever known." The points of resemblance between Socrates and the Hebrew prophets are worthy of special notice.—*National Repository for April.*

The Yellowstone National Park, located in the extreme northwestern corner of Wyoming Territory, is 65 miles long and 55 miles broad, comprising 3,575 square miles. It is probable that no other area of equal dimensions on the globe contains so many objects of wonder. Hot springs, geysers, waterfalls, mountains, and canons abound, while the natural scenery is beyond description. Within this area are more hot springs and geysers than in all the remainder of the globe.

WHEN a smart looking dog deliberately uncurls himself from within the altar rail, stretches, yawns, and with a low remark in his own language, looks up at the preacher who is saying, "And in the sixth place, allow me to remark, beloved brethren," the scene is—well,—extremely touching to say the least of it, and the average dogmatic preacher will do well to give a circumstance so pathetic some consideration.

General News.

President Hayes will be 55 years old on the 4th of next October.

Nearly one thousand people are living in canvass tents near Fort Worth, Texas.

Nineteen young Liberians are in colleges in this country preparing for usefulness in their native land.

It is said that 500,000 freedmen are willing to emigrate to Africa.

Grasshoppers are in large quantities and lively condition in Grimes county, Texas.

A man in Tioga County, Pa., made a snow house 30 feet high, 20 feet long, and 10 feet wide, for his children, and filled it with snow furniture.

It is said one hundred Scotch Presbyterians will settle in Navarro county, Texas.

Dr. Schaff, was, on February 1st, on the Mediterranean, within a day's sail of Alexandria. His route is to go up the Nile, and then across the desert to Sinai, and to Jerusalem. He expects to be in Beyroot in May, and in Edinburgh in July to attend the great Pan-Presbyterian council.

The Neches and Sabine rivers, Texas, are navigable to points which now send 25,000 to 30,000 bales of cotton to market.

Texarkana is situated in two States, and of course in two counties. This is rather amusing, but in course of time may involve perplexing complications.

The *Railway Age* gives a list of 86 railroads that were either sold under foreclosure, were placed in the hands of receivers, or defaulted in this country in 1876. They had a mileage of 14,179 miles, and represented capital amounting to $612,509,000. This is nearly one-fifth of both the mileage and the capital of the railway interest in the United States.

The whole number of Popes is 257. Of these 104 were Romans, 103 natives of other parts of Italy; 15 Frenchmen, 9 Greeks, 7 Germans, 5 Asiatics, 3 Africans, 3 Spaniards, 2 Dalmatians, 1 Hebrew, 1 Thracian, 1 Dutchman, 1 Portuguese, 1 Candiot, and 1 Englishman. Nine pontiffs have reigned less than one month, 30 less than one year, and 11 more than 20 years. Only 5 have occupied the pontifical chair over 23 years.

An application has been received at the dead-letter office from Mr. Palmer Gardner, of Burlington, Wisconsin, for a letter mailed to him in 1835. The letter contained a certificate of deposit for $360, issued by the Onondago bank of Syracuse, New York, and was sent from that place in October, 1835, by Wm. N. Gardner to his brother, Palmer Gardner, at "Detroit, Michigan Territory." It was not claimed at Detroit, and was sent to the dead-letter office, at Washington, and thence back to the postmaster at Syracuse. The post-master was unable to find the sender and returned it to the dead-letter office, where it has lain among the dusty files until the Centennial exhibition. It was sent to the Centennial exhibition and there chanced to be seen by an acquaintance of Mr. Gardner, who informed him of the fact. Thus, after a lapse of forty years, the letter reaches the party for whom it was intended. The postage on it at the time it was sent was twenty-five cents.

It is announced that the British Museum has recently received another important contribution of Eastern antiquities, being the last collection made by the late George Smith, at Babylon. They are mostly tablets, and embrace about two thousand specimens. They were stored in earthenware jars, which were discovered in a mound near Hillah, the earth having been washed away by the heavy rains of the past two seasons. It is said that the memoranda on the tablets relate to the business of a banking firm, and record the sales of various kinds of property, lands, slaves, etc., the law of money, forms of mortgages, and other matters pertaining to the transactions of such a business. On each is found the date, day, month and year of the reigning king, according to the time when the transactions took place. They are, therefore, very valuable as additions to the chronological history of "Babylon the mighty," and as exemplifying in part the nature of the business of her people. The tablets extend over three reigns, those of Darius, Cyrus and Cambyses. The inscriptions on the tablets reveal other interesting facts. One presents a complete calendar of the Babylonian year, "supposed to be," says the account from which we write, "the office almanac of the firm." The collection also embraces two bronze statues representing deities, with a single exception the only Babylonian bronzes extant. These relics go to show that the civilization of Babylon was of a comparatively high order, peculiar to itself, yet in advance of most of the nations of the earth at the present day.

SOUTHWESTERN
Christian Advocate.
[illegible] New Orleans.
[illegible], D. D., [illegible]
[illegible], March 22, 1877.

[illegible]

[illegible] one Thousand [illegible] Subscribers for the "Southwestern" to pay its bills for 1877. Will [illegible] Methodist Preachers in the [illegible], who are now acting as our [illegible], not give us these during the [illegible] days? It can be done, it [illegible] be done. Without these your [illegible] is embarrassed, but with them [illegible] through the year easily. Act [illegible] and send the names and [illegible] to Nelson & Phillips, Lock [illegible], New Orleans. Subscriptions [illegible] at any time, and the paper [illegible] as long as paid for. Two [illegible] a year, or four cents a week [illegible] the "Southwestern."

Special Notice.

[illegible] to the SOUTHWESTERN [illegible] at any time and the [illegible] so long as paid [illegible] people this and see [illegible] subscribers you can [illegible]

[illegible] Murphy, the distinguished [illegible] is now in [illegible] speaking that [illegible] to Conference. [illegible]

Austin, Texas.

The Methodist Episcopal Church is fairly rooted in Austin, the capital of Texas. The first Church organized was Wesley Chapel, which has grown to be one of the largest and most intelligent colored congregations in the South. It now owns a valuable property, consisting of a large stone church, capable of seating six hundred people, and a good parsonage. The present pastor, Rev. C. L. Madison, is an earnest and studious Methodist minister. We predict for him a leading position in his Conference many years, should his life be spared. Brother Madison sends to this office a list of seventy-three subscribers, with the cash for a good number, and gives assurance that all will be paid within thirty days. What single fact can more clearly proclaim the permanency and good character of our work among the colored people of the South than their pastors and people taking hold of our Church paper with such a will? Bishop Bowman says we can judge of the character of a Methodist congregation by the number of ADVOCATES taken among its members. By this standard Wesley Chapel, Austin, makes a good showing.

Janes Church was the next organized in our work in Austin. A great mistake was made in its location. The Church was needed, greatly needed. Among the ten thousand people of Austin, five years ago, were many families who were either members of or friendly to the Methodist Episcopal Church. As the population has grown the number has increased. They are not at home in the M. E. Church South, even if their welcome to that Church was cordial. If Janes Chapel had been located in the center of the city, before this it would have been a strong, self-supporting Church. The present building is a beautiful gothic brick, worth, with the lots, $12,000. It is one of the most beautiful church buildings in Texas. The present pastor, Rev. T. C. Reade, is an able minister, lately transferred from Ohio. Could he give his whole time to the Church his success would be insured. At present the society is building a commodious two-story parsonage, which will be a great help in supporting the pastor. Janes Chapel will yet be a leading Church in Austin. The present building would make an excellent place for a German church and school. Property should at once be purchased near the center of the city and the work of looking after the friends of our Church taken hold of in earnest. Here is a problem for Dr. Brush and his co-laborers to solve.

Our German congregation owns a neat, well-finished church and parsonage. The present pastor is Rev. Ferdinand [illegible], and indications are favorable for a strong, vigorous Church. Our Germans [illegible] themselves to stay. Our Southern Methodism may well be [illegible] of our German work in Texas and Louisiana.

Rev. W. M. Brush, Presiding Elder, of Austin District, resides in Austin, and his presence and advice [illegible]. No truer [illegible] are in our Southern work [illegible] and his devoted wife. Rev. [illegible], Presiding Elder, of [illegible] District, and Rev. [illegible], Presiding Elder of Waco [illegible], reside in Austin. Bro. [illegible] and his accomplished wife [illegible] the rough side of itinerant life in the South. She is a worthy representative of Chicago's [illegible] cultured Methodism. Their first work was on a circuit in the neighborhood of [illegible] the support was [illegible] abundant. [illegible] them with [illegible] their stay [illegible]. Their work [illegible] is known to the [illegible] a moment's warning [illegible] could be [illegible] down from the [illegible]

Austin is rapidly assuming the character and sentiments of a national city. Her State buildings are creditable, and others projected for still better ones. Her railroad connections are now excellent for the South, East and North, and will soon extend south-west to San Antonio. The surrounding scenery is mountainous, and, of course, picturesque. No city in the South can boast of a better climate. Property steadily advances, and the talk among real estate men reminds one of Chicago before the panic. National sentiments and feelings are coming to rule. The *Statesman*, one of the best daily papers in the State, while it supported Tilden, now warmly stands by the administration of President Hayes. The same paper supports local prohibition, and gives a good editorial on "Hayes and whisky," to show that while Hayes proposes to deal justly by the South, and calls on good men to help him, Texas should vote out whiskey, as the strongest ally of ruffianism and Ku Kluxism. Northern enterprise and people are filling the city. Only a few bourbons in the different callings want to keep up sectional hate and strife. Political and eclesiastical bourbonism must go to the wall. In this whole South, and one of the chief centers of the new Gospel of free thought, and advance will be Austin.

From Brenham, Texas.

Brenham, Texas, is an enterprising town on the Texas Central Railroad, eighty miles below Austin. It is in the midst of a large and wealthy German population. Rev. E. F. Streeter, has charge of our German Church. He and his wife are cultured and devoted Methodists, and their works do follow them. This brother is hereafter to be known in our Southern Methodism as *Professor* Streeter, not as a matter of compliment, but because, as the head and chief of Emanuel Institute, he is entitled to that title. Our German Methodists in Texas have located a school at Brenham, and given it that name, and Professor Streeter will have it in charge. As the name indicates, we believe that this school will still further demonstrate that God is with our German workers in Texas.

Our other Church in Brenham is presided over by Rev. L. Woodward. The congregation is a large one and is one of our best in Texas. Near the Church lives Rev. B. O. Watrous one of the old and honored members of the Texas Conference; also Rev. O. Watrous, who, in addition to having charge of Brenham Circuit, teaches in the public school. The SOUTHWESTERN is felt to be a great need to help our work in this city—over twenty subscribe and pay for it.

The public school system of Brenham is a credit to the place, and indicates a very commendable spirit of enterprise. Ample accommodations are provided for all the children to attend school. Something is received from the Peabody Fund, and a small proportion from the State school fund, and the balance is made up by local taxation. Would that this determination to educate the youth of both colored and white people controlled public sentiment in every town and county of Texas.

University Examination.

The term examination at the New Orleans University came off on Thursday 15th inst. A large number of the friends of the School, Patrons and Pastors of the several churches were present, manifesting considerable interest.

Since Dr. Godman's return he has been busying himself in making sundry very desirble, improvements in and around the buildings. The ceilings have been kalsomined, the wood work has been painted, the walls tinted, and we almost came to the conclusion that its perfect home likeness makes it a more attractive place than many another great college with its stiff stateliness and coldness. This is a real home; it is cozy and charming, just the place for strange young men or women coming to the city to feel [illegible] and contented.

The examinations were very satisfactory—some more so than others, [illegible] well. The class in Greek [illegible] of thorough drill. [illegible] Godman are in the [illegible] their culture and [illegible] God and their mission [illegible] with the deep in[illegible] the peculiar [illegible] giving their lives [illegible] to the University hundreds of students. [illegible]

J. H. McCarty.

The Colored People and Local Option.

The Temperance people of Texas, without distinction of party or church, are making a grand rally, county by county, to carry local prohibition under what is known as the local option law. In many of the counties the colored people hold the balance of power, and in nearly every county where the law has been defeated it has been because the colored people have largely voted against the law.

We are sorry this is so. No one thing is destroying the colored people of the South more than whiskey. Not many of them have land, but nearly all have a little money each day. They are easily led to imitate the vices of white men. Fashionable drinking in the South is very common. Saloon keepers know well how to entice the colored man into their dens and get his twenty-five or fifty cents. Even the store keepers have their keg of whisky in one corner, and colored men are asked to help themselves to a free drink before they begin to trade. We learned of one case where a man and his wife had raised a bale of cotton, and he brought it in to sell. The merchant first gave him all the whisky he wanted and got him drunk, and then traded with him. After getting through the colored man went to a drug store near by, to get some medicine. He laid his pocket book down and went away, too drunk to remember it. His wife came in search of it, the druggist returned it, and in counting the contents the wife found just $16.00, all that was left of the year's work. When asked what he had bought the man showed a single pail and said that constituted it all. Now under the "local option law" that man could be prosecuted for giving the whisky, and after this was proven he could be sent to the penitentiary for robbing the man of his money. Such cases are happening every day in every town, and at the country stores in Texas, colored men are made to drink and then coaxed into buying at exhorbitant prices. And yet colored men will walk up to the polls and vote against a law for their protection! How foolish.

Another thing. The colored people of Texas, want the friendship of the best people of their State. Here is a chance to give them that friendship. The best people of Texas want this law passed. Nearly all the ministers are working for it, and all the earnest religious people vote for it. On the other hand, the roughs and rowdies and the men who make money by selling whisky, don't want the law. Some few good people do not vote for it, but they are the exception. Now ought every colored man in Texas stand with the best men and people of his State? In Harris County, Texas, the colored people spent $2000 for whisky the day before Christmas. That money had far better have been thrown into the bayou. No one can tell how many unkind words and perhaps murders whisky caused. The other day a company of white men near Hempstead, Texas, were full of whisky and lost their bottle, and wanted more. An old colored man came along and they accused him of stealing their bottle. He said he did not. They said he did, and in a few moments the colored man was shot dead. Whisky did it. The Austin *Statesman* says that whisky is at the bottom of nearly every murder committed in Texas. We believe it. When whisky goes into a man reason goes out, and the devil takes possession of him, and he is ready to do his share of any mean or wicked thing. The colored people of Texas want protection, and the only way to have it is to stand side by side with the religious, moral and good men of every place and vote with them, in helping to destroy the liquor traffic.

Whisky men tell colored men, that if they vote for prohibition, they are destroying their freedom and taking the first step toward their re-enslavement. What a monstrous lie! The good men of Texas want to close up the saloons, so that instead of colored men spending their money for that which will damn them, they will spend it for something that will do them good. In Lamar county, Texas, last year the colored people spent more for whisky than for schools and churches. Now if there had been no saloons in that county, that money would have been saved and spent in buying homes and making these homes comfortable.

We appeal to the colored ministers of Texas to take a bold stand for temperance. Preach it from the pulpit, and go to the ballot box, and in the name of God and humanity urge everybody to vote to close the saloons.

The Houston and Texas Central Railroad.

This important Railroad extends from Houston, Texas, northward through the entire State. It has a branch road from Hempstead to Austin. It is now operating over five hundred miles of road running through the best portions of the State. This road owns over five millions acres of land in various parts of the State. The lands are surveyed in alternate sections, an equal amount being reserved by the State, and appropriated to the support of her common school system. These lands are sold at from two to five dollars an acre. The northwestern branch is being pushed beyond Waco and will pierce the great mineral regions of Texas. We advise all who think of emigrating to Texas to put themselves in communication with Robert Elgin, Esq., Houston, Texas, who will gladly send all needed information.

We personally commend the officers and employees of this road, for their excellent bearing, as gentlemen and business men.

The following succinct statement of the natural advantages of Texas may be overdrawn in some particulars, but is nevertheless, in the main, correct.

Texas extends from the 26th to the 36th parallel of north latitude, and lies between the 16th and 30th meridians of longitude, west from Washington, and is bounded on the north by Colorado, Kansas, the Indian Territory and Arkansas, on the east by Louisiana, on the south by the Gulf of Mexico, and on the west by the Republic of Mexico and New Mexico. It is the largest State in the Union, has 268,684 square miles, being much larger than England or France, or New York, Pennsylvania, Mississippi and Louisiana combined, and is divided into one hundred counties, eleven of which border on the Gulf of Mexico, and seven on the Rio Grande. Beginning with a level coast, entirely free of rock, the altitude gradually increases through to the northern boundary. The soil is universally characterized as being the most fertile and productive in the known world. Her bottom lands surpass any yet discovered on the globe. She is also possessed of the greatest variety of soils, that of the southern and southeastern sections being composed of black loam (or bottom lands), is better adapted to the production of sugar and cotton, though the latter yields abundantly on the praries and uplands. The fine coffee-colored soil of the praries grow unequalled crops of wheat, barley, corn, oats, and all the cereals, while nature provides sustenance year after year for more than 4,000,000 cattle. The eastern and northwestern portions contain the finest forests of ash, Bois de'arc, oak, cypress, walnut and pine to be found west of the Mississippi River. The average temperature for the year round is about 00 degrees, varying from 50 degrees in the winter to 90 degrees in the summer, thus producing a climate only equalled by Itally.

President Hayes.

The following sketch of our new President is from one who knew him intimately for the past twenty years:

"Born in 1822, in Delaware county, Ohio, Pesident Hayes is fifty-five years of age; but a casual observer would take him to be at least ten years younger. There is not a vestige of gray in his abundant auburn hair and the full beard he has always worn ever since I have known him. Alert and youthful as he was twenty-five years ago, he is a forcible example of the value of an abstemious life. He was never in a bar-room, it is said, in all his years; he is an utter stranger to tobacco in all its forms. Nobody ever saw him take a drink of liquor, or smoke a cigar, or chew tobacco. Nobody ever knew him to sacrifice truth to gain any political or personal end. Living in the full public gaze for twenty years, and coming out of the most exciting Presidential contest in American history, President Hayes is absolutely without blemish.

"More than any man I ever knew he is a man of self-poise. It has been his habit all his life to face responsibilities and uncertainties without the twitching of a muscle. That he is a man of fear is undoubted, because he is a Christian gentleman, and fears to do wrong; that he is a man of nerve is also undoubted, for he never flinched from doing what he believed to be right. Able, cultured, of large experience in public affairs, and having extraordinary nerve, and yet strangely diffident of himself, Rutherford B. Hayes will not only do credit to himself, but the nation, in the Presidential chair."

Chief Justice Moses, of the South Carolina Supreme Court, died on the 6th inst.

Caring for the Poor.

BRETHREN OF THE SOUTHWESTERN:—It seems but a small measure of credit to refer briefly in your columns to the work of Christianity now being done by a few of the Christian women of the First Street M. E. Church of this city. Comparing the results of their efforts with those of more ostentatious organizations certainly a great deal of credit should be given to the good women who, in these times of hardship, raised for the poor within six months one hundred and thirty dollars in cash and seven hundred and ninety-seven pounds of provisions. These contributions were gathered from poor, hardworking people, and are independent of other expenses connected with Church labor. A society has been organized, with Sister E. Gantt as President, having for its object the amelioration of the condition of the suffering poor. Of course the beneficiaries are the members of the Church. The labor of visitation devolves upon a committee, and so well is this committee organized that no case of destitution escapes its vigilance. One member is constantly on duty.

In connection with her other duties Sister Gantt has organized a Temperance Band, and is trying to secure recognition of the great and righteous principles of temperance. In this cause she hopes for the coöperation of the ministers of Christ, and in her efforts for the widows and orphans she asks the prayers of the Church and the assistance of all who are charitably disposed.

Father Green has proved a worthy assistant of these devoted women, and will thankfully receive any contributions for this purpose.

METHODIST.

New Orleans, March, 4, '77.

Our Southern Methodism.

Rev. Thos. Montgomery, Rosedale, La., writes, "When I came to this work I found my congregation very small and everything very discouraging. But I took my Bible and hymn-book and went to look after my membership. I visited from house to house, talking to the people and praying with them, and I thank the Lord that His blessings have been upon us. Our congregations are good and we have organized a good Sunday-school. I have received ten persons into the Church, and many others are now enquiring the way to salvation. On last Sunday night, a Baptist brother from Baton Rouge, Rev. Robert Brooks, visited us and gave us a most excellent sermon.

Rev. B. F. Penney, Bay St. Louis, Miss., says: "We have had eleven recent accessions to our church, and our Sabbath-school is rapidly increasing. We have a good church building which is now being put in good repair; in this work the ladies are taking an active past. I send a list of subscribers, and expect to increase the number during the next week."

Rev. C. Gilbert, Memphis, Tenn., writes: "I have been taking the SOUTHWESTERN for the past few weeks and am so well pleased with it that I will send you some subscribers. I enclose with this five names together with the money."

Rev. D. A. Williams, Grenada, Miss., sends a good list of subscribers, and adds "Our church services are well attended. Whenever our bell rings we are sure of a good congregation. Our Sunday-school is doing well. Two young ladies, Miss Anna Howard and Miss Carrie Segur, superinted it. We have a good, active Temperance organization, also benevolent societies to aid in caring for the poor and afflicted."

Rev. C. L. Crump, Batesville, Miss., makes a remittance and adds: "Many of my people desire to take the paper and will do so soon as they get the money. They are poor, and besides have undertaken to pay for a lot and build a church. We all like the paper; it has done me a great deal of good."

Rev. D. W. Maddox, Shuqualak, Miss., sends a list of subscribers and adds: "Some of my people have taken the SOUTHWESTERN for the past two years, and would not know how to do without it. We like it better than any other paper, and we want it to continue coming to us every week."

Rev. M. Thompson, Biloxi, Miss., writes: "My work is being blessed of the Lord. We have had fifty-six accessions this year. The times are hard, and I get but little salary, but should be willing to suffer, if need be, for Christ's sake."

Rev. Stephen Priestley, Pleasant Plains Chapel, in this city, says: "Our Quarterly Conference was held March 9th. Bro. Dutch was made Superintendent of our Sunday-school. A resolution was unanimously adopted approving the transfer, by Bishop Wiley, of Rev. E. Williams to the Presiding Eldership of North New Orleans District. Bro. Williams preached Sunday night, and administered the sacrament. The Lord blessed the services. We have Bible-readings from four to half-past five o'clock on Friday evenings—all are invited.

Rev. F. V. Schluembach, Galveston, Texas, writes: "On last Sabbath the German M. E. Church on Shady Creek, near Waco, was dedicated, Rev. F. Schuler, Presiding Elder, and Rev. Dosdell, preacher in charge were present. I preached to the congregation in the morning in German, and in the afternoon in English, the house both times being filled, and many listening from the outside. Bros. Schuler and Dosdell read the dedicatory services, and administered the Lord's supper. A good collection was taken up, leaving but fifty dollars yet due upon a property worth seven hundred dollars. Well done for those brethren. No aid form the Church Extension Society will be needed. The new Church is in a fine German neighborhood, and, in the future will be of no little importance. This makes the fourth Church that Rev. Schuler has dedicated in the past twelve months."

General Religious Items.

The Presbyterinn churches of Chicago have received about one thousand new members since the first of November.

It appears from late statistics that the Methodist Church has 66,362 members in New York City, Presbyterians 62,500, Episcopalians 60,000.

The General Executive Committee of the Women's Foreign Missionary Society of the Methodist Episcopal Church will hold its eighth annual session in Centenary Church, Minneapolis, Minn., May 10, 1877. The branch corresponding secretaries will meet the day before. Will Christian women pray for the descent of the Holy Spirit upon this convention?

Dr. Hall's church, New York City, has given within a year to Christian objects over $80,000. Its annual collection for Foreign Missions, recently taken, amounts to $34,500. Its collections for Domestic Missions since last September reach over $30,000.

The St. Louis *Advocate* says: "Our Hymn-book does need revising—needs it badly. And there is no good reason why the same Hymn-book should not be adopted by both (yes, and by all) the divisions of American Methodism, and all in the world as well. Keep the subject before the Church. The people need a revised Hymn-book—a cheaper, or rather a lower-priced Hymn-book, and this is the way to obtain it. And when obtained and used in all the congregations, it will do more to unify Methodism than all the formal resolutions, that may be passed in mass-meetings between this and the approach of the millenium."

A second union meeting of the Methodist preachers of St. Louis was held on Monday morning, the 5th inst., in the First Church, South. About thirty were present. Bishop Bowman expressed his gratification at the occurance of such fraternal meetings, and was confident that good would result from them. He referred in affecting terms to Bishop Marvin, and hoped for his safe return. Dr. Doering, Superintendent of Missions in Germany, gave an interesting and hopeful account of Methodism in the German Empire. Methodism meets with much opposition from the State Church, preachers and people. These meetings are to be held monthly.

If you wish to purchase anything in the way of house furnishing goods be sure to call on Messrs. Heath, Lara & Pippery, 99 Camp street. They have a first-class establishment, embracing a fine assortment of goods—oil-cloth, matting, carpets, window-shades, picture-frames, chromos, wall paper and all other articles in their line. This is an old house, one where you can be suited in prices as well as quality. You will be waited upon by gentlemen who will think it no hardship to show you everything in their store. Before purchasing elsewhere give them a call. The SOUTHWESTERN recommends to its readers the best, always.

Sunday School.

Scripture, 2 Kings, 4: 1-17.—April 1, 1877.—THE OIL INCREASED.

GOLDEN TEXT—"And God is able to make all grace abound toward you." 2 Cor. 9:8.

TOPIC—"The Lord is nigh unto all them that call upon Him."

HOME READINGS.

Monday, Ex. 16: 1-30. Tuesday, Num. 11: 11-34. Wednesday, Num. 20: 1-11. Thursday, 1 K. 17: 1-16. Friday, 2 K. 4: 38-44. Saturday, Matt. 14: 1-21. Sunday, Matt. 15: 21-39.

(Condensed from Nat. S. S. Teacher.)

Cried a certain woman. Name not given. The fact was the main thing. That she was a widow of one of "the sons of the prophets" very clearly proves that the students at the schools of the prophets did not live a celibate life. Their life was not one of monkish asceticism and repulsive mortifications, but beautiful with the purity of family ties and the prattle of children.

The creditor is come. His coming to take her two sons as bondsmen gives us an unpleasing glimpse of the relations that then existed between creditor and debtor. He could take the person of the creditor to pay for his debt. Lev. 25: 39; Matt. 18: 25. The right of the creditor, it appears from our lesson, extended so far as to include even [illegible] children of the [illegible] him, when the debtor [illegible] removed by death. [illegible] tive, when exercised, [illegible] with exceeding severity [illegible] a widow left so destitute as to [illegible] upon her own efforts and [illegible] of her sons for support. [illegible] directed (2-4).—It the [illegible] which her sons [illegible] or means to [illegible] the famine, the [illegible] the more severe [illegible] 6: 2, 3. Why [illegible] to the prophet [illegible] unless she [illegible] of her faith to [illegible] God. It is not [illegible] faith prescribed a [illegible] deliverance, but as [illegible] a representative of [illegible] d in some way help

[illegible] unto her. Her [illegible] his sympa- [illegible] as has been [illegible] belong to a [illegible] to give, yet [illegible] for suffering [illegible] all who need [illegible] to the [illegible] be affected [illegible] woman told, [illegible] halt, and [illegible] doors of [illegible] and [illegible] The ben- [illegible] largely [illegible] church—just [illegible] clergyman, [illegible] to the [illegible] to its [illegible] in time [illegible] I do for [illegible] to her as [illegible] said. Tell [illegible] It [illegible] out the [illegible] before [illegible] absurdly [illegible] because [illegible] what [illegible] tumbled [illegible] potatoes, [illegible] a man too [illegible] Thine [illegible] in the [illegible] of hunger [illegible] of her hard- [illegible] mother- [illegible] at the [illegible] children. [illegible] was so [illegible] of the [illegible] of the [illegible] to [illegible]

more fruitful, the oftener we shut the door, and in sacred privacy seek from the Lord a new replenishment of wisdom and of grace. There ought to be more closet Christians than there are.

So she went. Unhesitatingly obeyed. She was not bothered by any thought of the absurdity of the proceeding. She did not hesitate because of any unbelief. That day she went around to all her neighbors and borrowed all the vessels they would lend her. No doubt she excited wonderment among them. Very likely they began to put their heads together and say: "What do you suppose Widow —— wants of all those jars. She has borrowed just all she can lay her hands on. Vessels enough to hold the oil necessary for the ransom of her two sons must have made quite a number. She poured out. Did the word of the Lord ever fail? And the oil stayed. Not until the vessels were all full—not until she had asked for another and had been told that there was none. It is plain that she might have had more oil if she had had more receptacles for it. We are not straitened in the Lord but in ourselves. How many times have revivals stopped, not because the Lord was unwilling to continue pouring out his Spirit, but because faith had made no more provision for it.

Came and told the man of God. That is one of the most touching things in the lesson. She immediately remembered him who was her benefactor. Few would have thought of that—the first thing! In their joy they would have gone on to do what she afterwards did by the prophet's direction. When Christ healed the ten lepers there was only one that returned to give him thanks. [illegible] not found that returned to give glory to God, save the stranger. She came to him to know what further she could do. Apparently she did not consider the oil was hers until Elisha expressly gave it to her, so conscientious was she. Go sell the oil. Always a ready market for such a staple. And pay thy debt (creditor). There was no pretence but what the claim was a just one. It was unjust only in the manner of enforcing it. One of the first obligations, therefore, was to pay this off. Elisha would have never performed a miracle that would have wronged this creditor. By just so much as the Christian professes to be guided by higher motives, by so much is he, more than others, required promptly to pay his debts, and so "provide things honest in the sight of all men."

Live thou and thy children of the rest. Her empty house had been thought of as well as her creditor. What a pleasant proof have we here of the truth; "For your heavenly Father knoweth that ye have need of all these things."

Died.

At Marshall, Texas, Feb. [illegible] passed from this life to the life beyond, in good hope, Rev. A. C. Tuttle, of the Texas Conference.

W. H. [illegible]

At Red Top, Texas, on Tuesday Feb'y 13, 1877, Mrs. Alice [illegible]kins, daughter of Rev. F. D. Bookman. She was the mother of four children, the a babe of two weeks. She was converted under my ministry in December 1870, and up to the time of her death she was an earnest christian. Her last words were that she was going to meet her mother and hoped that all her children and friends would meet her in heaven.

J. K. LOGGINS.

March 9th, 1877.

At Red Top, Texas, January 29, 1877, Mrs. Bookman, wife of Rev. F. D. Bookman, of the Texas Conference, aged forty-five.

Sister Bookman was a native of [illegible] brought to [illegible] twenty- [illegible] ago. She had been a [illegible] of the Methodist Church [illegible] years. She was an affec- [illegible] wife and mother, an excellent [illegible] an active worker in [illegible] She attended the An- [illegible] Conference at Huntsville. Re- [illegible] visited her hus- [illegible] work at Hempstead. On [illegible] home she was taken sick [illegible] suffered for three weeks. She [illegible] she must die, and herself ar- [illegible] for her funeral. She bid all her [illegible] good-bye, and after asking her husband if he could give her up, she fell asleep in Jesus.

J. K. LOGGINS.

March 9th, 1877.

[illegible] have received from F. W. [illegible] dealer, Cincinnati, a [illegible] piece of Music, with the [illegible] "He holds the Fort" of [illegible] composed in memory of [illegible] P. P. Bliss, on the title [illegible] 40 cents.

[illegible] PIANOS.—Chickering [illegible] and New York, [illegible] three styles [illegible] which they [illegible]

BUSINESS COLUMN.

Publisher's Department.

OUR AGENTS.

All Pastors of the M. E. Church, are the authorized agents to receive subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE.

PRICE OF THE PAPER.

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BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent ON RECEIPT OF PRICE.

NELSON & PHILLIPS,
30 Natchez St., New Orleans, La.

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

A Family Re-united.

In the SOUTHWESTERN of March 1st, we published in this column a letter from Charity Thompson, of Hawkins, Texas, making inquiry about her family. She last heard of them in Alabama, years ago. The letter, as printed in the paper, was read in the First Church Houston, and as the reading proceeded a well-known member of the Church—Mrs. Dibble—burst into tears and cried out "That is my sister and I have not seen her for thirty-three years." The mother is still living and in a few days the happy family will be once more re-united.

GALVESTON, Feb. 26, '77.

Any one knowing the whereabouts of John Criswell or his brothers, Henry and Thomas, will please let the undersigned know. They once belonged to Joseph Criswell. This request is from their sister and mother. Send the letter in care of Rev. Paul Douglas, Galveston, Texas.

HOUSTON, March 6, '77.

I desire to know the whereabouts of my mother and sisters. The names of my sisters are Fannie Baker, Ann Eliza Baker and Louisa Baker. My mother was named Fannie Baker. My name was formerly Phillis Baker. I am now married, and my name is Mrs. Jane Dawson. Direct letters care of Rev. J. F. Cozier, Houston, Texas.

JANE DAWSON.

HOUSTON, March 6, '77.

I want to find my brothers and sisters. I came to Texas with Gen. Burger. My brother's name was Henry, and sisters' names were Mary, Susan and Sallie. Send letters in care of Rev. J. F. Cozier, Houston, Texas. It is three years since Christ washed away my sins, and I want to see my brothers and sisters before I die.

JOHN PHILLIP.

AUSTIN, March 13, '77.

Mr. Editor: I wish to find my mother. Her name was Clara Smith, she was sold from me when I was between six and seven years old. [illegible] and [illegible] a [illegible] had [illegible] ged [illegible] Smith [illegible] stock cattle, near a big cave in Kentucky. Any one learning of her, please send me word to Austin, Texas, care of Rev. C. L. Madison.

SARAH MASON.

HOUSTON, March 14, '77.

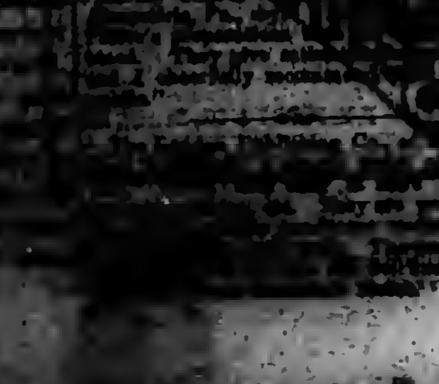
Mr. Editor. Robert Stanfield wants to know of the present home and welfare of his brother Bry Majors, and his nephew Joshua Majors. When last heard of they were in New Orleans. This was two or three years ago.

And Mrs. Amy Stanfield wants to hear of her sister, named Laura Stanfield daughter of Jerry and Mary Stanfield. She was in Memphis when last heard of.

Any information about the above will be thankfully received. Send it care of Rev. Brookman, Hempsted, Texas.

Farmers, Mechanics,

and all people who appreciate the value of keeping a memorandum of business transactions, daily events, and items of interest or importance, for future reference, should call on their druggists and get Dr. Pierce's Memorandum book free. The Doctor's Grand Invalid's Hotel at Buffalo, which costs, when finished, two hundred thousand dollars, will be opened early in June next, for the reception of patients afflicted with chronic diseases and deformities. It will afford the most perfect facilities for the cure of such affections, and its Faculty of physicians and surgeons will embrace graduates from both American and European Medical Schools who have [illegible] The [illegible] viser, [illegible] nine [illegible] hun- [illegible] gant- [illegible] any [illegible] dol- [illegible]



[illegible] West [illegible] Dr. [illegible] cure [illegible] the [illegible]

PRICE CURRENT.

NEW ORLEANS, La.
Wednesday Evening, March 14, 1877.

COTTON—Good Ordinary 10¼@10½. Low Middling 10¾ to 11. Middling 11¼ to 11½. Good Middling 11¾ to 12c. Fair 12½ to 13.

No favorable report can be made of our Cotton market—from day to day we go lower. To-day there is a fair demand at a further ⅛c decline. We give the quotations, above, at which sales are made to-day.

TOBACCO.—Sales thus far this week 242 hhds. The amount on sale is estimated at 4,500 hhds. We continue to quote as follow:

Unsound and Frosted lugs	2 to 3½
Inferior lugs	4 to 4½
Low lugs	4½ to 5½
Medium	5½ to 6
Good	6½ to 7
Low leaf	7 to 8
Medium	8½ to 10
Good	10½ to 12
Fine	12½ to 13½
Selections	14½ to 16

SUGAR.—Received this morning 330 hhds. The receipts sold: Inferior 5¼@6¼c; Common 7to7¼c; Fair to Good Fair 8¼@8¾; Fully Fair 8¾c.; Prime 8¾; Strictly Prime 9; Choice 9a9¼; Centrifugal 8¾ to 9¼c; Second 7½ to 9¼c; Yellow Clarified 10 to 10¾c. off Whites 10¾ to 10½c; Whites 11 to 11½c ℘ ℔.

MOLASSES. Received this morning 660 bbls. Market active. Common is quoted at 30@35c., centrifugal, 25@37c., fair, 36a39c., prime, 41@43c., strictly prime, 44a46c., and choice, 50c. ℘ gallon. Fermenting 5 cents per gallon less than the above quotations.

COFFEE.—The market is strong, the demand is fair for cargoes and the job trade active. Prime to choice, 21½to22½c; good, 21¼c; fair, 20¼c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

RICE—In good demand at unchanged prices. Louisiana No. 2 is quoted at 2¾a3c., common, 4 to 4½c; ordinary, 4¼ to 4½c; fair, 5a5½c., good, 5¾a6c.

PROVISIONS.

PORK—Quoted at $15 50 per bbl. for mess with only a job demand. Dealers are jobbing at $16 per bbl.

DRY SALT MEAT—Good supply. Dealers are jobbing shoulders at 6c per ℔; clear rib sides are quoted at 8¼c, clear sides, 8¾c per ℔.

BACON—Only a good job demand at 6¾c. for shoulders, 9¼c for clear rib sides, and 9¾ for clear sides.

LARD—Is in light supply at 10a10½c in tierce, and 11a11½c in half-bbl and keg for packers' and refined.

HAMS—Choice sugar-cured are quoted at —a—c. for uncanvassed, canvassed sugar-cured, large size 11a12c; small averages 12 to 12½c.

BREAKFAST BACON—Is dull at 12c per ℔ for canvassed and 11c for uncanvassed Western.

PACKERS' HOG PRODUCTS—Pigs' feet are selling at $1 15. per keg, and $5 50 per bbl; pig pork, $9 per half-bbl; family pork, $16a16½ for clear per bbl; extra prime pork, $14 50; prime pork, $16; rump pork, $14 00 per hbl; pigs tongues, 4½a5½c apiece; ham sausages, 7c per ℔, spare ribs, $6a6 25 per bbl as in size and weight.

BUTTER.—Good supply. Market firm on good grades. Choice Goshen is quoted at 30a35c; Medium 24to25c.; Inferior nominal. Choice Western 20a22c, Medium 17to18c. Inferior 13to15c ℘ ℔.

CHEESE.—Scarce and wanted. Choice Western factory sells at 16 to 16½c, New York cream, 17to 17½c; English dairy, 17a19c, pine-apple, 22a25c per ℔.

SALT.—Stock light, demand good. We quote from ware-house: Coarse 95a95c per sack delivered, fine $1 12½ a$1 15; Turks Island: no inquiry, nominally 85a90c per bushel. Table salt in pockets 2a5½c each, as in size.

BREADSTUFFS.

FLOUR.—There is a good local demand, receipts selling readily as landed. Double extra is quoted at $6a6 25. Treble Extra $6 50a7, Good $7 25a7 50, Choice treble extra $7 75a8, Choice family extra, $8 50 to 6 75 per hbl. These are wholesale prices; from store 25c higher.

CORN MEAL—Is dull. Selling on arrival at $2 40 per bbl. Dealers are jobbing at $2 50 to $2 65 ℘ hbl., from store.

GRITS—Scarce and in demand at $3 85 in lots; jobbing at $4@4 15 ℘ bbl.

GRAIN AND FEED.

CORN IN SACKS.—Moderate demand. White 54c; White Mixed, 53c, Yellow 56c.

Yellow corn wanted for export should be in square Dundee sacks, holding three bushels.

CORN IN BULK.—Received this morning — bushels. Supplies are offering to arrive at —c. ℘ bushel. There are large orders here and supplies go forward to Europe as fast as received.

OATS—Supply good. Demand good at firmer prices. St. Louis is quoted at —, and Galena at 49 to 50c per bushel. From store 2 to 3 cents per bushel higher. [illegible] choice old Galena sold to-day on the landing at [illegible] ℘ bushel.

BRAN—Small stock on the Landing. Demand fair at firm prices. Sales made at $1 05 ℘ 100 lbs. from landing. From Store $1 10 to $1 15 ℘ cwt.

HAY—Large supply and dull. Prime is quoted at $15 ℘ ton; Choice quoted at $17 to $18 ℘ ton.

COUNTRY PRODUCE.

POULTRY. Receipts large; prices declining. Western grown chickens sell at $3 90 to 4 90; young do, $2 50 to 3 00; ducks, $2 50 to 3 00; geese, $5 to 6 00; turkies, $15 per dozen. Louisiana grown chickens, —; young do, —; ducks, —; geese —; turkies, $12 per dozen.

EGGS.—Large stock, neglected. Western selling at 11a12c.; Creole 12a13c. per dozen.

ESCULENTS.—The market is bare of cabbages. [illegible] large stocks, receipts accumulating. Unsaleable at $1 to $2 ℘ bbl. Potatoes—Peerless and Russets are quoted at $3 to $3 25; Peach Blows $3 50, Pink eyes and Early Rose $3 to 3 75; onions $1 to $2. Potatoes and onions dull and slow of sale. Sour Kraut, $10a$12 per bbl.

BEANS AND WESTERN PEAS. Large supply. White Northern beans are quoted at 3½ to 4½c; Western beans 3 to 4c; red kidney, 5 to 5½c; green peas, 2½ to 3c per ℔.

DRIED FRUITS Peaches scarce and wanted apples dull, good supply. Western apples are held at 4to6c, Northern peaches, 11c per ℔. Peeled 16a17.

HIDES.—Continue dull. Country, green are quoted at 5½a6c, dry salted, 9a10. dry flint, 12a13c per ℔.

In city, slaughter sales are making as follows: Steer hides, over 85 lbs, 9c, 70 to 84 lbs, 9½c, under 70 lbs, 7c, cow hides, as they run, 6c, kips, 20 to 24 [illegible] 8c, calf skins, each, 50c, [illegible] tallow, 23c per lb; ox horns, each, [illegible] Weather-beaten horns unsaleable.

TALLOW. Large stock and dull. Quoted at 7½c per lb.

WOOL Is out of season.

MOSS. Neglected. Grey is quoted at 2a2½c. mixed, 3 to 3½; black, 4½ to 5c per lb.

COTTON SEED IN SACKS. Sells at $10a11 per ton.

FEATHERS. Dull. Prime live geese sell at 50a60c per lb. Lower grades 35a45c per ℔.

CATTLE, HOGS AND SHEEP.

Market well supplied, arriving freely. Hogs very slow of sale, and would probably net a loss to the shipper, Good Yearlings are in demand. The market is overstocked with all classes of food stock, sell slow, wouldn't advise shipments until prices are higher.

Corn-fed beeves, choice, ℘ ℔ gross	4½@ 5
Corn-fed beeves, 2d quality, ℘ ℔ gross	3@ 4
Texas beeves, choice, ℘ head	$35@40 00
Hogs, ℘ ℔, gross, 1st quality	5@ 5½
Hogs, ℘ ℔, 2d quality	—@ 4½
Texas beeves, 1st quality, ℘ head	—@35 00
Texas cattle, 2d quality, ℘ head	30@35 00
Texas cattle, 3d quality, ℘ head	15@28 00
Sheep, 1st quality, ℘ head	5 00@6 00
Sheep, 2d quality, ℘ head	3 00@3 50
Sheep, 3d quality, ℘ head	2@ 2 50
Calves, ℘ head	7@10 00
Yearlings, ℘ head	10@12 00

MILCH COWS AND SPRINGERS. Common to fair, $25a40 no demand; good to choice, $60@70 and extra, $75@125. Very limited demand. Shippers would probably meet a loss to ship at this time.

Good to choice cows are native stock of Western States, 4 to 7 years old, giving 3 to 4 gallons of milk per day. Those classing extra are grade stock, 4 to 7 years old, of fine appearance and giving 4 to 5 gallons of milk per day.

MULES AND HORSES.—Have been dull of sale for past week—Selling slowly at quotations.

The season is now at hand when cotton planters are purchasing mules 14½ to 15½ hands high.

HORSES.—Plug horses, very common; not in demand till later in season. Plug horses, fair, 60@80, plug horses, extra, 85@95; plain common, sound, $100@110; good workers or breeding mares, 4 to 8 years old, sound, 125@140; extra draft, 160@200; extra fancy driving horses, medium to good size, $175@225.

13½ to 14 hands high		$60@ 80
14 to 14½ "	"	80@100
14½ to 15 "	"	100@125
15 to 15½ "	" blocky extra	140@165
15½ to 16 "	" "	165@175
16 to 16½ "	" "	200@225

Unbroken mules preferred by most planters, while broken mules 4 to 7 years old, 15 to 16½ hands high, blocky, and without blemish, are now in demand for city use.

[illegible]

Quarterly Meetings.

Gulf (Miss.,) District.

(First Round.)

Summit and Magnolia, Thursday and Friday, March 29-30; Brookhaven, Saturday and Sunday, March 31 and April 1; New Hope, Monday and Tuesday April 2 and 3; Union Church, Wednesday and Thursday, April 4 and 5; Hamburg, Saturday and Sunday, April 7 and 8; Meadville, Monday and Thursday, April 9 and 10; Liberty, Wednesday and Thursday, April 11 and 12.

L. BRADFORD, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Robuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 15 and 16; Spring Hill, May 19 and 20; Caney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austio, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Houdo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Gallatin, Tenn., District.

(Second Round.)

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th. 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stone-river, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville, Ct., April 7th, 8th; Gallatin; April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKTT, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st; Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th; Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E D Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March. 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Alamo, April 14; Lake and Lauderdale, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

Shreveport, La., District.

(First Round.)

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clouterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 9th; Mansfield, March 10th and 11th: Redspring, March 13th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DAVAGE, P. E.

San Antonio, West Texas, District.

Columbus, Feburary 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st, Texana, 7th and 8th.

D. GREGORY, P. E.

Waco, West Texas, District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th: Giddings, March 24th.

S. GATES, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 23 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15, Quitman, April 14 and 15; Gerlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Daleville. April 27 and 28; Shubuta, April 28 and 29; Waynesboro, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

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Christian Advocate,

NEW ORLEANS, LA.

PUBLISHERS' ANNOUNCEMENT.

1877.

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The SOUTHWESTERN is a Southern paper, devoted to the interests of the Methodist Episcopal Church in the South.

The publishers appeal to the whole Church to help sustain this paper.

I. Our ministers and people in the North want information as to our Southern work. The South is the [illegible] field of the Church. There is expended the largest proportion of the funds given in America from the treasuries of the great benevolent societies of the Church, and information will explain the results of these large outlays.

II. As our Southern work is largely a missionary work, scattered over a vast domain, comprising nearly a fourth of the members of the Methodist Episcopal Church, surrounded by many hostile influences, two things are evident. 1. The necessity for this paper is absolute. It is simply impossible to marshal the newly organized, and in many respects untrained hosts of our Church in the South, without the controlling and directing power of the press. 2. The difficulty of sustaining a paper in such a field is very great. Our people are poor. The heroic age of Methodism is being repeated among our Southern ministry. Outside help must be given liberally or the paper cannot be a success financially.

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[illegible]

Job Work [illegible]

Family Circle.

"WOULDN'T."

"She wouldn't have on her naughty bib; she wouldn't get into her naughty crib; she wouldn't do this, and she wouldn't do [illegible]

[illegible]

we did with a girl like this?

[illegible] she wouldn't say "wouldn't." [illegible]

The Best Monument.

[illegible]

House and Farm.

Let idle Ambition her baubles pursue,
While wisdom looks down with disdain,
The home of the farmer has charms ever new,
Where health, peace and competence reign.

Thoughts for the Farmer.

For troubles on a farm there are two remedies—work [illegible] [illegible] farmer who is [illegible] debt [illegible] happy and independent [illegible] of shelter from the storms [illegible] to eat and [illegible] These are [illegible] any farmer can have them.

There is no danger [illegible] of the farmer getting out of fashion. So we can safely keep on producing bread, milk, butter, cheese, pork, beef, mutton, poultry, fruit, potatoes, eggs, etc., without any danger of unfashionable things being left on our hands.

In protecting trees and shrubbery from winter, keep in mind that it is not always the intense cold that kills. But it is the effect of frequent freezing and thawing. A tender tree is much safer on the north than on the south side of the fence. If protection is only given on one side, let that be on the sunny side.

A man is known by his cattle. If he is kind and attentive, and has a gentle word or pat for them, it has a soothing effect and they will stand around, and enjoy his presence, secrete more milk, and take on more fat.

Buy Small Trees.

Nurserymen describe trees on their catalogues as "second class," "medium," "first class" and "extra." The difference in these classes is principally, if not wholly, in the size and height of the trees; and as most farmers desire the best, they suppose that the large "extra" merit that description, and hence order them. The fact is, however, that a small tree will grow faster and (if a fruit tree) come into bearing condition sooner than a large one; and, in a half dozen years the tree that was small when planted will be larger and finer than the other. The larger the tree, the larger the roots which it has, and the larger the roots the less fibres there will be upon them. A tree that has plenty of fibrous roots will grow readily if proper care is used in transportation; but no amount of skill can coax a tree to live and [illegible] [illegible] trees are always more or less mu[illegible] [illegible] [illegible] injury from this source. Dealers in trees assert that experienced men buy small, thrifty trees, while those who are just starting are anxious for the largest to be had. Those who [illegible] trees the coming season will do well to learn from the experience of those who, at considerable loss to themselves, have demonstrated the small trees are the [illegible]

Facetiae.

A paper containing many fine points—a paper of needles.

"I live by my pen," said a poet, wishing to impress a young lady. "You look as if you lived in it," was the reply.

The Newark paper tells of a man [illegible] "dangerously wounded in [illegible] the blow must have struck him just where he lived."

"You call that a trunk, do you?" [illegible] a dejected hotel porter. [illegible] lightning conductor [illegible] like a boarding house."

[illegible] sentence of the court [illegible] Porter, a popular [illegible] [illegible] jail for [illegible] the law will allow, [illegible] you will spend the time [illegible] and Porter, too," was the answer.

[illegible] alone in her father's par[lor] [illegible] the fair one's ap[illegible] other evening, when [illegible] brother came cautiously [illegible] the room, and gliding up to [the y]oung man's side, held out [illegible] something, and earnest[ly] [illegible] "I say, mister, what's [illegible]" "Those!" replied the [young] man solemnly taking up one [illegible] fingers, "those are beans." [illegible] shouted the boy, turning [illegible] was just coming [illegible] you had; you said he [illegible] beans, and he does. The young man's stay was [illegible] call a prolonged [illegible] evening.

[illegible] Without [illegible]

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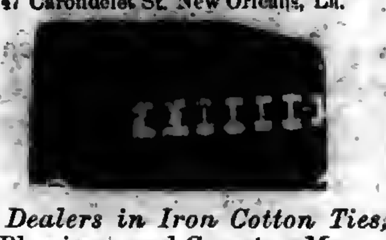

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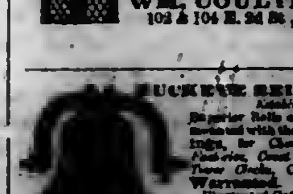

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Shaw University.

To the Members of the Mississippi Conference:

At our meeting in Macon we took a noble step in regard to the cause of education in our State as represented by our University at Holly Springs. Six weeks have passed since our resolutions were faithfully made before God and his people, and now I want to ask you, what have you taken since then; what have you done toward fulfilling the promise then made? How much time and labor have you spent in talking with your people of their great need of education and of their duty to God, their children and themselves, to help in providing for and sustaining an educational institution? There is not a people on this earth more in need of instruction, or, and, and, and, impossible [illegible] the colored people of the South, and there is nothing that can further that connection but mission. Can you not urge them to seek to obtain this? They must have school buildings and teachers, and they cost money. This you must urge them to give. Do not wait for better times, or for a more favorable opportunity, and think to lift up hands at once, for it will do you no good. Do not [illegible] people pay to this cause [illegible] in proportion to [illegible] in meeting our obligations, for it is their christian duty, as [illegible] strength and ability [illegible] God [illegible] the poor, who [illegible] upon us [illegible] of supporting christian education, and encourage the Lord to help them pay him for his work. The Lord is a good paymaster to those who faithfully serve him. There is now a golden opportunity for the people of this Conference to erect an enduring monument to the honor of God and the church, are they going to stand idle and let their friends see them fail to grasp it?

The brick for a new building, such as will meet our wants, for ten or fifteen years, are now on the ground and paid for by the Freedmen's Aid Society, and the Society, through Dr. Haven, or the Doctor with his political friends, agreed to give one-half the eighteen thousand dollars that the building will cost. There [illegible] struggling to keep them [illegible] work [illegible] brick on hand will be used up [illegible] many years before we can have [illegible] buildings and teachers, and [illegible] do the whole work without [illegible]. Think of this, you who are of a faithful, energetic and persistent [illegible] work to secure the object [illegible]. It is very important that the [illegible] up the summer and in order that this may be done work must begin soon; but nothing can be done here until you begin to forward the money, hence the importance of your immediate work. Now, brethren, let us go to help you and push forward. Who will lay down [illegible] the walls that will stand as a monument to the memory [illegible] noble patriots of the Mississippi Conference? [illegible] will be duly recorded in the archives of heaven and remember it [illegible].

W. W. Hoover.

[illegible]

[illegible]

Dear Bro. Hartzell: The fourteenth day of February was the saddest day of my life. On that day I saw the colored people of this country march silent to a man to the polls and the highest [illegible] prostration. I have preached [illegible] the law of our Church, [illegible] to remember how [illegible] was disturbing those [illegible] them. During that [illegible] election day [illegible] few [illegible] going home I reflected the [illegible] of my life. The first one [illegible] at the age of six I was [illegible] from my mother. When a little [illegible] was given to my mother's owner's son. When the father [illegible] mother left to her master's mother. The mother went to Choctaw county in Mississippi, and I was left [illegible] at Tuskaloosa. I [illegible] longer on that [illegible] of [illegible] was [illegible] wife. We had [illegible] given [illegible] I felt [illegible] broke [illegible] the hope of [illegible] would [illegible] I [illegible] and [illegible] the first time in [illegible] whipped. They tied me in a fence corner and on my naked body they gave three hundred and fifty lashes. In the agony of my soul I felt that no day could be sadder than that.

But Bro. Hartzell believe me that the fourteenth day of last February was a sadder day than any of these. My stripes are healed, my malice toward my oppressors is gone; the sunlight of freedom shines upon my path and my wife has been restored to me. To see my people so blind to their own good, as to be led by marked men to vote for whisky, is a far greater matter to grieve over than anything that could befall me. Whisky is at the bottom of nearly all the crimes and murders which curse our land. The colored people need the friendship of all good people, and now when so glorious an opportunity is offered for them to vote side by side with the best men of our country, they listen to the words of their enemies and vote with the men who only want their money and care nothing for their souls.

J. K. Loggins.

Navasota, Texas, March 9th, 1877.

Christ in the Ship.

REV. J. H. McCARTY PREACHES TO THE SEAMEN.

[From the Daily Picayune.]

The anniversary of the New Orleans branch of the American Seamen's Friend Society was held at Ames Methodist Episcopal Church on Sunday evening, the 18th inst. The Chaplain, Rev. E. H. Pelton, made a report of the work for the year, after which Rev. J. H. McCarty, D.D., delivered the annual sermon from the words found in Mark, 4th chapter and 51st verse: "And he went up into the ship and the wind ceased."

Great multitudes, said the speaker, hung upon the words and followed in the footsteps of Jesus. In the account from which the text is taken, we are informed that after feeding the multitudes he sent his disciples across the lake or Sea of Galilee into Bethsaida, while he tarried behind to dismiss the people. He then retired into the solitude of the mountain to pray. In the fourth watch of the night, when the winds were contrary, [illegible] would have passed by them. They saw him, and supposing it to be a spirit, "cried out." Jesus calmed their fears, and said, "It is I, be not afraid." Here I lay down the proposition that Jesus was the seamen's friend then, and is no less so now.

He spent much time on the shores of Tiberias, or Galilee; he rode in the ship often, and among his first chosen disciples were men of the sea, fishermen. The sailor belongs to a necessary class. The earth was made to be inhabited in all its parts. Mankind are "dispersed as the hills, but one as the sea." The ocean is rather a bond between the families of earth than a barrier separating them. The miner and sailor are like the spring of the watch, out of sight but essential to all motion. Civilization owes more to the sailor than the soldier, as he is the connecting link between the nations. We can dispense with war but commerce never. When the millennium comes the ocean will be in the zenith of its prosperity. That will be the perfection of industry, science, art and religion. The sailor constitutes a numerous class. Three millions of men traverse the seas, lakes and rivers of the globe. Not less than thirty thousand visit the port of New Orleans annually from all countries of the civilized world. They are a distinct class; away from society they know little and care less about what we call the news of the day. On land the "Bethel" is their spiritual home. They have any such place. He reverts to an isolated class. Most of his life is spent away from home, with its charms and influences of wife, mother and sister. As a class, they have in the past been neglected. "Only a sailor" is a common remark. He has been rated as a mule or ox, and doomed to a life of hardship—an imprisonment with the chance of being drowned, said Dr. Johnson. The times have changed, however. The American Seamen's Friend Society was established forty-nine years ago, and has done much to ameliorate the condition of the sailor. It cares for him temporally and spiritually at home and abroad. Its agencies consist in religious instruction, reading, offering him a home in every sense. Many a rough sailor boy carries in his breast a manly and generous heart, and often comes from a home of refinement and piety. Our interest in the sailor should not be allowed to lag. He is a representative of his nationality. He is a missionary, and as he is good or bad, so the world estimates the country from which he hails. His heritage is much passed alone, and alone in the dangers of the sea, but the moment his foot touches land sinful wretches confront him like greedy cormorants—the rum seller, the harlot and the gambler. The Seamen's Bethel, with its kind chaplain and religious friends, offers him a retreat, a home, and as a result many a ship's company numbers among them as earnest Christians as are found in any of our churches. It is said they are a hard class to reach and win; they are men of "like passions with ourselves." But if the Christian world will do its duty, every ship riding on the high seas may have its Paul on board.

On his labors and exposures depend largely the wealth of the world. The ship bears treasures of gold and silver; treasures of property and life. The man at the masthead or in the forecastle is an important factor in the make up of the world's industrial forces. Our luxuries, as well as our necessities, are often the price of his blood. The storms of passion beat over his soul as over yours; let Jesus go up into the ship and the storm of passion will cease. The hurricane sweeps madly across the ship's course, on the sea, straining the gallant masts and shredding the canvas, and death, grim and awful, stares him in the face, but if Jesus is in the ship he can say, "Peace, be still." Yes, we owe it not so much to commerce as to the man himself for whom Christ died. Give the sailor the Gospel. The sailor sees the stars when all the rest of the world are asleep. He is often a live Christian in the ship's forecastle when we are spiritually asleep in our churches on land. The "Star of Bethlehem" rose as well for him of the sea, daily confronting danger and death, as for us upon the land. Kirk White sang of that "star."

"It was my guide, my light, my all,
It bade my dark forebodings cease,
And through the storm and dangers thrall,
It led me to the port of peace.
Now safely moored, my perils o'er,
I'll sing first in night's diadem,
Forever and forever more,
The Star, the Star of Bethlehem."

The New Cabinet.

William M. Evarts, Secretary of State, was born at Boston, Feb. 6, 1818, graduated at Yale, studied law at Harvard, was attorney general under Andrew Johnson, and was counsel for the United States before the Geneva tribunal.

John Sherman, Secretary of the Treasury, was born at Lancaster, O., May 10, 1823, studied law, became practicing in 1844, entered the House of Representatives in 1855 and remained till 1861, when he was promoted to the Senate.

George W. McCrary, Secretary of War of Iowa, was born at Evansville, Ind., August 29, 1835, was admitted to the bar at Keokuk, Ill., in 1856, was elected to the House of Representatives in 1868 and has been a member ever since.

Richard W. Thompson, Secretary of the Navy, of Indiana, was born in Culpeper Co. Va., June 19, 1809, elected to Congress in 1841 and again 1847, a presidential elector in 1840, 1844, and 1864, a delegate to the Chicago convention of 1860, where he drew up the platform; to the Grant convention in 1868 and the Cincinnati convention of 1876.

Carl Schurz, Secretary of the Interior, was born near Cologne, Prussia, March 2, 1829, was concerned in the revolution of 1848 and forced to flee the country, came to America in 1852, became prominent in the anti-slavery movement, was appointed minister to Spain, but returned in December, 1861, to fight in the Union army, became editor of the St. Louis *Westliche Post* in 1867, and was chosen to the United States Senate in 1869.

David M. Key, Postmaster General, was born in Greene Co., Tenn., Jan. 27, 1824, was a Buchanan presidential elector in 1856, and a Breckenridge one in 1860, fought bravely in the Confederate army through the war, appointed to fill a vacancy in the United States Senate caused by Andrew Johnson's death, taking his seat in December, 1875, and remained till the middle of last winter, when he failed of an election by the Legislature.

Charles Devens, Attorney General, was born in Charleston, Mass., April 4, 1820, graduated at Harvard in 1838, studied law at Cambridge, was senator in 1848, and U. S. Marshal from 1849 to 1853. Entered the army as Major in 1861, and was promoted to Brevet Major-General before the war was over, losing a limb in Virginia, was appointed Judge of the Superior Court in 1866, and promoted to the Supreme Bench in 1873.—*Central Christian Advocate.*

The Habit of Prayer.

Some bad boys tried to persuade a good little boy to play truant. "No, no; I cannot," said he.

"Why? now, why?" they asked.

"Why?" answered the little boy; "cause if I do, I shall have to pray it all to God on my mother's knee to-night."

"O, well," they said, "in that case you had better not go."

You see what a bridle the habit of prayer puts on a little child. Prayer acknowledges God's goodness, God's pity, God's authority, God's right to us.

Help one Another.

Dumb animals sometimes set us very good examples. I will tell a true story about two horses.

In the town of Indianapolis there was a blind horse who, one day last summer, wandered into the river, and then did not know how to get back to dry land. Now, there was a good horse, whom the boys called Dick, and who was grazing near by, that saw the blind horse swimming round in a circle in the river, and trying in vain to find the solid shore.

Dick must have thought to himself "That poor horse can't see, or he would not act in that strange way. I will call to him; perhaps he will mind my voice."

So Dick began to neigh as loud as he could, but the blind horse was still at a loss to know which way to turn. Perhaps he was deaf as well as blind; for, although Dick would neigh quite loud, the poor blind horse still could not find his way out of the river.

Then Dick must have thought, "That poor horse will be tired by and by, and sink and drown if I don't help him."

Then Dick went down the river, and swam out to where the blind horse was, and touched noses, as much as to say "Follow me," and then guided the blind horse safely to the shore.

This kind act was seen by a great many people on the shore; and they cheered loudly as Dick came back upon the bank with the blind horse behind him.

I hope you will be as ready to help a friend in need as poor Dick was. We must learn to be kind to one another, for kind acts and kind feelings will make us happy.

The Unpardonable Sin.

Your fear that you have committed the sin against the Holy Ghost is the best evidence that you have not. That fear is a fruit of the Spirit's striving. When finally withdrawn you will have no anxiety on account of your sin, and no foreboding that your day of grace is gone. To be without the Spirit is to be careless of your religious state, and presumptuous in regard to the future. But the very anxiety about our condition, our thoughtfulness as to our spiritual state, the trembling in view of the fate awaiting the finally impenitent, and the personal application we make of the fearful truths of the Gospel, evince our salvable condition.

The suggestion that you have passed the bounds of mercy is evidently a delusion of the devil. The very conviction that you have is employed to deceive or lead you astray. Do not give place to the temptation for a moment. Resist the devil and he will flee from you. Your anxieties are the voices of the Lord calling you to Himself. Arise, and fly to Him who has never said, "Seek ye My face in vain," and who will never turn away the feebleat or worst sinner that comes to Him. His blood avails for you. Trust to virtue! Try it now.—*Zion's Herald.*

The Preacher's Aim.

Why do you preach the Gospel? Is it because you have a sense of the sinner's danger, or because you love the Gospel? or because you feel a constraining sense of God's love and pity? Or again, is it because you find the pulpit an appropriate field for the display of your talents, or a sphere for the exercise of your ambition? Do you preach for ease or gain?

The effectiveness of your ministrations will depend greatly on the purpose with which they are delivered. The arrow will not go beyond the point for which the bow is bent. In the ministry, as in all else, the results of our labor will not transcend our intention. If our aim be low, we shall have our reward in kind. To make the life of a minister grand there must be an exalted aim and a ceaseless devotion of all its powers to secure its advantages. It is not the field you occupy that will make your life grand; it is the spirit and purpose with which you do your work. The final "well done" will come to a minister in humble sphere, while others in larger or more exalted places may be found wanting in the great day. The possibility of success is in your own hands. Place is in the hands of God; faithfulness is in yours.—*Zion's Herald.*

What Father Takes.

There is food for thought in the story that is told of a young lad, who, for the first time, accompanied his father to a public dinner. The waiter asked him, "What will you take to drink?" Hesitating for a moment, he replied, "I'll take what father takes." The answer reached his father's ear, and instantly the full responsibility of his position flashed upon him. Quicker than lightning various thoughts passed through his mind, and in a moment his decision was made; and, in tones tremulous with emotion, and to the astonishment of those who knew him, he said, "Waiter, I'll take water."

General News.

Germany proposes international postal cards.

The contest of Vanderbuilt's will was commenced in New York Saturday.

Philip Kavanaugh died on the 5th inst., in Zaleski Ohio, aged one hundred and five years old.

Senators Maxey, of Texas, and Blaine of Maine, have been appointed visitors to West Point.

The Legislature of North Carolina is about to establish a State asylum for the colored insane.

William K. Rogers, Private Secretary of President Hayes, took possession of his office on Tuesday of Last week.

John D. Lee, the Mountain Meadow murderer, has been sentenced to be executed on the 23rd inst.

Joe Goss, the prize-fighter, has been arrested in New York, and will be brought to Kentucky for trial.

Joe Coburn, the pullet convicted of shooting with intent to kill a policemen, has been sentenced to ten years in the State Prison.

It is estimated that the pecuniary loss to Savannah and Georgia of the yellow fever epidemic was over $5,000,000.

A herd of 30,000 horned cattle attended by 700 drivers, was recently driven from Capt. King's ranch in Texas to Kansas.

Mr. Knight, formerly postmaster of Waxahachie, Texas, has been sentenced three years in the penitentiary for stealing a cow.

The area of the public domain of Texas is now 57,632,820, out of which must come the 13,272,000 acres of the Texas and Pacific Railroad reservation.

Peter the Great it has been discovered was the founder of the first Russian newspaper and also the first editor ever known in Russia.

Mr. Gatling, inventor of the gun of that name, has brought out a new mitrailleuse, from which three hundred rounds a minute can be fired.

A wealthy Boston man offered Mr. Moody $1000 if he would cure him of intemperance. The Evangelist got him into the tabernacle and cured him for nothing.

Houston is talking of erecting a monument to the memory of Gen. Sam Houston. It will be an equestrian statue of bronze, and will be placed in the public square of the Bayou City.

In the parishes of Terrebonne, Lafourche, Assumption and St. Tammany, the moss business has been quite extensively engaged in, and it has been found profitable.

A company has been organized at Edinburgh for the purpose of purchasing and slaughtering beef cattle and other stock in the United States and Canada, and also purchasing farm and dairy produce to sell in Edinburgh and other parts of Great Britain.

Stanley Matthews was born editor of the *Herald*, the first anti-slavery daily paper published in Cincinnati. The judge entered the army as Lieutenant Colonel of the regiment of which President Hayes was at that time Major.

The shipments of quicksilver from San Francisco on February 14th, were the largest in the history of the trade, exceeding as it has been for a few years, amounting to 2,467 flasks, valued at $281,000. The total shipments for January, by sea, were 2,235 flasks, and for the first half of February, 4,702 flasks.

Believe it Yourself.

"At the late Christian Convention, a minister asked Mr. Moody this question: "How can you make the people believe the truth?" "Believe it yourself," was the blunt answer. That means a great deal. The force and fire of intense conviction will make way into the minds and hearts of the hearers. Faith persuades, wins, conquers, reigns. "Have faith in God," cries bleeding virtue on every hand. Preaching truths like today in mere theory must be a failure; but proclaiming the same truths with the clear utterance of deep conviction gives to every word a ring of supernatural energy, as it rolls on the mind and heart. "We speak that we do know," said those men of primitive power who shook the world with the Gospel of Christ. There is a holy violence in burning enthusiasm that is almost irresistible. The kingdom of evil can never be destroyed by violence. No holiday soldier, no compromiser, no timeserver, no [illegible] can handle the weapons of God's armory with effect. "Believe it yourself."—*Rev. Mason.*

SOUTHWESTERN
Christian Advocate
[illegible]
J. C. HARTZELL, D.D., EDITOR.
[illegible]

[illegible]

Special Notice.

[illegible]

The Chicago of Texas.

In Dallas. Dallas is situated in the central part of Northern Texas, and is a city of eighteen thousand inhabitants, and, in matters of business and enterprise, it is a marvel. It is to Texas, in the matter of public spirit, what Chicago is to the Northwest. The Central Railroad was completed to this point, northward from Houston about five years ago. From that time the real growth of Dallas began. For twenty years before it was only a small country town. The Central Railroad gives direct communication northward to St. Louis, and southward to Galveston and Austin. The Texas and Pacific Railroad, entering the State at the extreme north-east corner, runs westward through Dallas, opening up to civilization the great Western portion of the State, unsurpassed in fertility and possibilities. Two other roads are now building. One piercing the north-west, running from Dallas to the Wichita River and another running south-eastward to Palestine. The public buildings of Dallas are creditable. The court-house cost $100,000. There are four daily papers, six or eight banks, water works and gas works too, cotton compresses, two founderies, a cotton seed oil mill, at least a half a dozen steam flouring mills, three independent lines of street railways, several first-class hotels, thirteen Churches, and an active Young Men's Christian Association. Real estate is high, and has steadily advanced for years. Ordinary city property has doubled in value in three years. The tide of immigration through the city is simply wonderful, about equally divided between the northern States and the eastern southern States.

The Methodist Episcopal Church forms a chief factor in the evangelizing forces of Dallas. Three years ago our Church had nothing here. [illegible] Our work in Dallas is here too "legitimate," as is all our Southern Methodism. We have three churches and a school in Dallas. [illegible] Our German members have a [illegible] society, presided over by Rev. [illegible]. This is the only German Methodist church in the [illegible]. Rev. J. H. [illegible] and his wife [illegible] Tabernacle M. E. Church [illegible]. Three years ago they were transferred to [illegible] and placed at Dallas. They had these things—willing hands, a willing God, and willing [illegible]

than a score have been received in the Church this year. The Sunday-school numbers over two hundred and contains a score of Christian men and women [illegible] devotion are very commendable. Dallas, as a city, surprised us, but this Tabernacle Methodist Episcopal Church of Dallas, the growth of three years, surprised us more. It is a better and stronger Church than our denomination can boast of in many cities of equal size throughout the North, and has cost the Church much less. And still some of the official journals of the Methodist Episcopal Church continue to speak with bated breath of the work of their Church among the white people of the South. We wish John Wesley could dictate a few editorials for them.

St. Paul's Methodist Episcopal Church of Dallas occupied by our colored membership has had a varied history. Two or three years ago a large church was built and for a time the society thrived. But alas, the wicked hand of an incendiary applied the torch and in an hour the building was in ashes. This was about a year ago. It is probable that the deed was prompted by the fact that a school for the education of colored youth was taught in the building. But there were men and women of heroic faith who had given prayer and work to this school and church. In twenty-four hours a temporary structure was erected and not a single service of the church was omitted and the school went right on. Such heroism will not lack of recognition in the day of judgment. The present pastor of this church, Rev. J. G. Webster, has not been able to take charge of his work on account of sickness, since Conference. Bro. Barrows, an efficient local preacher fills his place. Within a stone's throw of our church in one direction is the African Methodist Church, a fine building. The society, we understand, is a very strong one. It was here that Prof. Gillyard preached, who, about a year ago was assassinated while quietly reading his newspaper. He had been arrested for a trivial matter and had thrown himself entirely [illegible]. The Justice of the Peace, instead of releasing him, held him. He plead for a company of colored men to guard him, for he knew the purpose was to kill him. His request was granted, but in the night the guard was coaxed and threatened away, and he was shot through a crack of the livery stable where he was confined. He was shot in the back and killed instantly, the gun being so close that his clothes were set on fire. This fiendish deed was committed in a little town some distance from Dallas, but his body was brought here and buried.

Within a stone's throw in another direction from our church is St. Paul's church, a church of the Colored Methodist Episcopal Church of America. It is a good structure. It is the youngest and weakest, and in our judgment the least necessary organization of Episcopal Methodism in the United States. But, withal, we wish it success.

Our school in Dallas is known as Andrews Institute. It meets in St. Paul's Church and is presided over by Rev. G. W. Richardson and his son, Prof. G. O. Richardson. These brethren came from Wisconsin, are men of culture and piety, and have given themselves fully to their work. They are thorough Methodists and work faithfully in the church. Sunday afternoon is given to a Bible school, in which old and young are gathered and instructed in the Word of God. The daily school is one of the best of its kind in the South. Nearly a hundred attend and many are well advanced. Two rooms have lately been added for recitation rooms. A young lady of fine ability assists in the instruction. [illegible] It is the purpose to make this school permanent. If [illegible] are given to this devoted father and son, the Bishop whose name it bears and the whole church will rejoice in its success and hundreds of young men and women will go forth from its halls blessed with [illegible] training.

A grand Concert, Dialogue and Tableaux Exhibition will be given [illegible] Wesley Chapel, [illegible] Poydras and Perdido streets, on Tuesday, April 10, 1877, [illegible]

Moody in Boston.

The sixth week of the greatest evangelistic effort ever made in this city has passed and its record is [illegible] every Christian heart so long as the memories of this day of great things shall last. For the last three weeks there have been not less than two hundred seekers at each evening service, after which several inquiry meetings are held for the special benefit of such persons. These meetings would be more novel and interesting to your readers, perhaps, than the services in the main room. Let us find our way to the Clarendon street Church where Mr. Moody's inquiry meeting is held at the close of one of the evening meetings. We are accompanied by a large number of men and women of every age and condition of life—the grey haired sinner and the folly-loving maiden, the rich business man and the modern tramp, side by side, a hundred or two with as many earnest Christians who find their way in and sit in perfect quiet, until Mr. Moody steps in from a side door and business begins. After a word of prayer a few personal inquiries are made as to their design in coming, and all seekers and unsaved ones are asked to rise, thus revealing the spiritual condition of each. Practical work now commences. Each Christian is expected to address himself at once to his irreligious neighbor and engage him in conversation concerning his desires and difficulties. The room but a moment ago so quiet now presents a scene of hushed animation. Here and there Mr. Moody is seen bringing a tried worker into contact with some soul laboring under special difficulties; he comes our way, and with a warm pressure of the hand and an earnest look into our face he says "You're a Christian?" his eyes brighten at our answer and, with a familiar nod, he is gone on his hunt for souls, stopping now and then to say a word, but never resting until every [illegible] found a Christian friend to whom he can reveal his wants and difficulties. Very soon we see many kneeling and pleading for the present witness of acceptance, while others are diligently searching the Word for light on some knotty, doubtful or disputed question, but generally speaking, discussion is ignored, and only those who accept the Bible and are honestly seeking light and guidance are labored with. Mr. Moody's instruction to his helpers is to [illegible] them with the Word, and accordingly nearly all the inquiry room workers have their Bibles with them and use them constantly in their efforts to guide the subject at hand. [illegible] The Bible is quoted and used just as though there wasn't a man in America who did not believe it thoroughly. [illegible]

Mr. Moody represents as much crystallized common sense as any man we have ever met. This fact may account in part for his acceptability. He fully believes in an experience vitalized through and through with the Divine presence. Christ is constantly before him and he points men to Him just as Moses pointed them to the serpent, and for the same reason. He talks about what he has seen, and felt, and knows, not about what men and books (save the Bible) say, or what the world does or does not believe. Man a sinner, Christ a Savior—they must touch each other. It is God's plan, it is your necessity, are you willing? This is the Gospel which is preached unto us, and it is a Gospel that has a harvest in it. W.

Boston, March 14, '77.

There is great anxiety in many parts of Texas on the grasshopper question. At this time the pests are hatching and already the ground in many counties is covered with little hoppers. The reports are conflicting. In some places it is said [illegible] have already [illegible]. In others the danger is said to be past. We can only wait, hoping for the best.

Then and Now.

The Methodist Recorder thus speaks of the appointment of Frederick Douglass as Marshal of the District of Columbia:

Here is another marvel in our eyes! Frederick Douglass, once a cringing slave in the District of Columbia, a chattel on the streets, and in the market as a mule, is now the Marshal of the District. President Hayes has appointed him to the honorable position, and the appointment has been confirmed. The office is one of dignity and ample remuneration. It was desired by prominent white men of high standing, culture and influence. This is Republicanism. This is Democracy. Douglass has fought his way up from the lowest stratum, socially, to a place coveted by proud politicians who may scorn his lowly race. For several years Douglass, after having secured his freedom by a reasonable use of his legs, used his brain to good purpose in conducting the *North Star*, a weekly paper in Northern New York. That paper was a regular visitor to our boyhood's home, and its contents were potent in forming opinions which we hold sacred to this hour. The runaway slave from the Chesapeake is back yonder again; his once shining black hair is as white as wool; his youthful eye has grown somewhat dim, his voice so clear and loud in his prime is tremulous now; but the old man is indeed a man. He has suffered in his body and in his soul. Let him enjoy his well-earned honors. A few fastidious persons may sneer at the venerable "Marshal of Columbia," but that is cheap criticism. No sincere Christian American can for a moment grudge the old man his [illegible]. Even the [illegible] South [illegible] What they cannot [illegible] promotion as the recognition of downright manhood and moral worth.

Our Preachers in Texas and Local Option.

The preachers of the Methodist Episcopal Church in Texas are among the foremost in battling against grog shops.

As a specimen we clip the following from the Austin *Statesman*:

Rev. Dr. Brush delivered a powerful address in favor of local prohibition in the Colored Methodist Episcopal Church Sunday night. He quoted at length from the writings of John Wesley, and from the records of the general and annual conferences of the Methodist Episcopal Church, showing that the founder and present authorities of this great body of Christians believe in the necessity and good results of local prohibition. The Doctor also made the point that local prohibition was legislation in favor of temperance, while the license system was legislation in favor of intemperance. As to the point that the license system brought in a revenue by taxation, he showed that if the sale was prohibited the money now invested in the whisky business in the county might be otherwise invested and yield a revenue. If the revenue was not quite as much in taxes, the community would not have to pay for the extra crime and poverty caused by the sale of intoxicating drinks. We are assured that so far as the Methodist Episcopal Church is concerned in the city and county, very few, if any, of its members will vote against the law. After the doctor's address it was reported that a colored man, who had been working among his people to secure votes against the law had repented of his wickedness and wanted the church to pray for him.

Giving out Offices.

It is reported that a man appeared the other day at the Post-office Department with a petition for the appointment as postmaster at Columbia, South Carolina, very numerously signed by persons of prominence in various parts of the State. He was exceedingly aggressive and evidently expected his paper would receive immediate attention and favorable action. When Mr. Key obtained a chance to talk, he asked the man who held the office now. "A colored man," was the reply, "who of course ought to be put out at once."

Mr. Key asked if he mismanaged the office.

The man said he had not heard anything about that. On being questioned more closely, he was obliged to admit that he had heard no complaints on the score of efficiency.

"Then," said Mr. Key, "there are only two ways in which he can be displaced without opposition, from me. One is by the army of the United States, and the other is by an order from the President of the United States."

District Conference.

The District Conference will be held at Enterprize, Miss., May 7th and 8th. All the Traveling and Local Preachers, Exhorters, District Stewards, and First Sunday-school Superintendents of the District, are expected to be present.

Moses Adams, P. E.

Reason.

The chemist that placed in his hands a certain substance [illegible] He may be able to tell just what it is from sight, taste or smell, but the only real and absolute test is in an analysis of the substance. So he uses his retorts and crucibles, and reagents and so to speak, "takes it to pieces"—resolves it, converts it into its original elements. Now just so of that mental process which we call reasoning—it does for our knowledge or belief just what the chemist does for and with the substance, it seeks to find all the elements, as the elements are contained in the substance, so the conclusion must be contained in the premises; find the premises and the conclusion follows, and so we may see, that truth can always be found. A grain of arsenic dropped into a hogshead of water is lost to view, but the chemist can find it. The well established laws of science are irresistable. So of truth when covered up and seemingly lost to view it can be found, and though crushed to the earth will rise again.

Rev. Dr. Wm. Brush, of Austin District, Texas, had a spare Sabbath and gave it to making a special plea for subscribers for the SOUTHWESTERN. He went to Waco and spent the day with Rev. A. M. Gregory and his people. The day had been set apart previously for a collection to pay for needed improvements on the church. The collections morning and evening were taken and footed up $67,00 cash, and sixty subscribers were secured for the SOUTHWESTERN. A good share of the money was paid, and the balance is to be paid within thirty days. Good for Waco. The Lord bless Bro. Gregory and his people. The West Texas Conference meets at Waco next fall, and Providence permitting, we shall see them face to face.

We find the following additional particulars concerning the death of Rev. R. C. McDonald, D. D., Presiding Elder of Okolona District, Mississippi Conference, in the *Western Christian Advocate*:

"He died at the residence of a citizen who resides about sixteen miles from Holly Springs. He came to the house of this gentleman on his way home from his district at dusk on the preceding evening. He was scarcely able to walk into the house, and remarked that he had such a strange headache, and had hoped to reach home that evening, but feared he would never get there. He grew rapidly worse. His wife was sent for, but when she arrived he was not able to recognize her. He died at 8 o'clock in the morning."

Rev. Dr. J. M. Buckley and family of New York City, are spending a few weeks in Texas. They were at Dallas, Sabbath, March 18, and the Doctor gave a short address in the M. E. Church at night. Bro. Sims, an Evangelist who is holding a series of meetings in the church, preached. Dr. Buckley is chairman of the Eastern section of the hymn book revising committee, and the labors attending the revision, in addition to the labors of a protracted meeting of several weeks, have made it necessary for him to wait awhile. He is now in San Antonio, and will return home by way of New Orleans.

On his way home Dr. Brush stopped at Calvert, Texas, and found a protracted meeting in progress. Before writing sermons the Doctor called for subscribers to the SOUTHWESTERN. Fifty came forward and gave their names, and some paid, and the rest are to pay soon. The pastor, Rev. A. Campbell, is a worthy leader of a good church.

Travelers will find the City Hotel, Hempstead, Texas, an excellent place to be entertained. The proprietor is R. H. Jones, Esq.; the clerk of the House, Mr. Charles F. [illegible], and his wife, were formerly residents of this city. Travelers should remember this Hotel when visiting Hempstead.

Rev. J. H. Loggins, of Navasota, Texas, sends a splendid list of subscribers. He is closing up his third year, and hopes to enlarge his church before his year closes. Among his subscribers, he mentions Rev. J. J. Reinhardt, a baptist minister of the place, who is greatly pleased with the SOUTHWESTERN, and who is a leading man among his people.

The Spanish Consul in this city, Don Severino De la Barrera, committed suicide, by taking poison, at his residence on Dauphine street, on Saturday morning last.

Our Southern Methodism.

Rev. W. H. Mosby, Texana, Texas, says: "Our people at this place are few in numbers, and when I came prospects seemed very discouraging. But we have had four recent accessions to the Church, and an excellent spirit prevails among the members. The Sunday-school too is being built up. I hope soon to send you a good list of subscribers."

Rev. W. Maddox, Shuqualak, Miss., adds concerning a subscriber for whom he renews subscription. "He says that his wife gave him no rest until he subscribed again. She would not do without the paper any longer. She says ever since the SOUTHWESTERN stopped coming she has felt like one of the children was missing."

Rev. B. F. Smith, Hallettsville, Texas, writes: "Our Presiding Elder has just held our first quarterly meetings for this year. The services were all deeply interesting; the love feast and communion services as well as preaching were largely attended.

On Sunday night the Elder preached a sermon specially to the unconverted. After the sermon the altar was crowded with those inquiring the way of salvation, and three were happily converted. Our Sunday-school was organized into a Missionary Society, and it seemed to inspire every little heart with great enthusiasm to know that they belonged to the great Missionary Army. Our people are all wide awake in the missionary cause."

Rev. Jas. Hayward, Donaldsonville, writes: "We have just closed our quarterly meeting. Received during the quarter five, excluded one; baptized infants seven, adults two. Church and Sunday-school doing well. At Woodlawn we had quarterly services on 17th inst. The members there who have for some time been scattered are being re-united. I received ten of them into the Church on Sunday, and others are coming. Bro. Kennedy is well received and beloved by the people, and is doing a good work. A good spirit prevails in both these churches, and the people show a disposition to do a liberal part toward the support of the ministry and the benevolent enterprises of the Church."

Rev. J. M. Vance, pastor of Wesley Chapel in this city, says: "The first Union Meeting held at Wesley Chapel for the purpose of raising funds for the Mother Church was held on the 18th of March. The following named brethren officiated at the different services, Revs. Addison Moore, Christopher Hunt, Marcus Dale and William Murrell. The sermons preached awakened much enthusiasm in the hearts and minds of the congregation. The collection realized amounted to $200 50. Our next union meeting will be held on the third Sabbath in April, during which time there will be a concert given by the Tennessee Jubilee Singers for the same purpose."

Rev. M. Henson, Victoria, Texas, writes: "We are in the midst of a protracted meeting. For a week past the altar has been crowded with seekers every night. May the good Lord direct us in our efforts for the salvation of souls. I am endeavoring to have the SOUTHWESTERN taken by every family in my charge. The people all like it, and the scarcity of money is the only obstacle in my way. I see no way of getting on with our work without our paper. Success to the SOUTHWESTERN, its Editor and Publishers."

Rev. P. Davis, Magnolia, La., writes: "The work on this circuit suffered greatly during the political excitement and our members were scattered. But the good Lord is blessing me in my efforts to again build the walls of Zion. My church services are well attended, and we have organized some good Sunday-schools at my different appointments."

Rev. D. W. Hays, Murfreesboro, Tenn., sends more subscribers and adds: "Hope to send another list next week. The paper is indispensable to our work and must be supported."

The Board of Engineers assigned to examine the foundation of the Washington National monument have made a report to Mr. Corcoran, President of the joint commission, stating that the foundation is sufficient to sustain the weight of the complete structure, and the appropriation of $200,000 has become available.

Religious Items.

The first Protestant Church in the Turkish Empire was organized at Constantinople in 1846; now there are more than a hundred such churches.

Four hundred and ninety-eight Roman Catholics in a French village have signed a paper renouncing Popery and inviting the Protestant pastor of a neighboring town to establish public worship among them.

The corporation of Trinity Episcopal Church in New York, estimate their property to be worth $7,000,000 to $8,000,000, from which income eighteen churches outside of the parish receive aid some years to the amount $50,000.

Whittaker's Almanac gives for the Protestant Episcopal Church: 59 bishops, 2 bishops elect, 3,171 priests and deacons, 268,534 communicants, [illegible] Sunday-school teachers, 245,397 Sunday-school scholars, $6,539,937 of benevolent contributions.

At the meeting of the Edinburg [illegible] Theological Society (composed of [illegible] students of the [illegible]) held on Friday, [illegible] should the Westmin[illegible] [illegible] After an animated discussion, it was unanimously agreed that such revission is now necessary.

The next conference of the Evangelical Alliance is to be held in Switzerland, delegates to bear their [illegible] Rome was at first [illegible] place of meeting, but the [illegible] thought the time was not [illegible] for union at Rome; an [illegible] from the emperor of Germany to Berlin, was declined [illegible] the English felt that [illegible] rival the success of [illegible]

[illegible] the leader of the first [illegible] expedition sent [illegible] ago by the Free [illegible] to plant a Christ[illegible] Living[illegible]

[illegible]

Sunday School.

April 8, 1877.—THE SHUNAMMITE'S SON.

SCRIPTURE—2 K. 4: [illegible]

GOLDEN TEXT.—"Oh woman, great is thy faith: be it unto thee even as thou wilt."—Matt. 15: 28.

TOPIC.—God Honors Faith.

HOME READINGS.

Monday, 1 K. 17: 1-24. Tuesday, Mark 5: 22-43. Wednesday, Luke 7: 1-16. Thursday, John 11: 1-46. Friday, Acts 9: 32-42. Saturday, Acts 20: 1-12. Sunday, 1 Sam. 2: 1-10.

(Condensed from Nat. S. S. Teacher.)

We have now for our lesson one of the most tender and touching narratives of Old Testament history. The story is very simple, but very vividly—almost pictorially told. The impression that it leaves is that one has been looking upon a picture of real life. It was no common assurance in the power of God that led this Shunammite woman to put her dead boy in the prophet's chamber, keep from her husband the secret of his death, and rush with all haste to throw herself at the prophet's feet. In whatever light we look at her she was truly great.

The man of God saw her afar off. Mount Carmel, as has been previously stated, gives an excellent view of the Plain of Esdraelon, which she would have to cross. The anxiety [illegible] of the rider, [illegible] ing of the [illegible] would attract [illegible] Run [illegible] to [illegible] he made out who the coming rider was, he [illegible] that there was something amiss, and that the journey was undertaken in order to see him. That he sends Gehazi to meet her on the plain shows in what esteem he had come to hold this woman. But no prophetical gift helps him to the fact. He has to grope for them as ordinary men do.

Caught him by the feet. Always before she had shown her sense of the dignity of his office by keeping at a respectful distance. When he had sent for her to come to the chamber she had had built for him, "she stood in the door," (15) not venturing to cross the threshold while he was in it. But when did such grief ever have respect to ceremony!

Our first introduction to Gehazi is not a very prepossessing one. Who he was, and from whence he came, we are not told. Plainly he had no delicacy [illegible] [illegible] an [illegible] woman away from the [illegible] his master speaks afterward [illegible] a reward from Naaman [illegible] greed [illegible] The [illegible]

[illegible]

vellous faith. She had not yielded to the mother-impulse and prostrated herself just outside the door but had committed everything into the [illegible] She acted [illegible] distrust the result [illegible] prayer of the prophet was reinforced by the petitions which she offered in her own chamber that what he did might be effectual. Take up thy son. What she felt, none but a mother can interpret who has stood by the dead form of her only child, and who has yearned with longings unutterable to feel the arms of her boy about her neck once more. The sacred writer does not attempt to paint her [illegible] it under the [illegible] when she went and fell at his [illegible] bowed her[illegible] took up her son and went out.

VERY [illegible]—Chickering & Son, Boston and New York, are manufacturing three styles of new scale upright pianos, which they are shipping to Mr. Philip Werlein for his Southern trade. These pianos are regarded as absolutely perfect and the model piano of the world. The Chickerings during the past fifty years have made about 50,000 pianos, and it is no unusual thing to see a Chickering 25 years in use, and in good playing order. What other piano has such a record for durability?

Sing It Slowly.

Let all who have any sort of patience in listening to slow dragging singing in church services sing the following stanza, written by Alfred [illegible]

[illegible]

[illegible] performance is through.

A Piano and Organ Cheap.

We have at our disposal two Bradbury Pianos and an Estey Organ which we will sell very cheap for cash. Any person wishing terms will please call at this office, 89 Natchez street, or address the Editor by letter.

Died.

At her home in Harrison Co, Texas, March 6th 1877, Welthy, wife of Rev. Elijah Blair, of the Texas Conference. She lived trusting in Jesus, and died with her faith unshaken. She lived forty-two years a member of the Church. God claims his own; we bow in humble submission, and say His will be done.

W. H. DAVIS.

Faith is simple, even a look unto the Savior of sinners. Faith is sublime, for Christ says: "He that believeth on Me, the works that I do shall he do also."

Let us keep our scorn for our own weaknesses, our blame for our own [illegible] certain that we shall gain more instruction, though not amusement, by hunting for the good which is in anything than by hunting out the evil.—*Kingsley.*

Never yet did there exist a full faith in the Divine [illegible] did not expand the intellect, while it purified the heart; which did not multiply the aims and objects of the understanding, while it fixed and simplified those of the desires and feelings.—*T. S. Coleridge.*

The soldiers at the United States [illegible] Summerville, Ga., had a [illegible] It concluded to fire a salute with one of the cannons and touched fire to the fuse of a loaded one. It didn't go off immediately, and he ran and peeped into the [illegible] [illegible] did [illegible]

Prof. Tyndall's Warning.

[illegible] address to the students of University College (London) Prof. Tyndall, [illegible] one of the most indefatigable workers of our century, said, [illegible] of your health. Imagine Hercules as oarsman in a rotten boat; what can he do there but by the very force of his stroke expedite the ruin of his craft. Take care of the timbers of your boat." The distinguished scientist's advice is equally valuable to all workers. We are apt to devote all our energies to wielding the oars, our strokes fall firm and fast, but few of us examine or even think of the condition of our boats until the broken [illegible] suddenly give way, and we find ourselves the victims of a calamity which might have been avoided by a little forethought. What began with a slight fracture, [illegible] exposure to dis[illegible] ends in the complete [illegible] The disease which [illegible] headache, or an undue [illegible] terminates in death, unless [illegible] checked and the disease rem[illegible] symptoms, the herald of [illegible] of the strength of the on-coming foe, and the victim trusts that his [illegible] ally, Nature, will exterminate [illegible] [illegible] is an old adage [illegible] important movements in the night-time, and some bright [illegible] in possession of one of the [illegible] and when he has [illegible] physical [illegible] Nature is [illegible] the strongest side, and the only [illegible] her support is to keep your [illegible] the ascendant. Keep your [illegible] the stomach and liver—well [illegible] the foe enter the arte[illegible] or destroy [illegible] and impoverish [illegible] of the [illegible]

MARKET REPORTS.

NEW ORLEANS, La., Wednesday Evening, March 21, 1877.

COTTON.—Good Ordinary 9½@10. Low Middling 10½ to 10¾. Middling 11 to 11¼. Good Middling 11½ to 11¾c. Fair 12¾ to 13½c.

No favorable report can be made of our Cotton market—from day to day we go lower. Our great staple continues to be the sport of Bulls and Bears. Large profits and large losses following their movements. The regular trade being unsettled or sharing in these operations, as a result prices are still being forced lower, and are now very irregular.

We give the quotations of the day.

TOBACCO.—No sales thus far this week. The amount on sale is estimated at 4,500 hhds. We continue to quote as follows:

Unsound and Frosted lugs	2 to 3½
Inferior lugs	4 to 4½
Low lugs	4½ to 5½
Medium	5½ to 6
Good	6½ to 7
Low leaf	7 to 8
Medium	8½ to 10
Good	10½ to 12
Fine	12½ to 13½
Selections	14½ to 16

SUGAR.—Received this morning 464 hhds. The receipts sold: Inferior 5½ 6¼c. Common 7@8c. Fair to Good Fair 8½@8¾c. Fully Fair 8½c. Prime 9½. Strictly Prime 9; Choice 9½; Centrifugal 9½ to 9¾c; Second 7½ to 9½c; Yellow Clarified 10 to 10½c; off Whites 10½ to 11c; Whites 11 to 11½c ℔ ℔.

MOLASSES.—Received this morning 350 bbls. Market active. Common is quoted at 30@35c., centrifugal, 25@37c., fair, 36a39c., prime, 41@43c., strictly prime, 44a46c., and choice, 50c. ℔ gallon. Fermenting 5 cents per gallon less than the above quotations.

COFFEE.—The market is strong, the demand is fair for cargoes and the job trade active. Prime to choice, 22½ to 23c; good, 21½ to 22c; fair, 20½ to 21c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

RICE.—In good demand at unchanged prices. Louisiana No. 1 is quoted at 5¼a5c., common, 4 to 4½c; ordinary, 4½ to 4½c; fair, 5a5½c., good, 5¾a6c.

PROVISIONS.

PORK.—Quoted at $15 50 per bbl. for mess with only a job demand. Dealers are jobbing at $16 per bbl. Prices advancing, large sales at firmer prices.

DRY SALT MEAT.—Good supply. Dealers are holding shoulders at 6c per ℔; clear rib sides are quoted at 8½c, clear sides, 9½c per ℔.

BACON.—Only a good job demand at 6½c. for shoulders, 9½c for clear rib sides, and 9¾ for clear sides.

LARD.—Is in light supply at 9½ to 10c in tierce, and 11a11½c in half-bbl and keg for packers' and refined.

HAMS.—Choice sugar-cured are quoted at — a—c. for uncanvassed, canvassed sugar-cured, large size 11a12c; small averages 12 to 13½c.

BREAKFAST BACON.—Is dull at 11c per ℔ for canvassed and 10c for uncanvassed Western.

PACKERS' HOG PRODUCTS.—Pigs' feet are selling at $3 25 per keg; and $3 50 per bbl; pig pork, $9 per half-bbl; family pork, $15 ℔ bbl; extra prime pork, $14 50, prime pork, $14 50 to $15; rump pork, $14 50 per bbl; pigs tongues, [illegible] spare ribs, [illegible] weight.

BUTTER.—Good supply. Market firm on good grades. Choice Goshen is quoted at 30a32c; Medium 24a28c. Inferior nominal. Choice Western 20a22c, Medium 15a18c. Inferior 12c ℔ ℔.

CHEESE.—Scarce and wanted. Choice Western factory sells at 15½ to 16c, New York cream, 17 to 17½c; English dairy, 17a18c, pineapple, 25a27c per ℔.

SALT.—Fair stock, demand good. Coarse 90 to 95c per sack delivered, fine $1 25 to $1 25. Turks Island no inquiry, nominally 35a40c per bushel. Table salt in pockets [illegible]

BREADSTUFFS

FLOUR.—There is a good local demand. Market stronger, with a tendency to higher prices. Receipts selling readily as landed. [illegible] Low Treble Extra $7 25 to 7 37½. Good $7 50 to 7 87½. Choice treble extra, $8 [illegible] Choice family, extra, $8 50 to 8 25 per bbl. These are wholesale prices; from store 25c higher.

CORN MEAL.—Is dull. 3 Selling [illegible] arrival at $3 60 per bbl. Dealers are jobbing at $3 65 ℔ bbl. from store.

GRITS.—Dull at $3 85 in lots, jobbing at $4 15 ℔ bbl.

GRAIN AND FEED.

CORN IN SACKS.—Good demand for export. White $0 58c, White Mixed, 58c, Yellow 53c. Yellow corn wanted for export, should be in square Dundee sacks, holding three bushels.

CORN IN BULK.—[illegible] to arrive at 48c ℔ bushel. There are large orders here and supplies go forward as [illegible] are received.

OATS.—Supply good, demand good. St. Louis is quoted at 44c, and Galena at 47c per bushel. From store, 2 to 3 cents per bushel higher.

BRAN.—Small stock on the landing. Demand fair at firm prices. Sales made at $1 [illegible] ℔ from Landing. From Store $1 10 to [illegible] ℔ cwt.

HAY.—Large supply and dull. Prime is quoted at $15 to [illegible] ton; Choice quoted at $18 ℔ ton and wanted. Low grades dull, [illegible]

COUNTRY PRODUCE.

POULTRY.—Receipts large, prices firmer. Western grown chickens, $4 50 @ 4 75; young do., $3 to 3 50; ducks, $3 50@4; geese, $5 to 6 00; turkies, $18 to 19 per dozen. Louisiana grown chickens, $3 50, young do. $3 [illegible] ducks, [illegible] geese —; turkies, $12 to 14 per dozen.

EGGS.—Large stock, neglected. Western selling at 10c; Creole 12a13c. per dozen.

ESCULENTS.—The market is bare of cabbages. Apples—large stocks; receipts accumulating. Unsaleable at $1 to $3 ℔ bbl. Potatoes, Peerless, Russets are quoted at $3 to $3 25 ℔ bbl. Early Rose Blows $3 50, Pink eyes and early Rose [illegible] onions $1 to $2. Potatoes and onions [illegible] plow of sale. Sour Kraut, $14a$16 per bbl.

BEANS AND WESTERN PEAS.—Large supply of Western, demand limited. White Northern beans are scarce and wanted. Quoted at 3½ to 4c; Western beans 3 to 4c, red [illegible] 5 to 5½c; green peas, 3½ to 3c per ℔.

DRIED FRUITS.—Peaches scarce and wanted. Apples full [illegible] supply. Western apples are held at 5c. [illegible] peaches, [illegible] per ℔. Peeled 16a17; bright solid packed 5 to 5½c ℔ ℔.

HIDES.—Better demand. Country green are quoted at 6a6c, dry salted, 9a10; [illegible] dry flint, 10a12c. per ℔.

TALLOW.—[illegible] sales are making as follows: Steer hides over 65 ℔s, 8c, 70 to 84 ℔s, 9c, under 70 ℔s, 7c; cow hides, as they run, [illegible] ℔s, 8c. kips, 25a30 ℔s, 8c. calf skins, each, 50c. Bees wax, prime yellow, 28c per ℔; ox horns, each, [illegible] Weather-beaten horns unsaleable.

COTTON SEED IN SACKS.—Sold at $10a11 per ton.

TALLOW.—Large stock and dull. Quoted at 7½c per ℔.

CATTLE, HOGS AND SHEEP.

Market well supplied, arriving freely. Hogs very slow of sale and would probably net a loss to the shipper. Good Yearlings are in demand.

Corn-fed beeves, choice, ℔ ℔, gross	4½@ 5
Corn-fed beeves, 2d quality, ℔ ℔ gross	3@ 4
Texas beeves, choice, ℔ head	$35@40 00
Hogs, ℔ ℔, gross, 1st quality	—@ 5½
Hogs, ℔ ℔, 2d quality	—@ 4½
Texas beeves, 1st quality, ℔ head	35@35 00
Texas cattle, 2d quality, ℔ head	30@35 00
Texas cattle, 3d quality, ℔ head	15@20 00
Sheep, 1st quality, ℔ head	5 00@6 00
Sheep, 2d quality, ℔ head	3 00@3 50
Sheep, 3d quality, ℔ head	2 50
Calves, ℔ head	8@10 00
Yearlings, ℔ head	10@12 00

MILCH COWS AND SPRINGERS.—Common to fair, $25a40 as demand; good to choice, $50@70 and extra, $75@125. Very limited demand. Shippers would probably meet a loss to ship at this time.

Good to choice cows are native stock of Western States, 4 to 7 years old, giving 3 to 4 gallons of milk per day. "Texas" claiming extra are grade stock, 4 to 7 years old, of fine appearance and giving 4 to 5 gallons of milk per day.

MULES AND HORSES.—Selling slowly at quotations.

The season is now at hand when cotton planters are purchasing mules 14½ to 15½ hands high.

HORSES.—Plug horses, very common, not in demand till later in season. Plug horses, fair, $0@80; plug horses, extra, $5@95; plantation, sound, $100@110; good workers or breeding mares, 4 to 8 years old, sound, $95@140; extra draft, 160@200; extra fancy driving horses, medium to good size, $175@250.

13½ to 14 hands high		$90@ 95
14 to 14½		90@100
14½ to 15		100@125
15 to 15½	blocky extra	130@165
15½ to 16		165@175
16 to 16½		200@265

Unbroken mules preferred by most planters, [illegible] mules 4 to 7 years old, 15 to 16½ hands high, sound, and without blemish, are now in demand for city use.

BUSINESS COLUMN.

Publisher's Department.

OUR AGENTS.

All Pastors of the M. E. Church, are the authorized agents to receive subscriptions for the SOUTHWESTERN CHRISTIAN ADVOCATE.

PRICE OF THE PAPER.

The price to Subscribers is $2 00, or for less than a year, at the rate of 5 cts. per week. Subscriptions may begin at any time, and will run until expiration of time paid for.

HOW TO SEND MONEY.

Send money by Post-office Order, or Registered letter. All Postmasters are required to register letters when asked to, and the only expense is 10 cts. additional postage. Post office orders, cost 10 cts. for any amount less than $10, and 15 cts. for any amount between ten dollars and $25.

BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent ON RECEIPT OF PRICE.

NELSON & PHILLIPS,
39 Natchez St., New Orleans, La.

Quarterly Meetings.

Gulf (Miss.,) District.

(First Round.)

Summit and Magnolia, Thursday and Friday, March 29-30; Brookhaven, Saturday and Sunday, March 31 and April 1; New Hope, Monday and Tuesday April 2 and 3; Union Church, Wednesday and Thursday, April 4 and 5; Hamburg, Saturday and Sunday, April 7 and 8; Meadville, Monday and Thursday, April 9 and 10; Liberty, Wednesday and Thursday, April 11 and 12.

L. BRADFORD, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Robuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 15 and 16; Spring Hill, May 19 and 20; Caney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austio, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Houdo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Gallatin, Tenn., District.

(Second Round.)

McMinsville, Jan. 27th, 28th; McMinsville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKTT, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st. Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th; Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April 1; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 20; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Iamo, April 14; Lake and Lauderdase, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report at missionary collections at these several quarterly conferences.

J. L. CHANDLER, P. E.

Shreveport, La., District.

(First Round.)

Alexandria and Pineville, February 3d and 4th; Coleteau, (at Alexandria), February 3d and 4th; Holmesville and Cheneyville (at Cheneyville,) February 10th and 11th; Clonterville, February 17th and 18th; Natchitoches and St. Mark, February 24 and 25th; Allensville (at Natchitoches,) February 24th and 25th; Campte, March 3d and 4th; Coushatta, March 8th; Mansfield, March 10th and 11th; Redspring, March 18th; Shreveport, (St. James), March 17th and 18th; Shreveport, (St Paul), March 24th and 25th; Fairfield, March 31st and April 1st; Cross Lake, March 31 and April 1st; China Grove, April 31st; Scott Circuit, April 7th and 8th.

SAMUEL DAVAGE, P. E.

San Antonio, West Texas, District.

Columbus, February 3d and 4th; San Antonio, February 10th and 11th; Victoria, February 17th and 18th; Goliad, February 24th and 25th; Alleyton, March 3d and 4th; Halletsville, March 10th and 11th; Brown's Chapel, March 17th and 18th; Oakland, March 24th and 25th; Morales, April 1st, Texana, 7th and 8th.

D. GREGORY, P. E.

Waco, West Texas, District.

Austin Circuit, February 2nd; Austin, February 10th; Bastrop, February 17th; Cunningham, February 24th; Winchester, February 24th; Lagrange, March 3rd; Fayetteville, March 10th; Industry, March 17th; Giddings, March 24th.

S. GATES, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Misbularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15, Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Daleville April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

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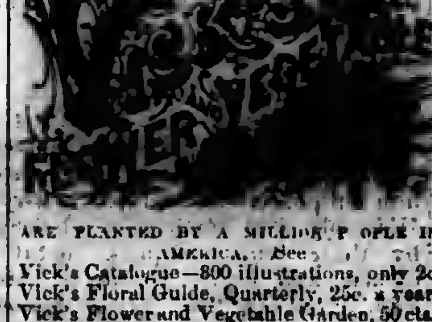

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II. As our Southern work is largely a missionary work, scattered over a vast domain, comprising nearly a fourth in number of the Methodist Episcopal Church, surrounded by many [illegible] two things are evident. [illegible] this paper is absolute[illegible] ble to maintain the newly [illegible] many respects unsettled [illegible] in the South, without the [illegible] directing power of the paper. The difficulty of sustaining a paper in such a field is very great. Our people are poor. The heavy [illegible] ing expected among our [illegible] Outside help must be [illegible] paper cannot be a [illegible]

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House and Farm.

To dress a Sheepskin.

To dress a sheepskin with the wool on, scrape the flesh from the skin and wash in soap and water; then spread the skin, wool downward, and sprinkle thickly over the flesh side a mixture of equal parts of alum and salt, finely powdered. Fold the skin and roll it up tightly and let it lay a week. Then open it and rub it with a piece of chalk and a pumice-stone alternately until it is soft and dry, pulling it and stretching it meanwhile to make it pliable. —*N. Y. Times.*

What Women Can Do.

The other day I told my better-half that women generally were getting to be trifling, which somewhat aroused her Irish, and as I keep a farm book she made me sit down and see how much she had sold from her poultry yard in the last twelve months, and here it is: Turkeys sold, $18; chickens sold, $23 35; eggs sold, $6 10. Total, $47 45. And the Lord only knows how many we have had for family use. So to compromise the matter I have promised to write to the *Farmer* all about it. Now Mr. Editor, you see what the wife of a one-horse farmer can do and never miss the time thus employed. In my next I will tell you about my little flock of sheep, the net profits, etc.—*Southern Farmer.*

It pays to keep accounts. Without accurate accounts it is impossible for the farmer to tell his income from the farm or to know whether he is progressing or retrograding. Besides, the general principle of practical agriculture can never be established until we have more accurate experiments on which to base them. He who makes experiments and keeps accurate accounts thereof, benefits not only himself, but farmers generally. But by farm accounts we mean not only a general account in which the farm is charged with all its expenses, and credited with all its receipts, but a minute record of each crop, charging it with all labor, seed, fertilizers, etc. and crediting it with all that is sold or used in the family. Such a minute record [illegible] a great acquisition, by [illegible]

[illegible] to pay. His reply was worth remembering by those who are quick to take [illegible] and begin a quarrel. He said, "Rather than bring action against him, with its costs and uncertainty, I would give him a receipt in full of all demand; yes, and I would send him five pounds over to cover all possible expenses."

Agricultural Items.

The Bible says, "Be thou diligent to know the success of thy flocks, and look well to thy herds."

With the new year commence [illegible]. In buying, do so according [illegible] means, and pay cash, and [illegible] for such things as can be [illegible]. In this way less will [illegible] at lower rate, and generally a better article.—*Ex.*

We would rather hear a Ham[illegible] than to hear [illegible] daughter play [illegible]; when her father is in debt for the organ.

If the crown in cattle is high up, [illegible] indication of a mild disposition; if it is low down, it is an indication of a vicious disposition.

[illegible] Trading Horses.

When Abraham Lincoln was a lawyer in Illinois, he and the Judge [illegible] one another about [illegible], and it was agreed [illegible] next morning at 9 o'clock [illegible] a trade, the horses [illegible] up to that hour, and [illegible] backing out, under a forfeiture [illegible] came up, leading the sorriest [illegible] of a horse ever [illegible]. In a few minutes [illegible] was seen approaching [illegible] upon [illegible]. Great were the [illegible] the laughter of the [illegible], and both were greatly in[illegible] Lincoln, on surveying [illegible] animal, sat down [illegible] exclaiming, "Well [illegible] first time I ever [illegible] in a horse trade."

[illegible]

country, the price having fallen from $78 to $54 per ton in currency. Such has been the effect of protection in the manufacture of steel rails in the United States.

The Pardoned Sinner.

He easily looks down from on high on all the empty titles and false images of earthly happiness, and when he is bereaved of them all, yea, and beset on every side with what the world calls misfortunes and afflictions, ceases not to be happy. In sorrow he is joyful, in poverty he is rich, and in chains free; when he seems buried deep so that no one ray of sun can reach him, he is surrounded with radiant lustre; when overwhelmed with ignomy he glories; and in death itself he lives, he conquers, he triumphs. What can be heavy to that man who is eased of the intolerable burden of sin? How animated was that saying of Luther "Smite, Lord, smite, for thou hast absolved me from my sins!" Whose anger would he fear who knows that God is propitious to him, that supreme King whose wrath is indeed the messenger of death, but the light of His countenance is life; who gladdens all by the rays of His favor, and by one smile disperses the darkest clouds, and calms the most turbulent tempest.—*Leighton.*

"May they always live in peace and harmony," was the way a Yankee marriage should have wound up. But the compositor, who could not read manuscript well, put in type and horrified the happy couple by making it read, "May they always live on peas and hominy."

A little girl said to her mamma, "Mamma, have you heard of the man that go shot?" "No, child, how did he get shot?" asked mamma. "O," said young precocious, "he bought in."

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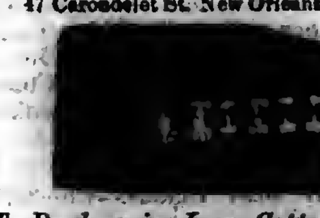

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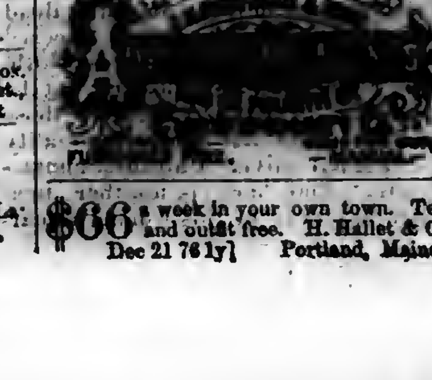

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THE CHASTENED ONE.

Think you that your labor's ended,
Now your hands are lying still,
That for you there is no other
Noble mission to fulfill?
Greatest labor—noblest service,
Patiently to wait His will.

Think you that, that servant's idle,
Who, but standeth by the side
Of his Master—waiting—waiting
For his voice his steps to guide?
Nay, he renders choicest service,
Willing for whate'er betide.

Think you that the Savior kneeling
In the garden all alone,
Less for sinners then was living,
Than when healing stricken ones?
Oh! I trust not for, his pleadings
Show us how the goal is won.

Then when the sore heart is asking
For more active work to do,
Doubt not! In the Master's vineyard
There are silent workers too—
And the prayer, that's oftenest answered
Comes from chastened ones like you.

True Manhood.

Some men are great in one sense, some in another. Some are great geniuses. Some have great intellect. Others have great talent. [illegible] without genius, [illegible] without in[illegible] contracts a man, [illegible] collects the rays [illegible] If he is a [illegible] nothing else, all his [illegible] converge on that point. Men [illegible] make geniuses of themselves; [illegible] cannot be any[illegible]. But talent is diffusive. A [illegible] is one who can work [illegible] anything. He [illegible] be a merchant or a [illegible] at the same time, [illegible] and deliver lec[illegible], if the people wish it, [illegible] or President. He is [illegible] practical. [illegible] that you were not [illegible]—it would be a great [illegible] we could do nothing [illegible] poetry, paint landscapes [illegible] Genius, however, [illegible] great mental endow[illegible] than gold. It is law[illegible] covet earnestly the [illegible] life, and [illegible] not always [illegible], though [illegible] known, [illegible] the most [illegible] and [illegible] worth. [illegible]

CUMMINS.

influence with men. Some people lay stress on blood. We sometimes hear people say they have descended from good families. We always tell them we have not. Our family was very wicked. Our father was a sinner saved by grace. So were our grandfathers clear back to Adam. Education and refinement may gloss over and cover up depravity, but, after all, people in both extremes of society are about alike. The only difference is in the fact, that in one case it is seen more than in another. A *poor* drunken wretch from the lower walks of life is just as good as a *rich* drunken gentleman. The people who sin in the higher walks of life are as guilty as those who sin in the lower. All are sinners by nature, and mere ancestry will not save any man. If your father in remote generations was a duke, or a count, or a king, that would not make you a good man.

"Honor and shame from no condition rise,
Act well your part—there all the honor lies."

McC.

"The Mutual Education of the Races."

MR. EDITOR.—I read with interest in your issue of March 15th an article under the above caption. A paper in the *Methodist Quarterly Review* of January 1st, by Professor Blyden, of Liberia, Africa, on Mohammedanism and the Negro race is made the basis of the article. If the writer knew more of Prof. Blyden and his writings he would have known that Blyden is the last man to refute his own positions without knowing it.

The writer evidently does not understand Prof. Blyden, and he therefore misrepresents him. We have read the paper by Professor Blyden carefully, more than once, and fail to find in it any trace of the proposition which this writer pronounces utterly false, namely: that there is something in Islamism that gives the Negro a higher estimate of the dignity of human nature than he will derive from Christianity. Prof. Blyden says no such thing. He simply affirms the statement of R. Bosworth Smith, that Mohammedanism has, as a fact, developed a higher type of Negro manhood, or to use the words of Mr. Smith, "The Negro who accepts Mohammedanism acquires at once a sense of the dignity of human nature not commonly found even among those who have been brought to accept Christianity."

That is the statement to which Prof. Blyden gives affirmation. He does not say that Islamism is capable of giving the Negro a higher estimate of the dignity of human nature than Christianity; he simply affirms the fact that Mohammedanism has developed a higher type of manhood among native Negroes than Christianity has among the same race in Christian lands. Prof. Blyden then proceeds to account for the sad fact by assigning several causes; and the writer of the article of March 15th makes an attempt to quote the causes mentioned by Dr. Blyden, but he strangely passes over unnoticed the prime cause. He quotes Dr. Blyden correctly as saying, "Christianity came to the Negro as a slave, at least as a subject race in a strange land." But why does the writer stop here? Why does he not go on and give us the next sentence? It is as follows: "Along with Christian teaching he and his children receive lessons of their utter and permanent inferiority and submission to their instructors, to whom they stood in the relation of chattels."

Here is the key to the whole situation. This is the secret of the failure of Christianity to do for the Negro in Christian lands what even Mohammedanism has done for native Negroes in Africa.

What Prof. Blyden says of other causes is true, but when compared with this they are as a drop to the ocean. It is a lamentable fact that the Negro in Christian lands has received, and is to-day receiving from his white teacher, along with Christian teaching, as a part of his religious instructions, lessons of his permanent inferiority to the white race. And the blasting influence of this lesson is everywhere visable upon the negro in America. There lies before me at this moment an article in the *Weekly Louisianian* of March 24th, on the mental and [illegible] training of the Negro, in [illegible] the writer takes the ground [illegible] white people of this country [illegible] as a race, disqualified as teachers of the colored youth, for the [illegible] that they do, with few exce[illegible] teach our people, [illegible] another, lessons of [illegible] permanent inferiority to the [illegible] race. The writer of the [illegible] referred to believe that the [illegible] of colored youth under the [illegible] of white teachers [illegible] in the present [illegible] moral and mental [illegible] He holds [illegible] and [illegible]

CUMMINS.

Methodism in Liberia.

Cape Palmas District, Liberia Conference, is presided over by Rev. C. W. Harmon, of whom Rev. J. T. Gracey says in the *Pittsburgh Advocate*: "He is a man of fine *physique*, and said to have been elected to his place in the government without any desire on his part. We saw him presiding over the Senate, with ease, grace, dignity, and conventional accuracy." This district is rather on the background, caused by the recent war. The seminary day-school progresses slowly from want of books. The number of scholars is sixty, with an average attendance of forty-five.

St. Paul's River District, Liberia Conference, Rev. D. Ware, Presiding Elder, contains five fields of labor. Careysburgh has about gone down. Bensonville and Heddington has forty-nine members and nine probationers. These last were added in a revival last July. There are only six or eight of the membership able to bear the burdens of the charge. This place promises to become the center of great religious influences. There are hundreds of heathen families in the vicinity who may be made to feel its power. Other points on this district report a decline, except St. Paul's River Circuit, where there have been gracious revivals resulting in the accession of thirty or forty souls.

The Sinoe District, Liberia Conference, has for its presiding elder, Rev. J. C. Lowrie, a native African. His face is tatooed. A broad blue mark extending from the roots of the hair down over the forehead and to the end of the nose being the tribal mark, pricked into his flesh in childhood. This district embraces two circuits, Greenville and Louisiana. During the year the Greenville Circuit has had a revival, and thirty-eight converts were received on probation. One day-school and two Sunday-schools on this circuit are doing tolerably well. Louisiana Circuit has just erected, without help from abroad, a church worth $700. The Sunday-school is attended by forty-nine children.

Rev. C. A. Pitman, of the Liberia Conference, is presiding elder of the Monrovia District, and pastor of the Methodist Church in Monrovia. He is a native belonging to the Queah tribe, but was educated in New York City. His district consists of eight fields of labor, only one of which—Monrovia—is self-supporting and has a good Sunday-school. This station has 196 members and 12 probationers. New Georgia, eight miles from Monrovia, has a neat little church, in good repair. Ammonsville, fifteen miles from Monrovia, has 53 members and a Sunday-school numbering 42. Marshall, forty miles from Monrovia, on the sea-board, has enjoyed a revival during the past year. Mt. Olive is a purely native station, fifteen miles from Marshall. We have here a dilapidated mission-house, and a house of worship built after the native style. This station is, in point of interest and efficiency, the first among the aborigines. All in all, this district is prospering.

Bassa District, Liberia Conference, of which Rev. W. P. Kennedy, is presiding elder, lies next south of the Monrovia District on the seaboard, and all except its remoter inland stations were recently visited by Bishop Haven, as were many of the points on the Monrovia District. During the past year the entire district has been visited by the Holy Spirit. Over one hundred have been converted and reclaimed; about seventy-five have been received into our Churches. This district is divided into three circuits. Buchanan Circuit has three preaching places. There are 177 full members, 29 probationers; 3 Sunday-schools; 180 scholars; 20 teachers; 1 day-school with 75 scholars; 6 local preachers; and 1 church, valued $1,200. Edina Circuit has two fine little churches. There are 33 full members; 25 probationers; 2 local preachers; 3 Sunday-schools; 177 Sunday-school scholars; 20 officers and teachers; 1 day-school; and 3 churches worth $600 each. Bexley Circuit has 72 members, 22 probationers, 2 local preachers, 3 Sunday-schools, 78 scholars; and 1 church, valued at $550.

The origin of the free schools of America was singular. In the records of Boston, New England, is the following entry; "The 13th of ye 2nd month, 1635. It was then generally agreed upon yt our brother Philemon Parmount shall be intreated to become schoolmaster for ye teaching and nourtering of all children with us." Upon this slight basis the first American common school was established, to the advantage of which Indians and whites were invited without distinction. The system spread to other towns, and what was at first a local arrangement has become national.

Satan promises what he never gives—lasting pleasure; and gives what he never promises—everlasting pain.

Interesting from India.

Writing under date of January 18th, from Bareilly, India, Dr. D. W. Thomas says: "I have during the past year, completed my Commentary on Genesis, and have a small book on Miracles in the press. I am very anxious to prepare a small work on Systematic Theology, in the Urdoo language, for our seminary and our native Christians. I hope to accomplish it. * * *

"Our North India Conference has just closed a very pleasant, and I trust profitable, session, and we have returned to our work for another year. Dr. Waugh has been appointed to Cawnpore [where the Memorial-school is located, and of which he will have charge.—ED.], and Dr. Scott comes to Bareilly, in charge of the native Church. Bro. John Thoms and myself have the work of the Theological Seminary. I have just completed our new Theological Building, and it was dedicated by Bishop Andrews. The Bishop expressed himself highly pleased, with the building and the school. Brothers Peck and Hillman, of Troy, (New York), have presented a very nice bell. It has arrived, and we are delighted with it, and very thankful."

The Old Preacher.

The old preacher—God bless him! His face is wrinkled, his hair is turning gray, he has lost the fire of youth; and when he preaches he does not storm, and stamp, and make more noise than is necessary, as some young men do. Maybe he did these things once; but that does not matter, he does not do them now. Thirty-five years ago he commenced to preach; then he was only twenty years old. Then he was called a promising young man. The church had great hopes of his becoming a good preacher—one who would be able to fill the most important stations, and travel a district as presiding elder; and those who hoped for most were not disappointed. He met their expectations. He improved fast; and the people among whom he labored sent word to conference to return him another year; and the third year they asked for him, and the fourth; and when he was taken away from them they grieved, and [illegible] and all said: "We hope he may be sent back to us in a few years." As he improved, petitions came to the stationing committees at every conference for him, and he was in demand everywhere. He would have been welcomed to the most important appointments in the conference; and the poor, out-of-the-way circuits sighed as they thought there was no hope of his ever being sent to preach for them. But that was long ago; then he was only about thirty or thirty-five years of age. But now he is old, he is fifty-five. He has fought many a hard battle against sin and the devil and he has gained glorious victories, too. He has had great revivals of religion on his charges, hundreds of sinners have been brought to Christ under his ministry. He has improved in his preaching, too; he is better acquainted with the Scriptures, and there is more Bible in his sermons than there used to be. His sermons are clearer, more comprehensive and thorough than in his younger days; but then he is old—and who wants an old preacher?—*Religious Telescope*

One Man.

The greatest works that have been done have been done by the ones. The hundreds do not do much. Take any church: there are many in it, but it is some two or three who do the work. Look at the Reformation: there might be many reformers, but there was but one Luther; there might be many teachers but there was but one Calvin. Look upon the preachers of the past age, the mighty preachers who stirred up the Church; there were many helpers with them, but, after all, it was not Whitfield's friends or Wesley's friends, but the men themselves that did it. Individual effort is, after all, the grand thing. A man alone can do more than a man with fifty men at his heels to fetter him. It is said that if Noah's ark had had to be built by a company they would not have laid the keel yet; and it is perhaps true. There is scarcely anything done by a body, it almost always fails, because what is many men's business is just nobody's business at all. Just the same with religion the grand things must be done by the ones, the great works of God must be accomplished by single men. Look back through all history. Who delivered Israel from the Philistines? It was solitary Sampson. Who was it gathered the people together to route the Midianites? It was one Gideon, who cried, "The sword of the Lord and of Gideon." Separate men—David with his sling and stones—have done more than armies could accomplish.—*The Morning.*

Mrs. Malaprop calls the "cerebro spinal meningitis" the "serious old come and get us."

LITHOGRAPHIC PLAN, NO. 1.

[Plans, detailed drawings, specifications and form of contract, all complete, ready for the builder, sent by mail on receipt of $5. Address all communications to Rev. A. J. Kynett, D. D., Corresponding Secretary, Church Extension Rooms, No. 1020 Arch street, Philadelphia, Pa.]

This is a neat, plain frame church, 30x50 feet, 14 feet posts, raised ceiling, giving 20 feet 6 inches in the center; gallery across the front end, with vestibule in the center, and class-room at each side, communicating with the audience room by sliding sash-doors, making all the room available, and giving good accommodations for the Sunday-school.

It is built in cheap but substantial style, and may be with or without the belfry.

Among the places building by this plan is New Derry, Pa. They report concerning it as follows:

"We did the excavating and delivered the stone ourselves, then contracted for $1,800, which included belfry and heater. We followed the plans in all the particulars, and are very much pleased with the church. We have very beautiful glass in the windows."

In the South, and elsewhere where lumber and labor are cheap, it would cost still less.

The Need of Plans.

We have long been persuaded that no church, better than one of the old-fashioned log houses of the frontier, should ever be built without first procuring plans showing in detail how all the work is to be done, from foundation to turret, so that the end may be clearly seen from the beginning. Such plans can be prepared only by a competent architect, and, if possible, one should be found who has experience in Church building, and who knows something of the special wants of a Methodist Church and a well organized Sunday-school, and is familiar [illegible] providing for them. We know right well how hard it is to convince pastors, building committees and trustees—all of whom must always be consulted—of these things, but we declare our convictions, founded in the uniform experience of church builders, as we have learned it, and give all an opportunity to profit thereby.

We recall an instance, in which a was proposed to build a church in it small town, at a cost of about $8,000. An architect was consulted, and offered to furnish plans, all complete, for $160. They thought the price too high, and the carpenter who desired to do the work, and who did it, encouraged this view, and proposed to furnish his own plans without charge. He had put up a great many buildings, and knew how to do it, and could, they thought, do it well enough. They employed him. Frequent changes had to be made, as the work progressed. The building was of brick. The walls were a plain surface, without pilasters; the windows Gothic pointed. The front was perfectly plain, with a low narrow door in the centre, the roof about the pitch of that of an ordinary barn, and upon it was saddled what was intended to represent a spire, with no support from the foundation. The interior was a regular oblong, with level ceiling, and the pews were for the punishment of the victimized people. At the end of all, the good carpenter who had furnished his own plans without charge, came in with a "bill of extras," amounting to over $800; and, within five years, they spent over $2,000 in remodeling their church, which when done, was still unsightly and inconvenient.

In another case, a plain country church was to be built. Of course plans were unnecessary for that, for it was to be as plain and cheap as possible; so they agreed with a carpenter, and he figured out a bill of material; and they sent their committee to purchase it. They made inquiries of the lumber merchants, and, before purchasing, called, at the suggestion of the pastor, upon a friend, an architect, and asked his opinion. He looked at their bill and asked what size their church was to be. They answered 30x40, twelve feet posts. "The proportions are bad," said the architect; "why don't you make it longer and higher?" "Can't afford it," was the reply. "You can save enough on your framing timbers alone," said he, "to cover the difference." "What size should it be?" inquired the committee. "30x50, with posts 16 feet high, if the ceiling is to be level." "Give us a bill of quanties, and let us see," said the committee. This was done, and they were surprised to find that, by reducing the needless thickness of sills, and posts, and plates, and joists, etc., etc., they could build the larger size and better proportions suggested, and save over $200 on the lumber bill.

To make any approach toward perfection in building, the model must exist in somebody's mind before it can be put into outward form, and he must be capable of comprehending the want to be supplied, and of seeing the building in detail, as it is to rise into the necessity to be filled by it, and to put it on paper, in pictures and words, describing its various parts, so that every one, who has any part of the work to do, shall see clearly how it is to be done, in order that every part shall fit in its place, and all conspire together to realize the perfect model which existed in his mind, while as yet the stone was in the quarry and the timber in the forest. Such [illegible] is determined by his ability to devise a perfect model, and to describe it clearly and accurately.

When God, through Moses, said to Israel, "Make me a sanctuary, that I may dwell among them," he gave particular directions about every part of it, and charged him repeatedly, "See, saith he, that thou make all things according to the pattern showed to thee in the mount." The pattern showed to Moses in the mount was the perfect model devised by the Infinite Architect for that holy place.—*Church Extension Annual.*

Moody: His Words, Work, and Workers.

Comprising his Bible Portraits complete; his Outlines of Doctrine, as given in his most popular and effective sermons; Bible Readings and Addresses in London, Edinburgh, Dublin, Brooklyn, New York, Philadelphia, Chicago and Boston; together with his Life, and Sketches of his Co-workers, Messers. Sankey, Bliss, Whittle, Erdman and others; supplemented with an account of Gospel Temperance Revival, and thrilling experiences of converted inebriates—elegantly illustrated with potraits, views of Mr. Moody's old home in Northfield, Mass., and the tabernacles and buildings in which Messrs. Moody and Sankey have held their meetings. Edited by Rev. W. H. Daniels, M. A. Sold by subscription, at $2 00 per copy. Nelson & Philips, New York; Hitchcock & Walden, Cincinnati.

The above is the title-page of the new book, which we announced a couple of weeks since as forthcoming from the press of the Book Concern, New York. It is to be a "crown octavo," of over 500 pages, full, large, open type, fine paper, and binding neat and attractive. Mr. Daniels' well-known literary ability, his long acquaintance with Mr. Moody, and the fact that he received the most of his information concerning the life of Mr. Moody from the mother and other relatives of the latter, and has heard him preach in Europe and America a great number of times, give him superior facilities for making a good book. The book will be exceedingly attractive in every respect. It will be sold only by subscription. It will, no doubt, have a large circulation. Orders are already coming in—one being received for 1,000 copies. Persons desiring agencies should address Nelson & Phillips, New York, or Hitchcock & Walden, Cincinnati, Chicago, or St. Louis.

A three-year old little girl was taught to close her evening prayer, during the temporary absence of her father, with, "please watch over my papa." It sounded very sweet, but the mother's amusement may be imagined when she added, "And you'd better keep an eye on mamma too!"

General News.

Secretary Sherman has been in Congress for twenty-two years.

Mrs. Hayes will do away with the custom of serving wine at state dinners.

Only four of the fifty-eight signers of the Texas Declaration of Independence of 1835 is still alive.

The Old Catholics of Germany, Austria and Switzerland publish ten denominational newspapers.

The cotton crop of the United States last year amounted to $250,000,000; and the corn crop $583,000,000.

The new Sultan of Turkey is the husband of one wife, who is said to be a Belgian, very pretty, and very clever.

It is said that every member of President Hayes' Cabinet was a member of the Old Whig party except Mr. Schurz.

Last year 12,000,000 pounds of butter were exported from this to foreign countries. This is an increase of some 7,000,000 pounds over the exports of 1875.

The Gold Exchange, New York, dissolved March 20. The room will be used in future by the Stock Exchange for the sale of gold, bonds, and stock.

A Presbyterian minister in Texas declares that the only way to make his members look up to Heaven is to have a balloon ascension.

United States Minister Foster has recognized Diaz as President of Mexico *de facto*, but will not recognize him as President *de jure* until after the meeting of Congress and his inauguration.

Jacob Rehm, of Chicago, is to be sued for the recovery of $1,000,000, being twice the amount of which he defrauded the Government in connection with the Whisky Ring.

The great Okefinokee swamp in Georgia, which covers 647 square miles, is to be recovered from alligators and wild-cats, thus adding over half a million acres of rich land to the productive [illegible]

Philadelphia is the great seat of carpet industry in this country. The manufactories of Philadelphia employ 651 power-looms and 8,407 hand looms, which have the capacity of producing annually 25,000,000 yards of ingrain and Venetian carpets, which is more than all the carpet factories in this country, outside of the quaker City, can turn out.

The rumor is current that the present Pope will be the last of the succession. It is believed to be the intention of the King of Italy to seize the Vtican as soon as the reverend occupant has ceased to exist, and then convene an ecclestical council to name a simple Bishop of Rome, with the former spiritual powers reduced to the local limits of an ordinary Italian episcopate.

The Victoria Texas *Advocate* notes with just pride the fact that a number of farmers in that vicinity are selling large quantities of surplus bacon. One gentleman has sold 18,000 pounds, and yet has 5,000 pounds of lard to dispose of. To Victoria county belongs the honor of having been first to raise a surplus of meat. Most counties are dependent upon Western bacon to supply their home demand.

The sum total of railway lines through the principal countries of the world now reaches a distance of nearly fourteen times the circumference of the globe, or one and a half times a journey to the moon. Of this total the United States' lines extend 75,585 miles; Great Britian's, at home and through her foreign domains, 66,101; Russia's, in Europe and Asia, 34,914; those of France, 30,779; and of the German Empire, 18,899.

General Sheridan has received a report of the surrender, February 25th, of 230 Sioux. Red Horse relates the story of his wanderings since he left the agency three years ago. He described the Custer Massacre, saying the soldiers were the bravest men they ever met. Among them was an officer who rode a horse with four white feet, who especially distinguished himself. No prisoners were taken, but all captured were massacred. The Indians lost 136 killed and 160 wounded.

How much the old Greek philosopher, Plato, spoke like a Christian when, in answer to a man who congratulated him upon the beauty of his teachings, he said:

"Your congratulations are very well, but I am truly disappointed when I come to look at the results; if you can find a single case of a man who was down-trodden and a drunkard who has been raised up and made a good citizen—not to say religious man—as the result of my philosophy and my teaching, that would be a greater blessing than all your congratulations."

SOUTHWESTERN
Christian Advocate.
PUBLISHED WEEKLY [illegible]
[illegible] New Orleans.
J. C. HARTZELL, D.D., EDITOR.
THURSDAY, APRIL 5, 1877.

1000 MORE.

We need, and must have, One Thousand more Subscribers for the "Southwestern" to pay its bills for 1877. Will the 300 Methodist Preachers in the Southwest, who are now acting as our agents, not give us these during the next thirty days? It can be done, it must be done. Without these your paper is embarrassed, but with them we go through the year easily. Act promptly and send the names and money to Nelson & Phillips, Lock Box B, New Orleans. Subscriptions may begin at any time, and the paper will be sent as long as paid for. Two Dollars a year, or four cents a week pays for the "Southwestern."

Special Notice.

Subscriptions to the SOUTHWESTERN may begin at any time, and the paper will be sent so long as paid for. Tell your people this and see how many new subscribers you can get at once.

Letter from Bishop Peck.

TO THE PATRONIZING CONFERENCES OF THE SOUTHWESTERN CHRISTIAN ADVOCATE.

Dear Brethren—I beg to suggest the most vigorous measures in behalf of this paper. It is doing a great and good work. I am sure it is ably edited, and imperatively demanded to meet the pressing wants of our people within your bounds.

I trust that those who have [illegible] subscribers will give them[illegible] rest until at least the [illegible] pledged shall be obtained, [illegible] others will work heartily, [illegible] and constantly to [illegible] paper success[illegible] its probation.

J. T. PECK.

[illegible] Aid Society has [illegible]

[illegible] of our Southern [illegible] gives [illegible] to pay for the [illegible] for preachers who [illegible] pay for the paper [illegible] Another friend, living [illegible] city, give five dollars to [illegible] These hon[illegible] will accept our hearty [illegible]

[illegible] Hayes, on his way to [illegible] to all his speeches [illegible] people to pray [illegible] arrival at the Cap[illegible] oath of office on [illegible] the 3d of March, [illegible] that could [illegible] violation of the [illegible] inauguration [illegible] remembered [illegible] is a total [illegible] intoxicating [illegible]

[illegible] copy of the [illegible] for 1876, [illegible]

Wiley University.

This institution, located near Marshall, Texas, is one of the several schools controlled and supported in the South by the Freedmen's Aid Society of the Methodist Episcopal Church. At its beginning five years ago, two serious mistakes were made. The institution was located too far away from the city, and scholars were admitted without being required to pay any incidental fee. The first mistake made it impossible to draw students from the city, and the second, left the school without any contingent fund to pay incidental expenses, and at the same time did the worst thing in making the impression among its patrons, that their children could be educated without any expense to them. The last mistake has been remedied, and an incidental fee is now charged, but the new regime has driven some away and kept others from starting. Doing for a people what they could have done for themselves, injures them, and in the end lessens their respect for their benefactors.

The first and greater mistake is to be remedied also. Bishop Wiley and Dr. Rust, President and Corresponding Secretary of the Freedmen's Aid Society visited Marshall a few weeks since and determined to buy property within the city, and at once to erect a new and commodious buildings and remove the institution into them. Ten acres of ground have been bought and paid for by Dr. Rust, on which are some buildings which can be utilized for dwelling houses. It is proposed to build one building to cost $5000, to begin with.

It must not be thought that Wiley University has not been doing any good work. It is a blessed fact that God uses imperfect instrumentalities, or the best of us would be cast aside. So it is in managing great church enterprises. Mistakes will lessen the degree of success, but nevertheless there *is* success. For three years this school, under the management of Rev. F. C. Moore and his wife, gave instruction to nearly a hundred students. Some of these are now in the ministry: some are teaching school, and some are yet in the school continuing for a full course of instruction. The present principal, Rev. W. [illegible] and his assistant, Miss Perkins of Kenosha, Wis., are doing good work. The average attendance is about fifty and among these is a good class studying for the ministry. We lately spent a day in the school and speak from what we saw and heard.

The original property of the school consisted of a farm of one hundred and ninety acres. Of this some few acres have been sold. The remainder can be sold in small parcels and the original purchase money saved with good interest. The buildings can be disposed of or utilized on the new grounds. No labor that is really good is ever lost.

On Monday night March 26th, a meeting was held in our church at Marshall, to see what could be done toward raising money to start the new building. It was an enthusiastic gathering, presided over by Prof. Davis, who led off, after the religious exercises, with a telling speech. He was followed by Hon. S. R. Roberts who has worthily represented his District in the Texas Legislature for several years. He spoke and was followed by Col. Russell of Marshall. Prof. Davis had done some canvassing beforehand, and read his report, after which subscriptions were called for. Mr. Roberts put down $150 or 25,000 brick, whichever was preferred. Col. Russell quietly stated to the Secretary that whenever it was needed he would contribute $100 cash. So the work went on. We publish a list of subscriptions elsewhere. The amount subscribed was $2,198,00. This is certainly a grand result to begin with. Col. Russell thought $500 could be raised among a few leading citizens, and many others who were not present will contribute. We feel sure that $2500 cash can be counted on for the new building in [illegible] stone. On this basis we were requested to prepare an appeal to Dr. Rust for $2500. That appeal [illegible] forward and is followed [illegible] of hundreds. There [illegible] but it will be granted, [illegible] gives the money, [illegible] the church to [illegible] of the Freedmen's [illegible] help. Its work in [illegible] now, needs to be [illegible] strongly pushed, [illegible] imperative.

[illegible] of France is [illegible]

A Good Town to Live In.

One of the marvels of new countries is the rapidity with which towns and cities spring up. The story has been told over and over again in the history of every Western State, in fact of all the States in the Union. Just now the eyes of thousands are fixed on Texas. From the central and eastern South, and from the North and north-west, from one to two hundred thousand people are yearly pouring into the Lone Star State. Towns and cities are springing up as by magic. To follow these thronging multitudes with the gospel is the work of the church, and God holds the Methodist Episcopal Church responsible for her share of this great undertaking.

Lawrence, on the Texas and Pacific Railroad, thirty miles east of Dallas, is an illustration in point. This town was laid out three years ago. To day there are six hundred people in the place, and almost daily others are coming. It started first as a colony. The colony idea has been outgrown, and now we talk about town councils and the like. The Lawrence *Times* is published by Messrs Jones and Goddard. The former was for years a leading Methodist in Cincinnati, and the latter is a graduate of Yale, and a Congregationalist in church government and a Methodist in religious enthusiasm. A large cotton gin and grain elevator is being erected. The Presbyterians have a good church. The Baptists have a pastor waiting for a congregation to come, and in the mean time he is making a farm. He will not have to wait long. A railroad of which J. Burwell, Esq. is president, is projected from Sabine Pass, on the Gulf, to Sherman, two hundred and fifty miles, and is to cross the Pacific at Lawrence. Sixty-five miles have been graded, and will soon be running. It goes through one hundred and fifty miles of fine timber land and has State subsidies. Sabine harbor is the finest harbor on the north Gulf coast. This road will cross the Houston and New Orleans road near the Louisiana line and will be of immense importance to the Crescent City. If New Orleans would subscribe for two or three years what she spends in the pompous and foolish displays of carnival week, to building railroads towards and through Texas, she would give evidence of better business sense.

Rev. Jesse Grant is pastor of the Methodist Episcopal Church in Lawrence. He was transferred last fall from the Southern Illinois Conference. We want a dozen just such men as he is, and enough missionary money to help support them for a year or two, in our work among the white people of Texas. The Bishop who will secure half that number and transfer them and secure the needed money, will do that for which he will always be blest. Our Lawrence church building was blown down, but the faith of the brethren failed not. A parsonage has been erected, and a cheap structure put up to worship in. In that church gather as devoted a band of christian workers as can be found on the continent. The membership numbers sixty-five and the congregation one hundred and fifty. On the 18th inst. one hundred and eleven were in the Sabbath-school. Two children and five adults were baptized. Of the latter one was by sprinkling and four by immersion. Nine probationers were received into full connection. Twenty-three have been received into the church since January. Lawrence is the first place in the South we have seen where a saloon does not thrive. The one there has failed several times. Usually saloons ruin the people, but in this case the tables are turned, and the people are so temperate that the saloon dies. Would to God it were so everywhere.

"Jasper and Gold," a choice collection of song-gems for sunday-schools, social meetings and times of refreshing, by E. C. O'Kane, has been placed on our table. It is a work of 160 pages, and, we think, a most desirable one. The plan seems to have been to avoid that which is merely sensational in Sunday-school music, and give place to that which is substantial and good. We find such pieces as "Ninety and Nine" and "The Gate Ajar," and in the latter part of the book a number of those standard old Church tunes which Christians will love and sing until they exchange them for the "new song" of the redeemed in Heaven. Address Hitchcock & Walden, Cincinnati, or Nelson & Phillips, New York, Publishers.

Subscribe for the SOUTHWESTERN.

The Texas and Pacific Railroad.

The Texas and Pacific Railroad now operates about four hundred miles of road. Starting at Shreveport it runs westward to Fort Worth. The first seventy-five miles runs through an immense timber region, and there the road strikes the magnificent rolling praries of northern Texas. Towns and citi s are springing up along its line, and the surrounding country at each important point is rapidly settling up. From Shreveport to Fort Worth it is one hundred and seventy-five miles. At Marshall, forty miles west of Shreveport, the Texas Pacific has a road running northward seventy-five miles to Texarkana. All the travel of the International Road from southern and central Texas passes by this section, to St. Louis, and Memphis. Over this route pours one continued stream of immigration with the Lone Star State. Starting from Texarkana, westward it what was formerly the Transcontinental railroad. This too is now owned and controlled by the Texas and Pacific company. This division runs westward, parallel with the Shreveport and Fort Worth division, and seventy-five miles to the north, to Sherman. It is hereafter to be built to Fort Worth. These two divisions uniting at Fort Worth are to form the Southern Pacific. Congressional legislation and aid were expected to help out the great national work, at the last session, but the Presidential contest took precedence. This is distined to be the most popular highway to the Pacific coast. The distance for half the East is no more than by the Central Pacific, and then there will be no snow blockades, or bitter cold weather to check trade or travel.

The importance of this route to Louisiana and especially to New Orleans can scarcely be estimated. The Crescent City would receive millions of trade yearly from the Texas and Pacific if a railroad was completed from Shreveport to New Orleans.

The New Building of Wiley University.

We speak elsewhere editorially of an enthusiastic meeting held in Marshall, Texas, March 26th, to raise money for a new building for Wiley University, to be erected on the new grounds purchased by Dr. Rust in the immediate suburbs of that city. The following gentlemen were appointed a committee to collect these subscriptions, and to continue the work of solicitation:

Rev. W. H. Davis, Hon. S. R. Roberts, Col. Russell, Rev. H. W. Brown, Judge Ray, J. F. Anderson, Monroe Rigeby. Timothy McCray, Edmond Brown.

At the above meeting the following subscriptions were made:

W H McCarver	$ 25	Eli Gray	$15
W H Davis	100	H Bell	15
J D Moore	25	E Woodward	25
T P Stewart	25	H Hyde	100
J F Jackson	10	P Rogers	50
Green Frasier	10	Julius Rogers	15
Quincy Fuller	10	R A Ray	6
S R Roberts	150	H Tibbs	5
John Anderson	50	Wm Gardner	5
Dan'l Benjamin	5	E Wells	5
Rev. Hendricks	10	W W Brown	15
W B Sneby	25	B Johnson	10
R B Cantes	25	J Ford	25
A W Johnson	25	S Harrison	5
P. W. Wyrick	18	J Neeley	20
B Benjamin	10	J Benjamin	5
Peter Ranger	5	G W Walls	10
E Barrett	30	N Calhoun	10
Chas Arnold	15	Clara Brown	5
J Jackson	50	H Prothrow	10
Ed Brown	25	L C Roseborough	25
W Smith	10	J Tibbs	5
T McCray	50	W H Harrold	5
P Woolridge	25	H Robinson	5
H Shern	25	Clara Stone	2
Felix Wolfe	5	J A Roseborough	5
Jack Wilson	10	Rose Greed	5
Milton Sandford	25	Z Barnett	15
M Rigsby	50	Nellie Borrough	5
A Lane	5	L Anderson	5
J W Woodward	20	B Patterson	10
W R Thompson	15	H Orant	10
E Davenport	5	C L Bledsoe	5
D. L. Lewis	10	Jane Taylor	5
S H Sanders	5	W Lewis	10
S D Woolridge	15	J Metcalf	10
G Gaines	40	J Reed	5
H Smith	20	N Bush	5
C Jones	20	S McLean	50
Col Russell	100	S McAllister	10
C Robinson	100	Nat Thomas	5
G Gant	25	Frank Williams	10
Paul Smith	10	Sam Adams	40
James Daily	5	Mary Powell	5
J. Coleman	10	Maria Sampson	5
Julia Phillips	5	Emma Ford	5
Fillmore Stanford	10	Diana Roberts	10
W Remphe	10	Eliza Massengale	5
Cain Harlen	10	Anna Davis	5
Solomon Bowers	30	T Ladd	5
L W Lewis	10	Alice Nix	10
A Ross	10	Millie Boyd	5
Henry Nash	10	S J Lane	15
Chas Nixon	5	Caroline Ward	5
D Russell	18	Rosa Gray	5
O Jackson	30	Mrs Neey	5
H Mundle	5	E Sanford	5
Sam Gregg	10	F G Howard	5
G Bowens	5	Julia Jackson	5
Peter Ware	25	Martha Harris	2 50
P S Wilkinson	25	Fannie Granbery	2 50
Total			$2,198 00

The Methodist Episcopal Church of Marshall, Texas, is a large and earnest body of christian people. The pastor, Rev. W. W. Brown, is a progressive and hard working Methodist minister. He believes in giving his people every means of self improvement. He makes the SOUTHWESTERN a specialty, and sends a good list of subscribers, accompanying the order with $26.75 cash, with a promise of more in a few days.

Mrs. Amanda Smith, a colored woman, has been lecturing in Bradford county, Pennsylvania.

Monument for Dr. McDonald.

President W. W. Hooper, of Shaw University, Holly Springs, Miss., writes that a meeting of the members and friends of the M. E. Church was held at that place to take into consideration the erection of a monument to the memory of the late Rev. A. C. McDonald, D. D. An organization was formed and a numerous committee appointed, including the five Presiding Elders of Mississippi Conference, to raise funds and superintend the work.

President Hooper adds: "I hope that all the Presiding Elders and ministers of the Mississippi Conference will place the subject at once before the people and receive what they are willing to give to this most commendable enterprise. We are sure that the many friends of the deceased will be glad of the opportunity to pay this last tribute of respect to one who gave his best labors in their behalf. Send moneys at once by post-office order, express or registered letter to F. P. Hill or Robt. Cunningham, Holly Springs, Miss."

Analogy.

Induction may transcend the bounds of observation and experience. We may infer with safety existence of laws from the repetition of phenomena. Universal truths may be ascertained from the aggregation of particular facts. Hence analogy may enable us to infer where observation and experience do not reach. Analogy does not prove much but it does establish probability. If I was searching in a field for a certain kind of plant and should find it in three acres out of four my natural inference would be that it exists in the fourth also, yet it might not, and hence we see that analogy is not the highest kind of certainty. Its province is to guide us in searching for truth and that is worth much to an enquiring mind.

Mrs. President Hayes and Her Schoolmates.

The following, from the correspondent of the Louisville *Courier-Journal*, is of more than local interest:

It so happened that six of her school-mates were living in Washington the day of the inauguration. These old class-mates still possessed their school badge, the design of which is novel and pretty. The ladies met and conferred with each other. The result of the conference was an order to a florist for a copy of the badge in buds and blossoms. This tribute they sent Tuesday to Mrs. Hayes, with the card of each. Mrs. Hayes quickly recognized the old school badge in the floral tribute and wrote a note of thanks to each one of the ladies, and an invitation to call and see her the next morning. The invitation was accepted, and the re-union was full of interest and pleasure to each one.

Rev. Smith Pratt of Jefferson, Texas, sends to this office a splended list of subscribers—fifty in all. Jefferson is a city of perhaps five thousand inhabitants, and is a hundred miles by water northwest of Shreveport, and sixteen miles north of Marshall on the Texas and Pacific Rail-road. Formerly it controlled an immense trade, shipping some years nearly a hundred thousand bales of cotton. But the building of railroads, especially the Texas Central, has almost ruined the place. Several enterprising gentlemen have united to build a narrow guage road from Jefferson westward; with a view of regaining trade.

In a letter to the New York *Advocate*, Bishop Haven says of some of the men he met:

Dr. Blyden is the well-known scholar and writer, who has been a contributor to our *Quarterly*, as to other American and European magazines. He was born in the West Indies. His mother was a Methodist; he was educated in Liberia, and is now head teacher in the Alexander High School, a Presbyterian institute, formerly at Monrovia, now located up the St. Paul's. He has a fine eye, cultivated manner, easy address, and shows breeding both of school and society. Mr. Pitman is a native, educated in our schools here and in America, and is held in very high esteem among all our brethren, and in the whole community. His wife is a lady from Charleston. Mr. Ware is a native of Liberia, though of American parentage. He is a popular speaker, and was elected to the last General Conference, as was Brother Pitman to the one previous.

Miss Kimberly, a music teacher of Newark, N. J., was the author of the hymn commencing, "I want to be an angel."

The conferences of the Methodist Episcopal Church in Louisiana, Mississippi and Texas were the first to incorporate in their reports on Fraternity the unequivocal statement that the Cape May agreement guaranteed to the Methodist Episcopal Church, the unquestioned right to prosecute her work in every part of the South. The Virginia conference follows on this line. We quote two of its resolutions:

"It is clear that the commission recognized the Methodist Episcopal Church as a legitimate branch of Episcopal Methodism in the United States; therefore, that Church has full and equal rights with the M. E. Church South in all of the States and territories of the Union by agreement of both Churches represented by the commission; and any effort to impress our people with the idea that the Methodist Episcopal Church is bound to disband within, or withdraw from Southern territory is in violation of the agreement of the commissioners.

The recommendation to both Churches to compose their difficulties by the union of weak societies, applies only in cases where both parties are contending for the same church-house. Were it a general rule, embracing all weak societies in both Churches, its enforcement would require the M. E. Church South in many places to disband and unite with the Methodist Episcopal Church not only in Virginia and West Virginia, but more especially in Maryland, Ohio, Indiana, Illinois, the whole West, on the Pacific coast, and also in Tennessee, Georgia and Alabama."

Our Southern Methodism.

Rev. R. L. Brown, Kosciusko, Miss., says: "Our work is in good condition. Here we have a good Sunday-school, and on the circuit we have an attendance of five hundred and fifty Sunday-school scholars. We have one new church building in process of erection."

Rev. W. H. Malloy, Houston, Texas, writes: "Our first District Conference will be held at Richmond, commencing on Wednesday, April 25th. All the brethren of the District are requested to be present at the opening. Our new church at Galveston will be dedicated April 8th. We expect Rev. L. H. Carhart of Dallas, and Rev. Buckley of New York to be present. I expect soon a supply of Bibles, Hymn Books, Disciplines, Stationery etc, etc, from Book Concern in New York. Preachers of the District are requested to send orders to me at Houston. We want to put a family Bible into every home of our people."

Rev. P. Harris, Pass Christian, Miss., says. "We have a protracted meeting in progress; thirteen conversions up to this time, and the interest is unabated. Our Sunday-school has doubled in numbers this year, and in spiritual matters all seems encouraging. Money is so very scarce on this coast that we have been slow in sending our list of subscribers. But do not give me up. We expect to get in by the eleventh hour any way."

Rev. J. H. Weaver, Lillard Mill Tenn., says: "Our quarterly meeting proved to be a time of great blessing to us. Presiding Elder Pickett preached for us three times, church members were greatly encouraged, and four persons were at the altar as seekers of salvation. Our benevolent collections were good. This has been called the poor circuit of the District, but it will do its part."

Camp Parapet Quarterly Conference of this city, Rev. R. W. Overton, Pastor, was held on March 18th by Rev. Joseph Gould. The church was reported by the Pastor as in a prosperous condition. There are two Sunday-schools connected with the work; the average attendance of scholars is thirty. Owing to hardness of the times collections have not been so good as had been hoped.

Rev. J. M. Shumpert, Holly Springs, Miss., writes: "We have just closed a protracted meeting. There were eight conversions and sixteen accessions to the Church. We have a large and flourishing Sunday-school. The faculty of Shaw University and of the State Normal School give us their aid as teachers."

Rev. A. Campbell, Calvert, Texas, says: "We are engaged in a protracted meeting. There have been so far five conversions and nine accessions to the Church. With the help of the Lord the good work shall go forward."

Rev. John W. Walker, West Point, Miss., writes: "Our quarterly meeting was held by Presiding Elder Adams. The services were largely attended and we had a good meeting. We hope that the Lord will soon send us a good Shepherd; we feel that we lost a good one in death of Bro. McDonald, and we hope to meet him in Heaven. We have received fifteen members into the Church this year. There are four Sunday-schools on the work, all doing well."

Rev. H. Johns, Marion Circuit, Texas, writes that he has three churches on his work. Since conference eight have joined the Church. Good Sunday-schools are in each church.

F. E. P., of San Antonio, Texas, asks us certain questions. Our rule is to throw all communications not having the writer's name into the waste basket, but we will answer this in a general way. We want news from any and all of the churches, whether sent us by preacher, Sunday-school scholar,—any one, whether church member or not. But it must be *news*. A preacher, for instance, will write us that he preached a certain time, state when the sacrament, love-feast and quarterly conference were held, and close with "please publish." Those are the ordinary church services; we all know that they are being held in every church all over the land. Again we have before us a big paper containing preamble, resolutions and names of committees and telling of a great work the brethren *are going to do*. Well, when the work is done, if they will write to us our readers shall know all about it. If you are not a Christian it is your own fault; get converted, then go tell your neighbor of a Savior's love. If your church is out of repair, put it in repair; if you have no church build one. Do something, Methodism is said to be *Christianity in earnest*. Our Southern Methodism must be no exception. See to it that the borders of Zion in your vicinity are enlarged—that her walls are built up, and that God's Israel are making spiritual progress, and then tell the SOUTHWESTERN, that the hearts of Christians elsewhere may be made glad. If your church members have no spiritual life do not complain that your pastor has nothing to write.

Religious Items.

Major Penn, a Baptist evangelist, is having great success in Texas. At Waco there were 700 converts, at Paris 100, at Dallas 260, and at Galveston up to the present there have been 60.

Messrs. Harvey and Johnston, missionaries of the United Presbyterian Church, will be enabled to return to their field in Egypt through the generous donation $1,000 by a young Presbyterian lady of Pittsburg.

The Southern Presbyterian General Assembly will meet in the First Presbyterian Church of this city, May 17th next, at which time the retiring Moderator, Dr B. M. Smith, is expected to preach. The Northern Assembly adjourned to meet at the same time, in the Second Presbyterian Church of Chicago—Moderator Henry J. Van Dyke, D. D., to preach.

Protestant Christianity is making rapid progress in Mexico. There are now in that country 125 Protestants congregations, 11 churches and 99 halls of worship. There are free day schools and 28 night schools, 50 orphanages, and 2 theological seminaries. Six presses are employed in the publication of religious literature.

Toplady, the author of "Rock of Ages"—possibly the best of all hymns—wrote thus of his own conversion: "Strange that I, who so long sat under the means of grace in England, should be brought nigh to God in an obscure part of Ireland, amidst a handful of God's people met together in a barn, and under the ministry of one who could hardly spell his name! Surely it was the Lord's doing!"

For the accommodation of this great multitude of members there are 15,634 churches, valued at little less than $70,000,000; for the use of the preachers there are 5,077 parsonages, of the value of $9,500,000. The increase of the churches in the past ten years has been 5,172; the increase in the number of parsonages, 1,763. An increase of but one church was reported for 1876. In prosperous years the number of new churches built is about one a day.

Dr. Monfort in a letter to the *Herald and Presbyter* from Rome says: The Methodist Episcopal Church of the United States is do-

ing a successful work in Italy. Rev. L. M. Vernon, formerly of St. Louis, is superintendent, with headquarters in Rome. He began the work five years ago, and there are now twelve churches, two in Rome, and one each in Naples, Florence, Venice, Milan and other places of less note, and fifteen preachers, most of them converts from Rome. Their only house of worship is in Rome. In other places halls are rented for public worship and schools. The members of the Church now number over 800. I regard Mr. Vernon as very highly qualified for such superintendency. He is a man of good address, of great energy and industry, and of the knowledge and culture needed in such a work."

The statistics of the Methodist Episcopal Church for 1876 show no serious diminution of its rapid growth. The total number of members at the close of the year was 1,386,809; the total of probationers was 226,758—making a grand total of 1,613,[illegible]. The net increase of members and probationers for the year is [illegible]; the net increase of the [illegible] past ten years is [illegible]. The preachers are either [illegible] or local. The former are pastors; the latter preach as they have opportunity, and without compensation. The present number of itinerants is 11,361, and of local preachers 12,509. The total increase of preachers, travelling and local, in ten years has been 7,692. The travelling preachers are distributed into eighty-eight annual conferences and receive their appointments from eleven bishops. The Methodist episcopacy is not diocesan; the bishops have equal authority in all of the conferences. To each is assigned every year a certain number of conferences by the vote of the Episcopal Board.

The Southern Methodist Episcopal Church has 3,271 travelling preachers, 5,482 local preachers, and 715,951 members. There are no [illegible] in the southern church—candidates for membership [illegible] once on profession [illegible] are the African [illegible] one [illegible] from the [illegible] word "Zion" in its [illegible] are reported [illegible] 000 in number. [illegible] a "Colored Methodist [illegible] Church of America," with [illegible] there [illegible] Methodists in [illegible] States. The minor [illegible] bodies aggregate about [illegible] communicants. The total [illegible] communicants in our [illegible] by the "almanac" [illegible] 917, and the to[illegible] world, 1,172,579. [illegible] Methodist [illegible] United States, as re[illegible] government census of [illegible] Relatively to [illegible] Methodists [illegible] Ohio, Indiana, [illegible] The number of [illegible] the six New Eng[illegible] considerably over [illegible] New York Method[illegible] 1871, [illegible] in the [illegible] 182,416. [illegible] communicants in New [illegible] and in Penn[illegible] Greeks.

[illegible] just an[illegible] of his life [illegible] that there are 130 [illegible] colleges of [illegible] to [illegible] will [illegible] Associa[illegible] next [illegible] and [illegible] these [illegible]

national debt. Lewis lived in quiet retirement in Garden street, surrounded by a few servants, after he gave up his business, twenty years ago.

Senator Stanley Matthews is one of the delegates to the meeting of the Presbyterian Alliance, which meets in Edinburg next summer.

The North Georgia Agricultural College, at Dahlonega has 250 students, male and female, who receive instruction in a fine building erected years ago by the United States for a mint.

The Khedive of Egypt has formally, through the British representation at Cairo, renewed and confirmed his father's gift of "Cleopatra's Needle" to the British government. Preparations are making for its removal to London.

Tweed is soon to be liberated on condition that he will turn over to the city of New York the remnant of his property, which is probably about $250,000. The suit against Sweeney, for $7,000,000, is postponed to June 1.

The Niagara suspension bridge, which has been closed two weeks for examination is pronounced safe. Out of 1,450 wires constituting the four large cables, only ten of the minor ones were found corroded, and they have been replaced by new ones.

In proof of the revival of business, it is stated that all the cotton mills of Rhode Island are now running, and the productions of seven-eighths of them to April 1st, and some to July 1st, are already contracted for.

Four distinguished descendants of Roger Sherman occupy high positions in Washington, viz.: Gen. Wm. T. Sherman; Hon. John Sherman, Secretary of the Treasury; Hon. Wm. M. Evarts, Secretary of State; and the Massachusetts Senator, Hon. Geo. F. Hoar.

Few cities in the South have recovered more rapidly from the ravages of the war than Richmond, Va. The late annual message of Mayor Carrington state the population has increased from 58,000 in 1870 to 75,000 at the close of 1876.

Michigan has passed an act prohibiting in that State the publication of advertisements, in any form, or notice of any kind, to aid in procuring a divorce in that State or elsewhere. The penalty for violating the law is a thousand dollars fine and imprisonment.

In the next House of Representatives the number of Democrats will be 151, Republicans 140. This includes entering two Democrats from Florida, Louisiana and South Carolina, and leaving off one Republican each in Missouri and California, where certificates have not been issued.

Mr. Nathan Appleton, one of the persons who has charge of the preparations for the representations of the United States at the Paris exhibition of 1878, estimates that $300,000 is the least sum with which a proper display can be made, on the supposition that the goods will be received at New York in government warehouses and shipped to Havre in United States government vessels. He believes, however, that $500,000 should be appropriated to do the country full credit at Paris.

The Friends have charge of about twenty thousand Indians. Their Executive Committee reports that at Roseville, Kansas, the Pottawattomies have ninety-five farms, a boarding school and a school farm. Many of the children are advancing in arithmetic, grammar and history. The Modocs have 200 acres enclosed, have log-houses built by themselves, and are well disposed. The Friends are confident that the Indians can be both civilized and Christianized, and this is the conviction of the Board of Missions of the Episcopal Church, according to the report made at its recent session in Philadelphia.

Very Best Pianos.—Chickering & Son, Boston and New York, are [illegible] these styles of new [illegible] pianos, which they are [illegible] to Mr. Philip Werlein for [illegible] Southern trade. These pianos [illegible] as absolutely perfect [illegible] piano of the world. [illegible] Chickerings during the past [illegible] made about 50,000 [illegible]

Sunday School.

April 15, 1877.—NAAMAN THE LEPER. SCRIPTURE—2 K. 5: 1-14.

Golden Text.—"Wash me, and I shall be whiter than snow."—Ps. 51: 7.

Topic.—"Neither is there salvation in any other."—Acts 4: 12.

HOME READINGS.

Monday, Ps. 51: 1-19. Tuesday, Zech. 13: 1-9. Wednesday, John 13: 1-17. Thursday, 1 John 1: 1-7. Friday, Heb. 9: 1-22. Saturday, Rev. 1: 1-20. Sunday, Rev. 7: 1-17.

(Condensed from Nat. S. S. Teacher.)

The remedy sugested (1–4).—Naaman was a soldier who had so distinguished himself by bravery as to become the commander-in-chief of all the king's forces.

The Syrians had gone out by companies. These "companies" were marauding bands. One of their trophies was a little maid, and, as she waited on Naaman's wife it is rather probable that he had given his sanction to the expedition that had torn her away from her home. Poor little captive! How little there is in the narrative that indicates how heavy were her misfortunes or how acute was her anguish! We do not know even, that she was rewarded for the results of her suggestion. We see only her humility, her up-lifting faith in the God of Israel and her pitying desire to bless them that had despitefully used her. And yet that is enough to make her stand out as one of the radiant characters of Old Testament history. One cannot read about her unselfish devotion without a certain tenderness and warmth of heart as well as of reverence. "Would God my Lord were with the prophet." The little maid represented the true religion in a heathen land. Her mouth was not closed now that she was a captive. In the presence of idolatry she kept not silence. She made mention of the name of her God in the very family of her master, but in such a way as to show how much she desired to benefit him.

The remedy sought (5–7).—"A word spoken in due season, how good is it!" There is no telling what may come of it. The little maid had not thought of the result of her artless faith. She did not dream that it would carry conviction to the heart of her master, interest even the king himself, and cause an expedition to be fitted out to test the truth of her declaration. Go to—equivalent to "come now." And I will send a letter unto the king of Israel. The immediate interest that the king took in the matter indicates the great favor in which he held Naaman.

The remedy promised (8–10.—The errand was not to fail of its object simply because of the ignorance of Jehoram. God was guiding in this matter, and hence there could be no miscarriage. When Elisha, the man of God, had heard Naaman's coming had caused a sensation. His splendid retinue had attracted everybody's attention.

Not a doubt in his mind that he would find the prophet all obsequiousness. So pride comes into the presence of God. Has no doubt of its exceptance. Its prayer is the prayer of the Pharisee and not of the publican. It has no doubts—but its faith is presumption and not true faith at all. Go and wash. Simple thing to do. "Believe and be saved" is equally simple. The very simplicity of the gospel is a cause of stumbling to many. It requires nothing difficult of any one. If it did it might be beyond the reach of many. And thou shalt be clean. The promise was positive. There was no condition about it except the simple one of washing. The thing promised was just what he wanted—just what he had come such a long way to secure. The gospel promises with equal explicitness that those who wash in the blood of Christ shall be cleansed from all sin. To be cleansed from all sin is what thousands desire—but how few there are that plunge into the fountain and become clean! The remedy refused (11–12).—But Naaman was wroth. His pride was wounded. He had not been treated with any more respect than as if he were a beggar instead of a wealthy and celebrated general. Behold I thought, etc. Naaman is not the only man that has attempted to dictate the method of his cure. Thousands there are who have supposed that they had to be converted after the example of some others whose experiences they have heard. But every one, however, has to come to the Lord in his own way, and, in the majority of cases, a very common sort of way. Naaman had it all fixed up in his mind. It was to be quite dramatic. The prophet was to come out with great but deferential dignity, call on the name of his God, strike his hand upon the place, and recover the leper. That would have been worth telling in Damascus. How many there are that want to be converted in that dramatic sort of a way—that desire a thrilling experience in order that they may be the wonder and admiration of prayer meetings and revivals! Are not Abana and Pharpar, rivers of Damascus, better? No!—A thousand times no! For it is not clear and limpid water that Naaman wants to bathe in, but waters that have healing in them. The waters of Jordan are discolored but if he washes in them he will be cleansed of his leprosy. The fountain opened for sin and uncleanness is also discolored—reddened with the blood of the Son of God. Men may prefer other means of cleansing—but this is the only one that is ever known to cure. Morality, philosophy, pantheism—rivers of Damascus, all of them—can never cleanse the leprosy of the soul. Went away in a rage. Men convicted of sin are often in a rage. They rage about the very thing that will end all that trouble and give them peace. Naaman raged against the nonsense, when he came to be cured of leprosy, of sending him to take a bath!

Had bid thee to do some great thing. Of course he would have done it. If men now could only earn salvation by the accomplishment of some great deed there would be manyfold more attempting to get in the kingdom than now. Severe penalties and mortifications of the flesh, long and painful journeys, protracted vigils—nothing would be too great to be undertaken. But salvation is "not of works lest any man should boast." How much rather, then,—wash and be clean. How much rather! Take salvation as a gift and all is done. There is no possible failure. The cure is immediate and complete.

Then went he down. Came to his better judgment. Gave up his false pride. Consented to do what appeared to be a very insensate thing. Willing to appear ridiculous if need be—anything to be cured. When a sinner is willing to accept salvation with that sort of a spirit his leprosy will also soon be healed. Dipped seven times. Followed the exact directions of the word of the man of God. When one says he has tried, and does not believe there is anything in the idea of a new birth, it will always be found that in some essential matters he has failed to follow out the directions given in the Word. His flesh came again like unto the flesh of a child. Marvelous transformation! The hard, white, leprous skin, the mark of bondage to a loathsome disease, disappeared and in its place came the soft, and beautiful flesh of a little child—evidence of health. A new birth, as it were, had taken place in those dippings in Jordan—a new birth is experienced by him who is cleansed in the blood of Christ. He becomes as it were a little child, newly born in the kingdom of God. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

LOST FRIENDS.

Note.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the Southwestern. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the Southwestern.

Information is wanted concerning Willis Carnes, supposed to live in Tennessee in vicinity of Memphis. Address Rev. J. R. Carnes, Giddings, Texas.

Jerrah Oliver, Hempstead, Waller county, Texas, desires information of the following named persons, his cousins, viz.: Nanny, Margaret, Lou, and Saclia. Their master's name was Vaughn or Vaughner, and lived in Columbia, Caldwell Parish, Louisiana.

Green Haynes, Hempstead, Waller county, Texas, desires information of his uncle, Ephraim Thompson, whose master's name was William McDow; and of his cousin, Howard Harrison, son of Jeff. Harrison and Tilyia Harrison. Howard is about 22 or 23 years old, and Ephraim Thompson is about 43 or 44 years old.

I wish to enquire concerning my two brothers, Allen and Marion, who were carried from Baton Rouge during the war. I was told that Allen was brought to Texas by Mr. Morgan. Marion, who formerly belonged to Henry Lusk, was taken to Virginia, by a Mr. Smith. I formerly belonged to Mrs. Mary Allen. My mother's name was Eliza Lusk, and I had two sisters, Ellen and Charlotte. Information concerning my kindred will be most thankfully received. Direct letters in care of Rev. P. Douglass, Galveston, Texas.

Mrs. Angeline Humes.

Jefferson, March 26, '77.

I want to find my children. Their mother's name was Mary McDoniels. The oldest girl was named Harriet and two boys named Henry and Wesley. She was the mother of six children, three being dead. She lived in Dangerfield, Titus, (now Morris) county, Texas, and belonged to Mr. McDaniels, a grocery keeper. I went by the name of Fayette Loftridge. If the children are alive the oldest is about sixteen. We were separated in 1861 by a division of the estate. Any information will be thankfully received. Address me, at Jefferson Texas.

Frederick Tyler.

Encouragement for the Feeble.

Debility, whether it be inherent, or caused by overtaxed strength, or protracted illness, has a most depressing influence upon the mind, breeding an abject melancholy nearly akin to despair, and enforcing the abandonment of cherished projects and high hopes. Happily, the enfeebled system, even in extreme cases, is susceptible of invigoration. It is proved by incontrovertible evidence that Hostetters Stomach Bitters is an unfailing strengthener of the weak, and that in addition to vitalizing the physical organization, it establishes regularly among those organs upon whose efficient discharge of the duties imposed on them by nature, continued vigor and health depend. Thousands of instances might be cited to show the regenerating influence of this health-giving agent in cases of debility, liver disease, dyspepsia, nervous ailments, constipation, intermittent fever, urinary and uterine troubles, gout and rheumatism, and other maladies.

"By their Works Ye Shall Know Them."

The Irishman who thought the druggist stingy because the emetic was so small, is only surpassed in his parsimonious drollery by those who persistently adhere to the use of those nauseating, disgustingly large and drastic pills, while Dr. Pierce's Pleasant Purgative Pellets, which are sugar-coated and little larger than mustard seeds, will, by their steady and gentle action on the liver, correct all torpidity, thus permanently overcoming constipation. In South America they have almost entirely superseded all other pills, and are relied on fully by the people, and often used as a preventive of the the various affections of the stomach, liver, and bowels, so prevalent in that climate. Pierce's Pocket Memorandum Books are given away at drug stores.

Smyrna, Aroostook Co., Me., Nov. 6, '76.
Dr. R. V. Pierce, M. D.:

Dear Sir—I write to inform you that I have used your Pellets for some time, and find them to be the best medicine that I ever used. I have also used your Favorite Prescription in my family with entire satisfaction. I have seen your People's Common Sense Medical Adviser and I think it is the best thing I have ever seen. Yours truly,

O. Sherman.

BUSINESS COLUMN.

Publisher's Department.

OUR AGENTS.

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BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent on receipt of price.

NELSON & PHILLIPS,
39 Natchez St., New Orleans, La.

Quarterly Meetings.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. Molloy, P. E.

Murfreesboro, Tenn., District.

(Third Round.)

McMinnville, May 5-6; McMinnville Circuit, May 5-6; Shelbyville, May 12-13; Lewisburg, May 16-17; Springhill, May 19-20; Franklin, May 23-24; Mill Creek, May 26-27; Alexandria, June 2-3; Murfreesboro Circuit June 2-3, Murfreesboro June 9-10; Woodbury, June 9-10; Carthage, June 9-10; Stone River, June 16-17; North Labanon, June 16-17; Clark Chapel, June 23-24; Nashville Circuit, June 23-24; Hartsville, June 23-24; Gallatin, 27-28; Mitchellsville, June 27-28; Springfield, June 30 and July 1; Dickson, June 30 and July 1.

The brethren will see from the arrangement of the above meetings that it will be impossible for me to be present at each of them. By consulting the Discipline (new edition) paragraph 175, sec. 6, it will be seen that the last General Conference makes it the duty of the preacher in charge to hold the Quarterly meetings in the absence of the Presiding Elder.

C. Pickett, P. E.

Holly Springs, Miss., District.

Mt. Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abbeville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3, Holly Springs Circuit, June 6-7; Chulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. Johnson, P. E.

Gulf (Miss.,) District.

(First Round.)

Summit and Magnolia, Thursday and Friday, March 29-30; Brookhaven, Saturday and Sunday, March 31 and April 1; New Hope, Monday and Tuesday April 2 and 3; Union Church, Wednesday and Thursday, April 4 and 5; Hamburg, Saturday and Sunday, April 7 and 8; Meadville, Monday and Thursday, April 9 and 10; Liberty, Wednesday and Thursday, April 11 and 12.

L. Bradford, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Rohuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 15 and 16; Spring Hill, May 19 and 20; Caney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

J. W. Dunn, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Houdo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. Gregory, P. E.

Gallatin, Tenn., District.

(Second Round.)

McMinnville, Jan. 27th, 28th; McMinnville, Ct., Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th. Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th, Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stone-river, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. Pickett, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 23th, 14th; Brenham, Jan. 20th, 21st-Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th; Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April 1; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D. Lee, will preach the Missionary sermon.

V. M. Cole, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 28; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Iamo, April 14; Lake and Lauderdale, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. Chandler, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15, Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15; Meridian Circuit, April 18, 19 and 20; Dalesville, April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Claiborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. Adams, P. E.

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MARKET REPORTS.

New Orleans, La.
Thursday Evening, March 29, 1877.

COTTON—Good Ordinary 9¾@10. Low Middling 10½ to 10¾. Middling 11 to 11¼. Good Middling 11½ to 11¾c. Fair 12¾ to 13¼c.

No favorable report can be made of our Cotton market—from day to day we go lower. Our great staple continues to be the sport of Bulls and Bears. Large profits and large losses following their movements. The regular trade being unsettled or sharing in these operations, as a result prices are still being forced lower, and are now very irregular.

We give the quotations of the day.

TOBACCO.—No sales thus far this week. The amount on sale is estimated at 4,500 hhds. We continue to quote as follow:

Unsound and Frosted lugs	2 to 3½
Inferior lugs	4 to 4½
Low lugs	4½ to 5¼
Medium	5½ to 6
Good	6½ to 7
Low leaf	7 to 8
Medium	8½ to 10
Good	10½ to 12
Fine	12½ to 13½
Selections	14½ to 16

SUGAR.—Received this morning 578 hhds. Better feeling and prices firmer. All receipts sold: Inferior 5½ @ 6½c; Common 7½ to 8c; Fair to Good Fair 8½@8¾; Fully Fair 8¾c.; Prime 8¾; Strictly Prime 9; Choice 9@9¼; Centrifugal 8½ to 9½c; Second 7½ to 9½c; Yellow Clarified 10 to 10½c; off Whites 10½ to 11c; Whites 11 to 11½c ₱ lb.

MOLASSES. Received this morning 234 bbls. Market active. Common is quoted at 30@33½c., centrifugal, 25@37c., fair, 34a35c., prime, 41@43c., strictly prime, 44a46c., and choice, 50c. ₱ gallon. Fermenting 5 cents per gallon less than the above quotations.

COFFEE.—Is quiet at unchanged prices. Prime to choice, 23½ to 23c; good, 21½ to 22c; fair, 20½ to 21¼c. Sales from first hands are usually made payable in gold, therefore quotations as usually given in market reports represent sales for gold. As it takes time to compute gold prices to currency, we give currency prices.

RICE—In good demand at unchanged prices. Louisiana No. 2 is quoted at 5¾a6c., common, 4 to 4½c; ordinary, 4½ to 4¾c; fair, 5a5¼c., good, 5½a6c.

PROVISIONS.

PORK—Quoted at $15 50 per bbl. for mess with only a job demand. Dealers are jobbing at $16 per bbl.

DRY SALT MEAT—Good supply. Dealers are jobbing shoulders at 6c per lb; clear rib sides are quoted at 8¾c, clear sides, 8¾c per lb.

BACON—Only a good job demand at 6¾c. for shoulders, 9¾c for clear rib sides, and 9½ for clear sides.

LARD—Is in light supply at 9½ to 10c in tierces, and 11a11½c in half-bbl and keg for packers' and refined

HAMS—Choice sugar-cured are quoted at — a—c. for uncanvassed, canvassed sugar-cured, large size 10a11c; small averages 12 to 12½c.

BREAKFAST BACON—Is dull at 11c per lb for canvassed and 10c for uncanvassed Western

PACKERS' HOG PRODUCTS—Pigs' feet are selling at $1 25 per keg, and $5 50 per bbl; pig pork, $9 per half-bbl; family pork, $15 ₱ bbl; extra prime pork, $14 50; prime pork, $14 50 to $15; rump pork, $14 50 per bbl; pigs tongues, 4½a5½c apiece; ham sausages, 7c per lb, spare ribs, $6a8 25 per bbl as in size and weight

BUTTER.—Good supply. Market extremely dull Choice Goshen is quoted at 30a33c; Medium 24to25c.; Inferior nominal. Choice Western 20 to 22c, Medium 15to18c. Inferior 13c ₱ lb.

CHEESE.—Stock accumulating. Choice Western factory sells at 15½ to 16c, New York cream, 17to 17½c; English dairy, 17a19c, pine-apple, 25a27c per lb.

SALT.—Fair stock, demand good. Coarse 92½ to 95c per sack delivered, fine $1 12½ to 1 15. Turks Island no inquiry, nominally 85a90c per bushel. Table salt in pockets 2a5½c each, as in size.

BREADSTUFFS.

FLOUR.—There is a good local demand. Market stronger with a tendency to higher prices. Receipts selling readily as landed. Double extra is quoted at $6a6 25. Low Treble Extra $7 25 to 7 37, Good $7 50 to 7 87½: Choice treble extra $8 25 to 8 50; Choice family extra, $8 50 to 8 75 per bbl. These are wholesale prices; from store 25c higher.

CORN MEAL.—Is dull Selling on arrival at $2 40 per bbl. Dealers are jobbing at $2 75 ₱ bbl., from store.

GRITS—Dull at $3 60 in lots; jobbing at $4@4 15 ₱ bbl.

GRAIN AND FEED.

CORN IN SACKS.—Good demand for export. White 48 to 49c; White Mixed, 49c, Yellow 50c.

Yellow corn wanted for export, should be in square Dundee sacks, holding three bushels.

CORN IN BULK.—Received this morning — bushels. Supplies are offering to arrive at 47c. ₱ bushel. There are large orders here and supplies go forward to Europe as fast as received.

OATS—Supply good. Demand good. St. Louis is quoted at 45c; and Galena at 47c per bushel. From store 2 to 3 cents per bushel higher.

BRAN—Small stock on the Landing. Demand fair at firm prices. Sales made at $1 10 ₱ 100 lbs. from Landing. From Store $1 10 to $1 20 ₱ cwt.

HAY—Large supply and dull. Prime is quoted at $15 to 16 ₱ ton; Choice quoted at 17 to $18 ₱ ton and wanted. Low grades dull.

COUNTRY PRODUCE.

POULTRY.—Receipts large, prices firmer. Western grown chickens sell at $4 to 4 50; young do, $3 to 3 50; ducks, $3 00; geese, $5 to 6 00; turkies, $16 to 18 per dozen. Louisiana grown chickens, $3 50; young do, $3; ducks, —; geese —; turkies, $12 to 14 per dozen

EGGS.—Large stock, neglected. Western selling at 12c.; Creole 13a15c. per dozen.

ESCULENTS.—The market is bare of cabbages. Apples—large stocks, receipts accumulating. Unsaleable at $1 to $2 ₱ bbl. Potatoes—Peerless and Russets are quoted at $3 to $3 25; Peach Blows $3 50, Pink eyes and Early Rose $3 to 3 75; onions $1 to $2. Potatoes and onions dull and slow of sale. Sour Kraut, $14a$15 per bbl.

BEANS AND WESTERN PEAS. Large supply of Western, demand limited. White Northern beans are scarce and wanted, quoted at 3½ to 4½c; Western beans 3 to 4c; red kidney, 5 to 5½c; green peas, 2½ to 3c per lb.

DRIED FRUITS Peaches scarce and wanted apples dull, good supply. Western apples are held at 5to6c; Northern peaches, 11c per lb. Peeled 16a17; bright solid packed 5 to 5½c ₱ lb.

HIDES.—Better demand. Country green are quoted at 5½a6c, dry salted, 9a10. dry flint, 10a12c per lb.

In city, slaughter sales are making as follows: Steer hides, over 85 lbs, 9c, 70 to 84 lbs, 9½c, under 70 lbs, 7c, cow hides, as they run, 6c, kips, 20 to 24 lbs, 9c, kips, 25a30 lbs, 6c, calf skins, each, 50c, bees wax, prime yellow, 28c per lb; ox horns, each, 8to8c. Weather-beaten horns unsaleable.

COTTON SEED IN SACKS. Sells at $10a11 per ton.

TALLOW. Large stock and dull. Quoted at 7½c per lb.

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NEW ORLEANS, LA.,

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1877.

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The publishers appeal to the whole Church to help sustain this paper.

I. Our ministers and people in the North want information as to our Southern work. The South is the great home missionary field of the Church. There, is expended the largest proportion of the funds spent in America from the treasuries of the great benevolent societies of the Church. Such information will explain the reasons and results of these large outlays.

II. As our Southern work is largely a missionary work, scattered over a vast domain, comprising nearly a fourth in numbers of the Methodist Episcopal Church, surrounded by many hostile influences, two things are evident. 1. The necessity for this paper is absolute. It is simply impossible to marshal the newly organized, and in many respects untrained hosts of our Church in the South, without the centralizing and directing power of the press. 2 The difficulty of sustaining a paper in such a field is very great. Our people are poor. The heroic age of Methodism is being repeated among our Southern ministry. Outside help must be given liberally or the paper cannot be a success financially.

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UNKIND WORDS IN THE MORNING.

If I had known in the morning
How wearily all the day
The words unkind
Would trouble my mind,
I said when you went away,
I had been more careful, darling,
Nor given you needless pain;
But we vex "our own"
With look and tone,
We may never take back again!

For though in the quiet evening
You may give me the kiss of peace,
Yet it might be
That never for me
The pain of the heart should cease.
How many go forth in the morning
That never come back at night!
And hearts have broken
For harsh words spoken
That sorrow can ne'er set right.

We have careful thoughts for the stranger,
And smiles for the sometime guest,
But oft for "our own"
The bitter tone,
Though we love "our own" the best.
Ah! lips with curves impatient!
Ah! brow with that look of scorn!
'Twere a cruel fate
Were the night too late
To undo the work of the morning.

How to be a Gentleman.

We want a few private words with the boys. The truth is we have a great idea of boys. We used to think men were made of boys. We begin to think now that those were old fashioned notions, but they are all out of date. We look around and see a great many persons grown up, with men's [illegible] on, who are all called men. [illegible] they act and behave so that we feel certain that they were never made of boys. If they had been, they would know how to behave [illegible]. Where they came from we [illegible] know. But what we wish to [illegible] the ears of the boys is [illegible] gentleman. In this country every boy may grow up to be a gentleman if he will. It is not [illegible] that he should become [illegible] most boys think it is [illegible] that he should [illegible] scholar, nor that he [illegible] a distinguished man. [illegible] impatient ones are asking [illegible] we become gentlemen? How can a boy go about [illegible] himself one? Can he work [illegible] Yes, he can. And [illegible] in the right [illegible] study for it. Yes, he [illegible] study with his eyes [illegible] reading books and [illegible] enough. He [illegible] well as speak [illegible] No, he [illegible] a great [illegible] will not buy [illegible] a shop [illegible] hat, coat, [illegible] a fop, and [illegible] come [illegible] how many dogs [illegible] think it will take [illegible] gentleman? Let no [illegible] he is [illegible] the clothes [illegible] riding the [illegible] that trots [illegible] he lives in, or [illegible] Not one or [illegible] do it—and yet [illegible] gentleman. He [illegible] cheap clothes, [illegible] poor house, [illegible] money, and [illegible] How? [illegible] honorable [illegible] and [illegible] civil and [illegible] himself. By doing [illegible] how? [illegible] fearing God [illegible]

[illegible] riding [illegible] read [illegible]

House and Farm.

Science of Washing.

There is a proper way of doing everything that is to be done, and the London *Agricultural Gazette* has the following suggestions in regard to the washing of cups, and pots and brazen vessels:

Such pans and goblets as are in every day use, after being thoroughly washed, may be simply dried out with a linen dish-cloth; but soup pans and fish kettles that may be put away for a week or so at a time, should be dried at the fire before being hung up, which will prevent iron pans from getting mouldy or musty, and tin pans from rusting, however long they may be out of use. And it is not only the pot or pan that must receive attention, for if that be ever so clean, and the lid left unwiped, then the savor of whatever may have gathered on it during the last process of cooking, set free by the steam of the next operation, inevitably falls down on the new material, and a most incongruous compound may be the result. This is also the case with dish covers, which are too often hung up with all the steam of the last joint, fish, or pudding on them, at the risk of its dropping down on the next article covered, and the certainty of the meal inside becoming in time black and stained. Brass pans should be cleaned inside with vinegar and brick, then rinsed, thoroughly dried at the fire, and finished off by wiping out with a clean cloth. White enameled pans only want a little soda and warm water to keep them pure and sweet, and free from the grease which would be so disadvantageous to the finer kinds of made dishes that these pans are principally used for. Soda is the most useful for rinsing out a mixing dish before making a cake or light pudding, as the grease from an ill kept dish-cloth is quite sufficient to account for what, to many, is so mysterious, namely, that the sponge cake or pudding, which should have been light as snow, turns out heavy and tough.

Earthenware moulds—the best and easiest dept of all kinds, whether for boiling, baking, or simply shaping—should also be rinsed out with a little soda in the water, which in its turn should be well rinsed off, as in its way it is just as objectionable in taste and smell as anything that can be named.

For dinner dishes soap is better than soda, as it gives them a clean, glossy look, and thoroughly cleanses them at the same time. A brush for handles of tureens, etc., should be provided, and plates should [illegible] half [illegible] from the hot water, but spread out or ranged in the plate rack to cool and dry, before being put away.

Wives, Daughters and Chickens.

The poultry yard is the department of the farm pets. The chickens, turkeys, geese, ducks, and the multiplied forms of feathered animals, are all of the order of life that seems to require a different course of management and care. They are all of a nature that seems to demand and expect closer attention than the other members of the great family of living creatures, and what is more fitting than that the gentlest of the human family should become their guardians? There is no arduous work required in their care. After the houses and coops are prepared, and the time required will not be so great that the average woman on the farm can not find intervals in her daily work, when she will not only be able to give the poultry yard a few minutes, and in doing so, vary the monotony of her duties.

The breeding and raising of poultry is a profitable occupation, and on most farms the wife, or wife and daughters, could prepare each season a liberal quantity of their feathered friends for the market. It is [illegible], also, and would put color into many a pale cheek as well as money into the purses of the owner. Try it, mothers and sisters; select a good breed, and let your poultry yard be a boast; make it a feature on the farm, and when your friends call, show them your poultry family, and what woman can do.—*Factory and Farm.*

The Sunday-school cannot take the place of family instruction. Nothing can supply the neglect of a mother's teaching at home; no example is so forcible as a [illegible]'s consistent life.

[illegible] Without Injury.

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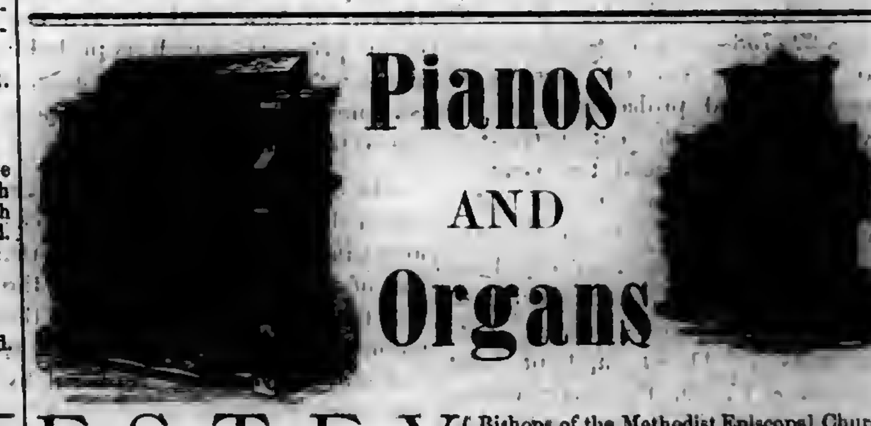

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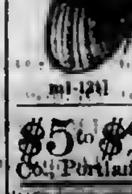

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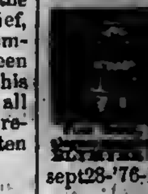

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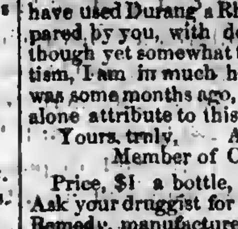

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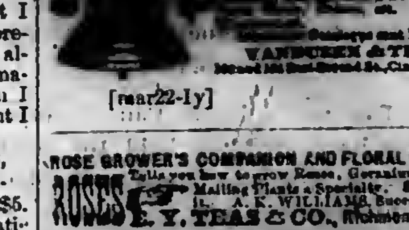

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Out of work! out of work!
Where shall I go?
Wandering the city through,
Seeking some work to do,
Backward and fro!
Knowing not where to gain
Work for my hand or mind,
Wearied and pained in brain,
Where shall I labor and?
Is there no friend of kind
Who will to hearken?
To bring Death from my door?
Generously blessed here and scant,
Where plenty and want,
I know not that I know—
Where, where can I go?

Out of work! out of work!
Looking with care;
Gloomy as heavy cloud,
Cold as a shroud,
Hopeless!
Day by day through,
Seeking to do,
Bread!
Feet
Tired
Street,
Meet,
Cold,
Sad,
Hand
Empty,
Heart
Heavy,
Out of work!

[illegible]
Out of work!

[illegible] Christ, who
[illegible] work!
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Our White English work needs founding at all the great centers where the thousands of white immigrants are settling, but it needs a little money and just the right kind of men to do it. We need men with first-class talents, culture and piety.

Among the Texas immigrants are graduates of different colleges, and families who have been under the preaching of Storrs, Chapin, Beecher, Hatfield, Newman, etc., drilled by old veterans, and do not propose to be led by new recruits. We want preachers who will come and care for and stay with the people who are now settling this State. The people will not bind themselves to transient churches. Our work might be blasted and money squandered by men who would come "to try it awhile," mere spiritual adventurers, who would come to seek success. We would suggest that the Bishops require every transfer to take the oath of allegiance and continuance to the M. E. Church work in Texas. We do not expect to rear an oak in a day, and we want men like our German brethren who will to do hard work, go where there is nothing and build churches and parsonages, and wait for the work to grow with the growth of the population. We do not want ministerial invalids, who only want the Church to support them out of Missionary funds in a warmer climate for a time, and who generally, at the time they are most needed, go back to where they came from, leaving the people to think how much they had been deceived, and the Church to spend thousands of dollars to regain confidence in its permanency, and work back to a starting point, and perhaps for the same thing to be repeated. We do not want men who only wish to travel over the State, preach in churches of other denominations, and not establish our Church at any particular point. We have no objection to our preachers preaching for other denominations if they support them, but we do object to have the time, strength and money that is intended to build up the M. E. Church used in any such way, and then have failure written over our doors.

The above will answer many letters of inquiry.

F. CARSON MOORE.

Austin, Texas.

The Light Shineth.

All things crave the light, and turn to it, save only the natural heart of man. The plant turns its leaves to the light and grows toward it. The babe's first conscious independent effort is to turn its eyes to the light, whether it be that of a tiny taper, or God's glorious sunlight streaming in through the casement. All things animate grow strong in the light, and whatsoever one, see at all sees the clearer for the light. Ever since God issued the supreme command, "Let there be light," ever since the elements hastened joyously to obey the creative fiat and "there was light," creation has rejoiced in the light, has grown, been strengthened, and blessed by it.

Man, blinded by sin, or error or unbelief fails to come to the light, turns away from it, refuses to be blest by it. Though God gives a light to lighten the natural world, just as He has given light in the firmament to rule the day and the lesser light to rule the night, and though He has designated to govern moral and spiritual growth as these others were ordained for physical growth and development, man closes his eyes against the light that has been given him, and light to our world, he turns his face from Him who is the light, turns a lamp upon his path, but puts the light behind him, and goes stumbling along in the darkness, and then charges God with the darkness in which he gropes, and the consequences of his own folly and sin. Man, who

[illegible]

Behind Time.

A man that is behind time is always in a hurry. It is now nine months since the General Conference closed its last session. During the session a resolution was offered to the effect that the white brethren in the several annual conferences be allowed to organize themselves into a separate body whenever a majority of them thought it requisite, but, Rev. C. H. Fowler, D. D., the coming man in the Methodist Episcopal Church, amended it so that the colored brethren might have a voice in determining the matter. We now come running with hat in hand to express our gratitude to the Doctor for his wise plan, and we trust he will not refuse it, though we arrive nine months behind time. I hope no one will think I am trying to agitate the color-line as I have long since surrendered the issue. I see from the President's inaugural that he intends striking it a severe blow, and I hope he may succeed in the attempt, to blot it out. Our District was assessed one hundred and ten dollars for the Bishop's claim, to be paid by the first of January last. In this we are somewhat behind time. We have only been able to raise seventy-five dollars of the amount reported as follows:

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I will say that the amount could have been carried up to eighty dollars if I had taken five dollars worth of raccoon hides, which were offered in lien of the greenbacks, while I was out upon Raccoon Ridge. The Stewards having no license to trade in furs we were compelled to decline the offer and defer the matter for further consideration. We regret not being able to raise the entire sum by the time specified, but we propose to secure the remainder in a short while, even if we have to take the hides as part pay. The District undertakes to raise, for all purposes, this conference year, the sum of eighteen thousand dollars. Rev. C. S. Smith, of Clark Chapel, says his congregation will foot up two thousand, having already collected one-half of that amount.

The preachers are all living on their work, with but four exceptions, so it turns out that somebody is about five months behind time. The District embraces a large territory, bordering upon some twenty-five counties. While passing over it one sees and hears a great many odd things. For instance, I remember going down Walker's Creek to the month of Hannah's branch, where I stopped and made some inquiry about the country. I found that the hills, valleys, rivers, creeks, and branches around had been given queer names. Our churches often receive their names from the locality where they are built, hence we have three Hickory Groves, two Beach and one Whith Oak; one Poplar Ridge, one Friendship Hill; there are two Cane Forks and one Cumberland River; one Snow Creek; one Bowldings Branch, one Horse-Shoe Bend, and one Burnt Hill. We have one partnership church where you are served one Sunday with fire, the next with water, and then the next you hear of predestination, and the next you hear that the general resurrection is passed already. If the last doctrine be true we, as Methodists, are behind time, for we had hoped to have part in the first resurrection.

The District Conference has adopted the SOUTHWESTERN ADVOCATE as the official organ of the District. We have set our figures down for five hundred subscribers, and we do not intend to stop until the number is sent up. We are, I fear, behind time in the list of subscribers thus far but we are moving forward.

I now leave for the northern part of the District which borders upon the Kentucky line. This will bring me near Monkey River, and as I am behind time I must hurry to the train.

C. PICKETT,

Fox Camp, Tenn., March 27, 1877.

"Are you a Christian?" said Mr. Moody to a gentleman whose appearance was much too cheerful for the inquiry-room if he were a penitent. "O, yes, sir;" the man partly answered. "Do you believe in the Bible?" "O, no! no! I don't believe any such stuff as that." "Do you believe Webster's Dictionary?" "O Yes." "The Unabridged?" O, yes, I believe that." "Well, my friend," said the devoted but quick-witted evangelist, "Webster says an infidel is one that does not believe in the Bible. You had better read it more faithfully and call yourself by your right name."

If you want enemies, excel others; if you want friends, let others excel you.

To the Pastors.

Dear Brother: The Executive Committee of the Missionary Board send greeting, and wish you to join in the advanced movement. Conference is just now upon you. By a strong, prayerful, believing effort your charge may yet be lifted into the honorable company of those who have heard the cry of the unsaved, and have advanced their missionary contributions over last year. So far there is evidence of renewed activity in the Church. Many charges heard from have advanced, some grandly. We have reports from some where all reasons combined to reduce their last year's contributions, but, under the guidance of the Spirit, they have not only held their own, but have advanced from twenty to seventy-five per cent., over their last year's contributions and over their appointments. This spirit is of God, and gives us great hops for his cause.

The cause is in a critical time. It must advance or greatly embarrass the Church in her work. It is the very cause of Christianity itself. It is the strong helping the weak. It is the saved rescuing the lost. It is the spirit of Him who came to seek and to save that which was lost. It has both the spirit and the authority of God. He commands and we must "go." The dying cry for help, and we must hear and answer. If our resources are lessened, we must add superior courage. A Spartan complained that his sword was too short, when his mother said," My son, then advance one step." Our mother, the Church, asks us with our shortened ability to advance one step.

You can, with great certainty, advance your contributions by the use of the means. Put the cause upon the thought and heart of your people. Give them opportunity to pray for the success of the missionary collection. Pray yourself at home for guidance and help. Select careful helpers, and by personal effort thoroughly canvass the congregation. With these put the work on the heart of your official men. Visit from house to house on this subject. Then go to the congregation and Church for a generous advance, and you will not be disappointed. You are leader. All depends upon you. May God bless you!

What a Fly Did.

Near by a church lived a very wicked man, a rumseller, by the way, who seemed not to fear God or regard man. He despised all good things, and loved to do wrong rather than right. It happened that the church near him was remodeled, an organ was put in, and there was to be some good playing on it, and excellent music by the choir on the "re-opening" of the church. This man wanted to hear the music, but he did not want to hear the sermon. He was puzzled for the time, but finally hit upon this plan: he would go into the church, take a seat in an obscure corner and listen to the music, but stop his ears with his fingers when there was any praying, preaching or talking. So he went in and enjoyed the singing and sound of the organ, but when the minister prayed, he stopped his ears as tightly as possible. When prayer was over, and singing commenced, he took his fingers from his ears, but stopped them again as soon as the minister began reading a chapter in the Bible. While he sat thus, self made deaf, a fly lit on his nose and began to run round, and occasionally it stopped and thrust down its bill as if to take a bite from the skin. The man bore it as long as he could, and then involuntarily brushed the fly off with his hand, leaving one ear unstopped while he did so. Just at that instant the minister read the verse. "He that hath ears to hear, let him hear." The word struck him with peculiar force; he thought a moment, unstopped his other ear, and listened to the rest of the chapter and to the sermon following. He went from the church with a changed purpose, became a good man, and lived many years, trying all the time to do all the good he could to others, and to repair the mischief done by his former conduct. The improvement in the church, the organ, the attractive exercises, were all instrumental in drawing this man in where a good seed might be dropped into the soil of his mind, but that little fly was necessary to unstop his ears.—*Selected.*

Youth is of no long duration, and in maturer age, when the enchantments of fancy shall cease, and the phantoms of delight dance no more about us, we shall have no comforts but the esteem of wise men, and the means of doing good. Let us, therefore stop, whilst to stop is in our power. Let us live as men who are sometime to grow old, and to whom it will be the most dreadful of all evils to count their past years by follies, and to be reminded of their former luxuriance of health only by the maladies which riot has produced.

LITHOGRAPHIC PLAN, NO. 2.

[Plans, detailed drawings, specifications and form of contract, all complete, ready for the builder, sent by mail on receipt of $5. Address all communications to Rev. A. J. Kynett, D. D., Corresponding Secretary, Church Extension Rooms, No. 1020 Arch street, Philadelphia, Pa.]

A general description of this church is given in the Annual of 1875, page 63. The dimensions are 30½x48½ feet, with a recess for the pulpit, 6x13 feet, and a porch on front 3½x12 feet, all outside measurements. The vestibule, including porch, is 7x11. The auditorium will seat comfortably 250 persons. The ceiling is to be finished in oiled wood, and the whole built in the most substantial manner. The height of the building to the apex of the roof is a trifle over 32 feet, and to the top of the belfry 52 feet. The whole would cost, in Philadelphia, about $3,500, but the cost could be reduced materially by reducing the size of some of the framing timbers, and covering with shingles instead of slate. Of course, in other parts of the country, where lumber and labor are cheaper, the cost would be still less.

Tears.

The following suggestive and beautiful remarks we clip from the *Northern*:

Spurgeon calls tears the diamonds of Heaven. They have a strange and yet blessed mission. We know not all the purposes of God in the ordeal of sorrow to which we are liable. We learn some things of nature. Sunshine and calm are not the continued conditions of growth and beauty. Cloud and storm are a part of the plan. This life is a discipline. Tears have much to do with moral and spiritual growth and beauty. We now only look on the dark side of sorrow. It has a bright side. Joy is not all measured by smiles. Gayety is not true pleasure. If there were no minor tones in music, it would fail of its highest office. The heart is a wonderful realm. It does not lie like a garden in the sunlight. It has profound depths like the dark caverns of earth. There are deep springs there. The murmur of those fountains is all the more musical for the solitude and the darkness. Tears even have a mission of gladness. They are the language of affection.

The weepers of earth are beautiful messengers of blessed and holy things. Tears withdraw us from the realm of the sensual and vain to the emotions of the pure and the heavenly. The prophets were weepers. Jesus wept. O, the wealth of his tears. He wept to make us glad. He went forth weeping that He might return bringing His sheaves with Him. What trophies those tears will bring. What everlasting songs shall come of His grief.

Tears of childhood, how beautiful. What would a tearless childhood be here! Tears of innocence! How we grasp little grief-torn hearts to our own! The tears of a mother, how remembered in after days. How many have been shed over us when we have never seen them flow. Manly tears. We have seen strong men weep;—weep for sin, weep with regret. Let them flow; Heaven loves them; they water the moral desert of this waste world.

The weeping time will end. Out of this land of tears the mourners will go. But the victory will remain. The joy of the morning will abide. Tears have no atoning merit, yet they are blessed. Treasured in memory they shall live. Because of them our love has been deeper, our cup of joy has been sweeter. Joyful tears! In Heaven, no doubt, their memory will shine more beautiful than all earthly bliss. Be ours only tears of pity, of penitence, of love, not of remorse and despair.

The President's Daughter.

Miss Fannie Hayes, the daughter of President Hayes, who will occupy such a prominent place in Washington society for the next four years, is said to be a very pretty brunette, of medium height, and a very fine figure, and about nineteen years of age. She is very bright and intelligent, a good conversationalist, and will make a decided sensation in society.

Gratitude is a very beautiful thing, but it differs from a Mississippi River steamboat in that it isn't usually run on the high pressure principle.

"Wild Oats."

"In all the wide range of accepted British maxims there is none," says Thos. Hughes, "more thoroughly abominable than this one, 'A young fellow must sow his 'Wild Oats.' Look at it on what side you will, and you can make nothing but a devil's maxim of it. What a man—be he young, old or middle-aged—sows, *that*, and nothing else shall he reap. The one only thing to do with Wild Oats is to put them carefully into the hottest part of the fire, and get them burnt to dust every seed of them. If you sow them, no matter in what ground, up they will come, with long tough roots like couch-grass, and luxuriant stalks and leaves, as sure as there is a sun in Heaven—a crop which it turns one's heart sick to think of. The devil, too, whose special crop they are, will see that they thrive, and you, and nobody else, will have to reap them, and no common reaping will get them out of the soil, which must be dug down deep again and again. Well for you, if with all your care, you can make the ground sweet again by your dying day. 'Boys will be boys' is not much better, but that has a true side to it; but this encouragement to the sowing of Wild Oats is simply devilish, for it means that the young man is to give way to the temptations and follow the lusts of his age. What are we to do with the Wild Oats of manhood and old age, with ambition, over-reaching the false weights, hardness, suspicion, avarice, if the Wild Oats of youth are to be sown and not burnt? What possible distinction can we draw between them? If ye may sow one why not the other?"

Barnum Humbugged by a Texan.

Mr. S. W. Summers, of Sulphur Springs, caught a full grown mule-ear rabbit, and, for his amusement, wrote to Barnum of its capture, giving a glowing description of its fleetness, the difficulty of its capture, its habits, general appearance, etc., without giving the name of the beast. The great showman promptly replied, requesting Mr. Summers to forward his prize by express, and he would send a check in return for $25. The rabbit was forwarded, and true to his promise, the great showman sent the amount, and his agent wrote to Mr. Summers, offering him a free ticket to Barnum's show saying:

"I am anxious to see you, for you are the only man living who ever humbugged Barnum. The rabbit is worth, here, and can be purchased in the markets for seventy-five cents each."

A child will infer from the spirit which pervades a household whether the kingdom of Heaven is a fact or fiction. If it concludes it to be a fiction, how must the soul suffer. If it feels and knows it to be a glorious and joyous truth that Heaven is near and above us how will the spirit be drawn upward and onward.

What a new world we should live in, if we would only allow every kind thought that comes to us to blossom into words and deeds.

Symmetry of Christian character should be aimed at and cultivated.

General News.

A wrought iron bridge has been finished across the Tombigbee river at Columbus, Miss.

It is estimated that a thousand new buildings will be erected in Dallas, Texas, during the coming season.

McLennan county, Texas, has fifty-one public free schools, with 1,798 enrolled pupils, outside of Waco.

Our country has 146,000 saloons, 128,000 schools, and 54,000 churches, influencing its millions. "What shall the harvest be?"

There are said to be only twenty ex-Confederates—including Jefferson Davis and Robert Toombs—whose disabilities have not been removed.

A gentleman in Williamson county, Texas, took 4,000 dozen eggs to Austin in one wagon, and sold them at eleven cents per dozen.

The Dallas, Texas, post-office is now rated as first-class. No office in the State handles more mail matter, unless it is Galveston.

The penitentiary commissioners have awarded the contract for the building of the East Texas Penitentiary to an Ohio firm.

In the New York post-office there are twelve hundred employes, some of whom date their employment back to Jackson's time, but they are not numerous.

The surveying instruments formerly used by old John Brown are now owned by a man in Wyoming, Iowa, who bought them from him in 1857 for $40 in gold.

Owing to the Grand Lodge of Good Templars excluding colored members, dissatisfied members are moving to establish a new lodge, and all this happens in that old abolitionist State of Massachusetts.

The Senate of Connecticut has passed a bill giving married women the same property rights which they held before marriage, but prohibiting husband and wife from conveying property to each other.

The appropriations of the British Parliament this session amount to about $75,000,000 for the army, $90,000,000 for the navy and $100,000,000 for the civil service—about double the current expenses of the United States government.

A dog leaped from the tower of the Tremont House in Galveston, Texas, the other day, to the ground, a distance of 100 feet. When he struck he was stunned and lay motionless for several minutes, but finally got up and walked off.

One S. S. Jones, editor of the Religio-Philosophical Journal, a spiritualist sheet of Chicago, was shot dead recently by Dr. W. C. Pike, also a spiritualist. This gives the public another inside view of spiritualism, quite as sickening and repulsive as its predecessors.

During the past thirty years there have arrived at New York 5,004,078 immigrants. Of these, 2,121,020 were from Germany. Next after that country is Ireland, which has sent 2,001,727. England has sent 732,922, and Scotland 157,578. Sweden has sent 116,655, and France 107,710. These are all the countries from which we have received as many as 100,000 from each.

The Philadelphia evening *Express* says: "The experiment of steam cars in our streets, introduced by Mr. John S. Morton, of the Market Street Passenger Railway Co., promises to be successful. The cars run smoothly, make but little noise, do not, as was feared by some, frighten horses along the line of the route, and are readily stopped and quite as speedily as horse cars. They have already become popular and are much patronized."

A Basel edition of the Bible of 1540, in good condition, and which belonged to Martin Luther, was recently bought at a sale of the effects of Dr. Lutze, in Kothen, a famous book collector.—On the title page in Luther's own handwriting, is the following: "Martin Luther, D. 1542." The Old Testament, in many places, and the New Testament, in several hundred, are interlined and foot-noted with observations by the great reformer. This precious edition of the Bible was purchased by the Markisch Museum, of Berlin, for 9,000 marks.

The colored men of St. Louis have petitioned the board of public schools to place none but colored teachers in colored schools, complaining that employment is given white teachers over blacks possessing equal qualifications, and insisting that such a preference is an unjust discrimination, which has a tendency to check development. The petitioners claim that the prejudices of a large proportion of white citizens of St. Louis are so great that, as a rule, the white teachers who are best qualified will not engage to teach a colored school, on account of the social stigma attached to such a position.

SOUTHWESTERN
Christian Advocate.
[illegible]
J. C. HARTZELL, B. D., EDITOR.
THURSDAY, APRIL 12, 1877.

Bishop Foster will deliver the annual address before the Illinois Wesleyan University at the next commencement.

The [illegible] says that he who has a synagogue in his town, and does not enter there to worship should be called a bad neighbor.

A new Methodist Episcopal Church was dedicated in Yedo, Japan, January 28, 1877. Dr. Macley and Mr. Correll, our missionaries in that city were present at the morning services, and one hundred [illegible]. The building cost $1,540.

The Baltimore Conferences of our own and of the Methodist Episcopal Church South, Bishops Merrill and [illegible] presiding, the former in [illegible] and the latter in Fred[illegible] by telegraph cordial fraternal greetings.

[illegible] speaking of our successful canvassing trip in Texas, Dr. Benson, of the *California Christian Advocate*, [illegible] if we could be induced to come to California, and canvass for his paper. No, thank you, Doctor, our time is fully occupied.

[illegible] native Christians, members of the Union Church at Hiro[illegible], on Christmas last [illegible] to Rev. John Ing, [illegible] at that point, in [illegible] expressed their determination to unite with the Methodist Episcopal Church. Through an in[illegible] had previously ac[illegible] themselves with our doc[illegible]

[illegible] and Rev. J. T. [illegible] from Africa. [illegible] been preserved [illegible] to give in [illegible] Church. The [illegible] month in [illegible] that means a [illegible] Orleans [illegible]

[illegible]

Church Extension Annual.

The Church Extension Annual for 1876 is at hand and will be received by all our ministers. It contains one hundred one thirty-five pages, and is in every respect a credit to the great Society it represents. Our ministers should read every word it contains, and restate its valuable facts to their people. Would that the whole Church could for once be brought to understand just what this Society is doing, and to know how many urgent appeals for help cannot be responded to for lack of means! Dr. Kynett does his duty in collecting the necessary facts in these annuals with which to stir the Church. The responsibility now rests with the ministry.

First of all we have a map of the United States, dotted with crosses showing in each State and Territory, how many churches have been helped by donations [illegible] ly two hundred and fifty Churches have been [illegible] don[illegible] half [illegible] the [illegible] States.

Dr. McCabe shows what the Church would do for our benevolent causes, if only one penny a day could be given. If 2,000,000 communicants would give a penny a day each, in one year they would give $7,300,000, and this would more than double the contributions to our benevolent societies, and leave a large surplus in the treasury each year.

Dr. Matlack gives in good style the Missionary Angel speech of Rev. Scott Chinn, made in this city some years since. It serves the double purpose of illustrating that native eloquence is not uncommon among our colored ministry, and of exhibiting to the Church the earnest missionary zeal that pervades the people to whom they minister.

Bishop Peck's late articles on "Texas for Homes" are published. Dr. Brush, of Austin, Texas, gives an article on Church Extension in that State. These two articles on Texas should be read from every Methodist pulpit in the land.

Dr. Fuller gives a more general survey of the Southern field, and makes a strong plea for increased aid in church buildings to all our people of the South. He rightly says, "The Methodist Episcopal Church has a mission here, and among both races," also, that "the idea that fraternity should exclude us from the South is absurd." He also rightly claims that the presence of our own Methodism in the South leads to no necessary collision with the M. E. Church South. He says, "In the whole State of Georgia I know of but two instances where the two denominations have houses of worship near enough to each other to interfere with public service."

From the pens of Revs. Thomas Harwood and John Steele we have an account of Church Extension work in New Mexico. We have four churches in that Territory, at these places, Peralta, La Junta, Elizabethtown and Ciruelita. These are valued at $30,000. An earnest plea is made for help at six more places. The Mexican people, when converted, make earnest Christians. Bro. Steele did much of the carpenter work on his church at Peralta himself, and his wife did the painting. The building is an excellent one, standing on the plaza, and gives room for both Sabbath worship and day school. The congregation numbers 100 Mexicans, sixty of whom attend the Sunday-school.

The subjects of "Church Debt," "Church Extension in other Churches," "Ventilation," and Church Architecture," are all discussed at length and well.

In 1875, out of 9,222 pastoral charges 3,220 took no Church Extension collections, and 4,965 reported collections less than $10. In 1876 the showing is still worse, the number of places taking no collection being increased by seventy, and the number taking less than $10 is increased by 260. The [illegible] lies in culpable neglect among the [illegible] in not presenting the [illegible] to the people. If one minister would simply carry out the [illegible] Discipline the re[illegible] 1876, and ap[illegible] the Western [illegible] during the [illegible] Extension. [illegible] to raise [illegible] raised [illegible] the Conference can receive $2,000. Mississippi is asked to raise $500, and if this is raised can receive $1500 during the year. Texas is asked to raise $200, and may receive $2000. West Texas is to raise $200, and may receive $1,500. The Southern German is asked to raise $300 and may receive $2000, Tennessee is to raise $800, and may receive $1500.

Dr. Kynett reports that during the eleven years the Board of Church Extension had been at work, $1,052,9[illegible] 54 have been received and disbursed. In all 1,897 churches have been assisted in the various States and Territories.

Shreveport to New Orleans.

Shreveport is the second city of Louisiana, and is located in the extreme north-west corner of the State. It has about 15,000 inhabitants, and is the present eastern terminus of the Texas and Pacific Railroad, which is the eastern section of the Southern Pacific. To reach New Orleans from Shreveport you can go an all rail route, by way of Marshall, Texarkana and Memphis and then down the Jackson (Miss.) route; or you can go by Marshall, Longview, then to Houston and Galveston, Texas, and across the gulf by a Morgan's steamer to Morgan City, Louisiana, and home. The third route is by boat down Red River, five hundred miles to the Mississippi, and then two hundred more to New Orleans. This route is as short as any and the cheapest, and if the boat does not have to make too many landings on the way, and does not get stuck on a sand-bar (an occurrence which is frequent during three months of the year) is as quick a route as any. There is still another route; ninety miles by stage to Monroe, then by rail to Vicksburg and down the Mississippi. If any one is not satisfied with any of these routes he can follow the Irishman's advice and "trudge it on foot." Lines of travel through a country are like lines of thought, from premise to conclusion in logic. When it takes so long to tell how to go from one city to another, it is quite evident that communication is not direct; and so the longer it takes the logician to lead you from premise to conclusion, the more evident it is that he himself has not mastered the way.

There ought to be a railroad from Shreveport to New Orleans direct, and the distance would be lessened from seven hundred to three hundred and fifty miles. The New Orleans & Pacific Railroad Company, presided over by Mr. Whelock, proposes to build this road. Several hundred men are at work grading between Alexandria, the midway point, and Shreveport. We say success to the enterprise for several reasons. It is a New Orleans enterprise, begun and controlled by men of this Metropolis, and in would be such a blessed thing to have New Orleans plan and actually carry out some great public work. Her reputation now for splendid parades and fancy dress balls during carnival week is unequaled, but now that millions of dollars worth of trade are being carried away from her door every year, to enrich neighboring and rival cities, simply because those cities build railroads, it would be a real comfort to see the $100,000 spent annually in street pageants and midnight revels put into a railroad, by which New Orleans would get her share of the vast trade of Texas—either by way of Shreveport or Houston. Our faith, however, is not very strong. We remember how bravely this city fought the Jetties; even her Cotton Exchange denounced the thing as a swindle. But the decree of Congress, dictated and executed by Capt. Eads, a St. Louis carpet-bagger, has done the thing, and now the great highway to the sea is a fixed fact. It is not always that such foreign genius and such irresistible power as the American Congress, can be commanded to put through great works for the benefit of New Orleans, in spite of the whims and selfishness of the few who, in things great and small, seem to controll this great city. And the worst thing is, that it makes but little difference whether their better judgment or their whims or their selfishness or politics rules them; their control of the city seems as absolute, in the one case as the other. They have but to pipe and the masses follow. But we hope for the best, and trust that nothing will come up to defeat the New Orleans & Pacific Railroad.

We made the trip by river on the good steamer Texas. Capt. Rae and his fellow-officers spare no pains to make their boat attractive. They set a good table and their staterooms are comfortable. Three days and four nights were occupied on the trip. There was one delay of eight hours, caused by an accident.

We are glad the proposition to change the ratio of representation in the General Conference is being defeated by the Annual Conferences. The present ratio is one in forty-five and it is proposed to change it to one in ninety-nine—or rather to give the General Conference authority to change it to that number. So far as the South is concerned it would increase its influence in the General Conference because most of its Conferences are small, and the decrease in representation would fall almost entirely on the large Conferences. But the objections to the change are two fold. 1st. The tendency toward centralization in all great bodies, national and ecclesiastical, is developing itself quite rapidly enough in the Methodist Episcopal Church. Reduce the ministerial representation one-half, and then remember that General Conference officers and those who are especially influential in the two or three great centers of the Church are almost invariably members of the General Conference; and it is plain that the legislation of the Church would be in the hands of a very few men. 2d. The proposed change would make the representation of ministers and laymen about equal in the General Conference—a thing that the Church will hesitate a long time before doing.

The growth of the Methodist Episcopal Church in India has steadily increased each year since 1864. At that time there were 209 communicants, and in 1875 there were 1923, that is, about ten times as many. In 1859 there were two schools and forty-one scholars, and in 1875 there were 227 schools and 8,631 scholars. The people living in India have themselves contributed enough money to pay the salaries of all the Missionaries sent out by the Church from the beginning until now, and in addition to paying all this directly into the treasury for the Missionary Society; over $50,000 have been raised for church purposes at home. This does not include what was raised for Bible and Tract Society work in India. We now have two Conferences in India, in which are 1,174 probationers, 2460 members, 169 Sunday-schools, 541 officers and teachers and 8,190 scholars. Surely these facts, with equally encouraging ones which could be stated concerning the work of other Churches, indicate that Christ is to reign in India.

We have two churches in Shreveport. Rev. S. E. H. Morant is the pastor of St. Paul's, and Rev. T. O. Abbott is pastor of St. James.

In St. Paul a revival of remarkable power is now in progress. Presiding Elder Davage has charge of the meeting. In a week's time fifty-nine have joined the Church. Bro. Morant is well received among his people. Bro. Davage has entered upon his District work with many indications of God's blessing. At every point revivals attend the quarterly services. We are promised a full statement concerning his District work at each point.

Bro. Abbott and the brethren at St. James have been greatly pressed in building their new church. The building is 35x65 feet and well located. Nearly $300 have been raised on the debts, and about $600 will soon be due. Our Shreveport churches are in good hands, and, with the Master's blessing, will increase.

The General Assembly of the Reformed Dutch Church of South Africa met at Villersdorp last December for its regular quadrennial meeting. The Assembly was in session nearly five weeks. Many of the members have to travel from 500 to 700 miles to attend the Assembly, which would meet oftener if the means of getting to the place of meeting were more convenient. The Assembly elected the moderator, the Rev. Andrew Murray, as delegate to the Pan-Presbyterian Alliance. It resolved to erect a normal training school, which is regarded as a very important movement for the Church, which is in great need for properly trained teachers. The Assembly also resolved "that the mission work of our Church be extended to the people of Israel." A converted Jew is convener of the committee which is charged with reporting a plan for this proposed mission.

Our Southern Methodism.

Rev. J. B. Bradford, Friendship, Tenn., sends a list of subscribers and adds: "I like the SOUTHWESTERN better than any other paper I have ever taken. My family are delighted with it, and are waiting and watching for it when it comes each week. I am now hard at work for it among old and young, and intend that it shall find its way into the homes of many of our people."

F. T. Dantzler, Ex-Prairie Circuit, Mississippi, says: "Since our pastor, Rev. J. W. Johnson, has been on this circuit he has reorganized our Sunday-school, and it is doing well. We now have ninety scholars enrolled, and an average attendance of over fifty. We have no library as yet, but we are at work collecting money into our treasury and expect to be able to supply ourselves with good books very soon. We all like our pastor very much."

Rev. Dr. H. R. Revels, writes from Vicksburg, Miss.: "I am encouraged to believe that, by the blessing of God, we shall soon succeed in an effort to complete a beautiful and substantial brick church in this, the largest city of the State. It has been a general regret that the M. E. Church in this place has not been able to accommodate her members and friends with a desirable and suitable place of worship. The appointment of Rev. John Gaston to this charge was a fortunate one. He is certainly the man for the place. Love and confidence are mutual between himself and his people. Already God has signally blessed his labors here in a revival which is still in progress. Souls have been converted, and the number of seekers for salvation still at the altar of prayer justifies the belief that the present number of converts will be much increased before the meeting closes. Our members and friends number largely now, but I think, from present prospects, that the day is not far distant when they will be much more numerous."

Rev. John Wright, Seguin, Texas, says: "We have been having a great struggle in these hard times to secure a house of worship of our own. We have now bought and paid for a suitable lot, and have some liberal subscriptions toward the building. Our church is to be thirty-five by forty-five feet in dimensions. May the Lord direct us in our efforts."

Rev. L. B. Brown, Koscinsko, Miss., says: "In both spiritual and temporal matters my work is in a very encouraging condition. On last Sabbath I baptized seven children and one adult. Part of the lumber for our new church is on the ground, and the money for the remainder is in the bank, ready to be paid on delivery. I often visit and pray with four unfortunate persons in jail here who are to be hung on the fourth of May. Our Sunday-school numbers one hundred and ten, and the attendance is quite regular."

Under date of April 2, Rev. J. F. Cozier and wife send us the following sad notes. They have our sincerest sympathy:

On Friday, March 30th, death entered our home at the parsonage of our Church and touched our youngest child, Alexander F. Cozier; born April 21, 1876, died March 30, 1876, aged eleven months and ten days. We are sincerely grateful to the Daughters of Conference for their manifestation of love and sympathy for myself and family during the time of his sickness and also after his death. They not only spoke, but they acted. They cared for and watched over him while life lasted, and, after death, placed him away in a new tomb, on Saturday evening at 3 o'clock. Myself and wife beg that you will present our sincere thanks to the daughters of Conference belonging to First Methodist Episcopal Church, Houston, Texas, through the columns of the SOUTHWESTERN.

Yours, in sorrow,
J. F. COZIER,
MRS. A. B COZIER.

The Talmud has a suggestive saying on the effect upon Adam's mind of the curse, pronounced after his trangression. When God said to him, "Thorns, also thistles, shall it (the earth) bring forth to thee, and thou shalt eat the herb of the field," Adam wept and as the tears flowed from his eyes, said, "O Lord, shall I and the ass eat from the same trough?" But when God added, "In the sweat of thy face shalt thou eat bread," Adam was more reconciled to his fate, Labor would maintain and develop his manhood.

Courtesy well becomes the followers of Him who pleased not Himself.

Religious Items.

The women of the United States support 287 foreign missionaries.

Mr. Clough, a Baptist Missionary in the Ongole district of the Teloogoo Mission, India, has baptized more than 500 converts since last July.

The British Wesleyan Church contributed last year for foreign missions $795,530, and the Methodist Church of Canada $150,000.

Woman's Presbyterian Board of Missions of the Northwest will hold its annual meeting April 25 and 26, in the First Presbyterian Church, Chicago.

The largest Presbyterian Sunday-school in the United States is that of Dr. Nicoll's church in St. Louis, which numbers 1,535 children.

The Pope has issued a bull excommunicating and anthematizing Old Catholic Bishop Herzog and his consecrator, and all who assisted at the consecration.

The Sandwich Islanders have for several years given voluntarily about $24,000 per annum for the support of the Gospel at home and on adjacent islands.

The Methodists dedicated their first church in Japan at Tokio, in January. On that occasion one hundred participated in the communion service. The church cost $1,540.

The *Baptist Weekly* says many of the 50,000 colored Baptists of North Carolina "can repeat as much scripture as many of their educated brethren North or West."

In one week the *Congregationalist* reports 2,390 conversions; the *National Baptist*, 668; the Philadelphia *Presbyterian*, 540; the New York and Western *Christian Advocates*, 2,500; the *Cumberland Presbyterian*, 327; and the *Telescope*, (organ of the United Brethren) 1,000.

Dr. Hall's church, New York City, has given within a year to Christian objects over $80,000. Its annual collection for Foreign Missions, recently taken, amounts to $34,500. Its collections for Domestic Missions since last September reach over $30,000.

A venerable missionary couple, Rev. Cephas Bennett and wife, celebrated their golden wedding at Rangoon, Burmah, on the 10th of January. Forty-eight years of their wedded life have been spent in the work of the Burmese Baptist Mission.

The Rev. W. W. Colley (colored), who was educated in the Baptist Theological School at Richmond for mission work in Africa, writes from Lagos to *The Religious Herald* as follows: "We have just had a missionary meeting with the Rev. Samuel Crowther, the Episcopal Bishop of the Niger Mission. Mr. Crowther brings most encouraging news from the Niger and Brass rivers. One of the kings of the Brass River region, with his family, await baptism."

General News.

Dallas, Texas, has purchased ground for a city park.

Denison, Texas, has shipped 58,212 head of cattle this season.

Stock raising is noticeably on the increase in North Louisiana.

Dr. W. H. Milburn, "the blind preacher," is lecturing in Ireland.

The Diaz party in Mexico is breaking up, and another revolution threatens. An attempt will be made to reinstate President Lerdo.

A portion of the buildings in the Dutch Gardens, at Little Rock, Ark., was destroyed by fire last week. Loss, $2,000.

Norfolk claims to have grown to be the second cotton port of the South in five years. She has three cotton presses going night and day, to load ships.

The business of sending beef and mutton to Europe is growing to astonishing proportions. The latest proposition is to fit up the Great Eastern for this trade.

Hon. A. H. Stephens is ill, and his physician says he will never leave his room alive. His intellect is clear as ever, though his frame is regarded as hopelessly shattered by disease.

The Rinderpest has broken out with great violence about London. No remedy has ever been discovered for this disease except the prompt slaughter of the animal affected. During the eighteenth century 200,000,000 cattle were destroyed in Europe by the plague, and ten years ago not less than 500,000 cattle were swept away in England alone.

The Legislatures of Pennsylvania and Deleware have passed enactments making it a penal offense for locomotive engineers to abandon a railroad trains at any point short of its destination.

The American Science Society will meet in Nashville next August—and arrangements are in progress to extend every coutesy to its members ever shown on such occasions.

Nearly the entire business portion of Clinton, N. C., and many private residences were burned March 27th. The loss estimated at $50,000; partly insured.

Fisk University Ground was broken in Nashville, on Wednesday of last week, for Livingston Hall of Fisk University. The hall is dedicated to the work of training missionaries for Africa.

The gang of thieves, who for some time past have been operating on the Texas border, from Bosque to Cook county, has been broken up by the capture of nearly the whole band.

Turkish bondholders are unhappy. Gold is at 172, and 40,000,000 more of paper money is to be issued. The bonds are a drug in London market, and are becoming absolutely worthless.

It is believed by persons who ought to know, that the present summer will see fifty thousand people in the Black Hills, attracted by the recent gold discoveries there.

A very rich, large, and profitable oil region has been discovered in Kentucky. The Louisville *Courier-Journal* expresses the belief that Kentucky will control the petroleum trade in eighteen months.

Six school ma'ams of Central New York, have recently started for Buenos Ayres, South America. They each get $500 in gold for the expense of their passage, etc., and a salary of $2400 in gold per annum, for five years.

The great pear tree on the premises of Mrs. Julia Fitts, four miles and a half from Calhoun, Texas, was planted by her in 1811—sixty-six years ago. The tree has reached the huge dimensions of eight feet in circumference, and is a prolific bearer.

Ten days' time for freight between San Francisco and New York is good enough for commercial purposes, especially when the freight consists of silks and teas fresh from China and Japan. That feat was accomplished by the arrival of a train of twenty cars at New york recently.

The breaking of a dam at Staffordville, Conn., March 27, let loose a great flood upon the mills and manufactories located in that thriving region, sweeping into general ruin, buildings, bridges, tenement-houses, etc., and causing damage estimated at about seven hundred and fifty thousand dollars.

Philip Phillips is now fulfilling his second "hundred singing nights" engagement in England. The calls for additional engagements crowd him more importunately than ever. His family are residing temporarily in London. They all expect to return to this country a few weeks hence.

The Fruits of Mormanism.

The lengthy and circumstantial confession of John D. Lee, one of the leaders in the Mountain Meadows, Utah, Massacre in 1857, leaves no doubt as to the responsibility and commission of that horrible crime. The terrible story related with so much gusto by this Mormon bishop and missionary, just previous to his execution, only confirms what has been known with more or less accuracy by United States officials for nearly a score of years. That the murder of these one hundred and thirty American citizens has remained so long unavenged is a disgraceful fact in the history of this nation. For it was not until the Mormons had cast off Lee and determined that he should be made a scapegoat for their leaders that he was brought to trial and punished.

The crime was deliberately planned by Mormons at Salt Lake City and remorselessly executed by Mormons at Mountain Meadows. Brigham Young, according to the confession of Lee, and his testimony is fully corroborated by Klingen Smith and by the constitution of the Mormon hierarchy—approved, if he did not directly order the murder of the emigrants; and after the deed was done visited the spot and openly told his followers that the slain people had been justly put to death. At Cedar City he said that the emigrants were relatives of the men "who killed the saints in Jack-

[illegible] Co., Mo., and assassinated the prophet (Smith) in Carthage jail," and deserved their fate.

At this same place, in a sermon delivered shortly after the massacre, he said: "I have been told there are many brethren who are [illegible] those who did the thing. I hope there is no truth in the rumor. I hope no such per[illegible] lives. If there is, I tell you what your fate will be. Unless you repent at once, keep secret all you know and protect each other, you will die a dog's death. You will go to hell as damned, lost devils. Let me hear no more of this among my people. Any man who have proved traitor there should have met the destroying angel at once." It was by the [illegible] such threats and the frequent execution of them that the secret of the massacre was kept from the Mormons. Young's reference to the "destroying angels," whatever as they are also called, is significant. These were a band of secret assassins sworn to execute any order from the Church authorities without a question. The character is indicated by the history of Scripture from which they took their name—"Dan shall be a serpent in the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward." For his services at the massacre he was made a Bishop; promoted a celestial crown; and until within four years Young has treated him "with the friendship of a father."

Mormonism had its legitimate outcome at Mountain Meadows. Its perpetrators had been for years under the teaching of bloodthirsty and [illegible] priests, until it became tolerable. [illegible] his enemies and [illegible] over their dead bodies," and [illegible] would [illegible] of blood from the Rocky Mountains to the Atlantic Ocean." One of his [illegible] declared that opposition must be destroyed, and that collision would bring a "war of extermination." And the leaders in this delusion have their hold upon their people by a system of bloody crime, impotent and [illegible] that would shame [illegible] Lee's confession [illegible] and will be, if [illegible] a death blow to the [illegible] of lust, fanaticism [illegible] which has [illegible] the death of Lee, [illegible] leaders, is [illegible] an atonement. [illegible] Young be tried next.

—Central.

The Louisiana Commission.

[illegible] Commission is [illegible]: Gen. John [illegible], chairman; [illegible] of Pennsylvania; [illegible] J. O. [illegible] in New [illegible]. Their letters [illegible] President [illegible]

2. Which is the legal judiciary.

3. Do domestic violence and insurrection prevail within the meaning of section 4, article 4 of the constitution of the United States?

On the first of these points the instructions say: "The service desired of and entrusted to this commission does not include any examination into or report upon the facts of the recent State election, or of the canvass of the votes cast at that election." This inhibits the commission from all enquiry as to who are entitled to the office of governor and lieutenant governor by virtue of the late election and canvass of the votes by the general assembly, and also as to who were elected to the other disputed State offices. It is my desire that searching and satisfactory investigation should be made upon this important point. I believe the nation will judge of my claim according to whether it be a fact that I was elected. I am constrained to think that your excellency is in doubt upon this point, as repeated requests for the recognition of my government have not yet been responded to; and I confess that having received several hundred more votes than some of the Pesidential electors I did not anticipate that my title would thus be put in question.

It further seems to me that in considering the situation of affairs in this State it is of material importance to ascertain whether the Supreme Court appointed in obedience to the constitution, by my predecessor, Governor Kellogg, is the legal court. If it be so determined by the commission, the ascertainment of that fact will probably prove of assistance in the solution of the existing difficulties. If the opposing Nicholls court be found, as stated by General Grant, to be entitled to "no more recognition than any other equal number of lawyers convened on the call of any other citizen of the State," the nation will surely justify the commission in so declaring.

By investigation on these two points, your excellency will ascertain the lawful executive and judical branches of the State government. The legislative branch will adjust itself, when you determine who is the executive of the State.

The fact as to which goverment was elected being once established, the commission will probably find little difficulty in coming to a conclusion on the third point, whether or not there exists such domestic violence and insurrection against that government as contemplated by section 4 article 4 of the constitution of the United States, and sections 5297, 5298 and 5299 of the United States revised statutes.

The honorable Secretary of State differing from Chief Justice Taney and the United States Supreme Court, in the well-known case of "Luther vs. Borden," holds, if I correctly understand his letter of instructions, that neither the constitutional provision nor the acts of Congress were framed with the design of giving the President the power to decide between contesting claimants to a State government. In the case referred to Chief Justice Taney, as the organ of the court said:

"By this act the power of deciding whether the exigency had arisen upon which the government of the United States is bound to interfere, is given to the President. He is to act upon the application of the legislature or of the executive, and consequently he must determine what body of men constitute the legislature, or who is governor, before he can act. The fact that both parties claim the right to the government cannot alter the case, for both cannot be entitled to it. If there is an armed conflict, like the one of which we are speaking, it is a domestic violence, and one of the parties must be in insurrection against the lawful government. And the President must, of necessity, decide which is the government, and which party is unlawfully arrayed against it, before he can [illegible] the duty imposed upon him by the act of Congress."

May I not expect this decision, coupled with precedents from your predecessors, will be taken as a safe guide for your action?

The distinguished gentleman by whom the instructions to the commission were prepared, is understood to favor the line of policy toward this State which has been foreshadowed by the Hon. Stanley Matthews. The nature of that [illegible] is disclosed in a statement of [illegible] Phillips, the most [illegible]

pardon—the next may be the one in which to receive sentence.

Thy servant went no whither. Lie upon lies. One lie is always the mother of a brood of lies. An evil act ever must be screened by a network of falsehoods. And how industriously at work does the danger of detection keep one in weaving them! Having uttered one lie there is no telling when the devil will allow one to stop. Went not mine heart with thee? To prove that this was no idle assertion, Elisha mentions the fact that Naaman turns back from his chariot to meet Gehazi. Then Gehazi for the first time realized that he had been attempting to deceive one whose eyes were anointed with divine power. He saw, all at once, that every step of his guilty journey had been open to the prophet's as he sat in his chamber.

In the center of Central Park, New York City there is a large camera obscura which throws upon a table a miniature reproduction of any part of the Park. Seated at this table one can see everything that is going on in any part of the grounds, and even can recognize the faces of any acquaintances. Here mothers have found their children when they were lost, and officers without stirring from the chair have been enabled to detect and capture thieves and pick-pockets. Criminals, when they supposed they were entirely screened from observation, have been surprised to learn by how simple an expedient every act of theirs was visible. Elijah's brain was the camera on which God reproduced the whole of that scene of duplicity and cunning. God shall bring to light all "the hidden things of darkness." What sinner will be able to stand that day of revelations? Is this a time, in his thought, to receive money, when to ask for it would be to lower the name of Jehovah in the eyes of Naaman, and, perhaps, close the mouth of one who might be a powerful witness in a heathen land for the God of Israel? The discovery of mercenary designs in carrying on a camp-meeting or any other religious enterprize will instantly kill a revival no matter how fervent it has become. If Naaman suspected that Gehazi's request was only a shrewd dodge of the prophet to obtain some of the money he had so ostentatiously refused, he went away despising him for his trickery, and ceasing to have any regard for his religion.

The leprosy therefore of Naaman shall cleave unto thee. This was poetic justice. Naaman had left both his disease and his money behind him. He who took the one should have the other. He came a leper but went away a disciple—he found Gehazi a disciple and left him a leper. The two had changed places. Naaman was cured by reason of his faith—Gehazi was punished for disobedience to the faith.

He went out from his presence a leper as white as snow. No more a servant of Elisha. All that is further known of him is found in chap. 8:4, 5. His sin had been secret but his punishment was public. Everywhere he went he carried with him, so that all might read it, the record of his crime. How often would he have exchanged that ill-gotten wealth and those changes of garments for the innocence and the purity he had lost! How often did he wish he were back in his old place, poor in this world's goods, but free from his repulsive disease, respected by men and beloved by Elisha! Ah, that all might take warning from the example of Gehazi! "Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say: I have no pleasure in them.

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters, STRICTLY CONDITIONED TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notice. Pastors will please read the requests published below from their pulpits, and report any case where friends are brought together by means of letters in the SOUTHWESTERN.

I desire to know the whereabouts of my mother and sister. The name of my sister was Betty Jane Smith, and my mother was named Clara Smith and my name was Sarah Jane Smith and we belonged to Billy Smith and we lived near a large cave in Kentucky in Rockcastle county. She was sold from me when I was between six and seven years old, and my name now, is Mrs. Sarah Mason. Any one learning of her will please send me word in care of C. L. Madison, Austin, Texas.

SARAH MASON.

I desire information concerning my kindred. My mother was named Rebecca, two brothers named Daniel and Luke, and sister named Nelly. They lived in Alabama, then in Georgia for eleven years, then were taken to Louisiana by Dr. George Maddox, and they had that name, Maddox. I have heard that one of my brothers was afterward on Red River known as Luke Wilson. I will be thankful for any information concerning them, Address,

REV. WALTER MADDOX.
Shuqualak, Miss.

The Eggleston Truss, which will be found advertised in our columns this week, presents some features which are well worth the attention of all afflicted with Hernia. This truss is meeting with great success and its manufacturer reports large sales.

Humility is indispensable as one of the elements of true greatness.

Thousands of Affidavits.

Many having used "patent" and prepared medicines and failed in finding the relief promised, are thereby prejudiced against all medicines. Is this right? Would you condemn all physicians because one failed in giving the relief promised? Some go to California in search of gold, and after working hard for months and finding none return home and say there is no gold there. Does that prove it? Many suffering with Catarrh and pulmonary afflictions have used the worthless preparations that crowd the market, and in their disappointment say there is no cure for Catarrh. Does that prove it? Does it not rather prove that they have failed to employ the proper remedy? There are thousands of people in the United States who can make an affidavit that Dr. Sage's Catarrh Remedy and Dr. Pierce's Golden Medical Discovery have effected their entire cure. Many had lost all sense of smell for months, and pieces of bone had repeatedly been removed from the nasal cavities.

A Ten Thousand Dollar Nose.

At a recent temperance meeting a reformed drunkard arose to make a few remarks. He possessed a remarkable nose—remarkable for being bulbous and of a brilliant crimson—and it attracted considerable attention as he stepped to the front and stated:

"Ladies and gentlemen, I am not here to make a speech; no, I am not much of a speaker—in fact, I never made a speech in my life. I have, however, been a hard drinker, which you will probably infer from a casual glance at my nose; but" (here the audience began to titter, whereupon the speaker, feeling the organ in question tenderly resumed) —"but I assure you, ladies and gentlemen, although it may strike you as being very funny, it is no laughing matter. To bring my nose to this state of blooming perfection has cost me, at least calculation, ten thousand dollars."

Hereupon there was a perfect howl and the new recruit stepped down and gave place to the next speaker.

Mrs. Hayes undoubtedly deserves the thanks of every true woman for the stand which she has taken against extravagance in dress. She has carried to the White House the same quiet dignity and ladylike simplicity for which, according to all accounts, she was distinguished at home, and her dress on public occasions, while invariably handsome and becoming the wife of the President, has also been invariably unostentatious.

BUSINESS COLUMN.

Publisher's Department.

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BOOKS.

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Quarterly Meetings.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

Murfreesboro, Tenn., District.

(Third Round.)

McMinnville, May 5-6; McMinnville Circuit, May 5-6; Shelbyville, May 12-13; Lewisburg, May 16-17; Springhill, May 19-20; Franklin, May 23-24; Mill Creek, May 26-27; Alexandria, June 2-3; Murfreesboro June 2-3, Murfreesboro June 9-10; Woodbury, June 9-10; Carthage, June 9-10; Stone River, June 16-17; North Lebanon, June 16-17; Clark Chapel, June 23-24; Nashville Circuit, June 23-24; Hartsville, June 23-24; Gallatin, 27-28; Mitchellsville, June 27-28; Springfield, June 30 and July 1; Dickson, June 30 and July 1.

The brethren will see from the arrangement of the above meetings that it will be impossible for me to be present at each of them. By consulting the Discipline (new edition) paragraph 175, sec. 6, it will be seen that the last General Conference makes it the duty of the preacher in charge to hold the Quarterly meetings in the absence of the Presiding Elder.

C. PICKETT, P. E.

Holly Springs, Miss., District.

Mt. Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abbeville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3, Holly Springs Circuit, June 6-7; Chulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. JOHNSON, P. E.

Gulf (Miss.,) District.

(First Round.)

Summit and Magnolia, Thursday and Friday, March 29-30; Brookhaven, Saturday and Sunday, March 31 and April 1; New Hope, Monday and Tuesday April 2 and 3; Union Church, Wednesday and Thursday, April 4 and 5; Hamburg, Saturday and Sunday, April 7 and 8; Meadville, Monday and Tuesday, April 9 and 10; Liberty, Wednesday and Thursday, April 11 and 12.

L. BRADFORD, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Robuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 19 and 20; Spring Hill, May 19 and 20; Caney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Bearss, June 2 and 3; Houdo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Biddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Gallatin, Tenn., District.

(Second Round.)

McMinnville, Jan. 27th, 28th; McMinnville, Ct. Jan. 30th, 31; Shelbyville, Feb. 3d, 4th; Lewisburg & Lillards, 7th, 8th; Springhill, Feb. 10th, 11th; Franklin, Feb. 17th, 18th; Millcreek, Feb. 24th, 25th; Alexandria, March 3d, 4th; Carthage, March 7th, 8th; North Lebanon, March 10th, 11th; Lebanon, March 17th, 18th; Woodbury, March 21st, 22d; Murfreesboro March 24th, 25th; Murfreesboro, Ct., March 24th, 25th; Stoneriver, March 31st, and April 1st; Clark Chap. April 7th, 8th; Nashville, Ct., April 7th, 8th, Gallatin; April 14th, 15th; Mitchelsville, April 14th, 15th; Hartsville, April 18th, 19th, Springfield, April 21st, 22d; White Bluff, April 28th, 29th.

C. PICKETT, P. E.

Navasota, Texas, District.

(First Round.)

Quarterly meetings will be held as follows: Millican, Jan. 6th, 7th; Navasota, Jan. 13th, 14th; Brenham, Jan. 20th, 21st; Courtney, Jan. 27th, 28th; Plantersville; Feb. 10th, 11th; Hearne, Feb. 17th, 18th, Brewers Hill, Feb. 24th, 25th; Red Top, March 3d, and 4th; Hopeville; March 10th, 11th; Bryan, March 16th, 17; Cotton Gin, March 24th, 25th; Fairfield, March 30th, April 1; Centerville, April 7th, 8th; San Fillipe, April, 14th, 15th; Hempstead, April 21st, 22d.

The First District Conference will be held at Bryan, March 15th, 16th, 17. Rev. E. D. Lee, will preach the Missionary sermon.

V. M. COLE, P. E.

Memphis District, Tennessee Con.

(Second Round.)

Saltillo, February 3; Decaturville, February 10; Adamsville, February 14; Memphis, February 17; Indian Creek, February 24; Wayne, February 26; Lawrenceburg, March 3; Benton, March 3, by J. W. Register; Shiloh, March 3, by J. M. Todd; Buffalo, March 7; Dixon March 17; Savannah and White Sulphur, March 17, by T. Cotton; Camden, March 29; Lexington, March 24, by E. N. Williams; Clarksburg, March 31; Weakley, April 7; Carroll, April 7, by L. A. Rudisill; Iamo, April 14; Lake and Lauderdale, April 14, by pastor.

I expect generally to remain the following day, and desire wherever practicable to hold Children's meetings.

Brethren, be sure and have some report of missionary collections at these several quarterly conferences.

J. L. CHANNLER, P. E.

Meridian, Miss., District.

(First Round.)

Carthage, Feb. 17 and 18; Rome, Feb. 24 and 25; Louisville, March, 3 and 4; Whiteville, March 3 and 4; Starkville, March 10 and 11; Crawford, March 13 and 14; Brooksville, March 17 and 18; X Prairie, March 24 and 25; Macon, March 31 and April 1; Mishularville, April 3 and 4; Shuqualak, April 7 and 8; Trenton, April 7 and 8; State Line, April 7 and 8; Lauderdale, April 9 and 10; Meridian, April 14 and 15, Quitman, April 14 and 15; Garlandsville, April 14 and 15; Paulding, April 14 and 15, Meridian Circuit, April 18, 19 and 20; Daleville April 21 and 22; Shubuta, April 28 and 29; Waynesborough, April 28 and 29; Chisborne, April 28 and 29; Shubuta Circuit, April 30; Enterprise Circuit, May 1; Enterprise, May 2, 3 and 4.

M. ADAMS, P. E.

Never too Late to Mend.

Twenty-one years ago I was dying with consumption. There was no escaping that terrible death—at least so all the doctors told me—when a friend advised me to send to 1032 Race Street, Philadelphia, and get East India Hemp, which finely and fully cured me.

I now write to ask if you are still in business; or if I can obtain that same remedy. I am failing into poor health again, and for the first time since then feel the need of such a medicine. O. S. BISLEY.

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Home Circle.

[illegible]

But a name for his pets proved a hard thing to find—
[illegible]

Thus [illegible] looked just like each other,
[illegible]
I want this one a rooster, and that one a hen."

[illegible]
Bunny watched them so closely not a feather could [illegible]
In the dress of those chickens that he did not know;
[illegible]
[illegible] up on his shoulder or eat from his hand.

But a funny thing happened concerning their [illegible]
[illegible] into the house one day, Bunny exclaims:
[illegible] Oh Phil! such a blunder there's been,
For Peggy's the rooster and Dick is the hen!"

Twin Dolls on their Journey.

A pair of dolls, tied confidingly together around the neck, were recently received at the St. John, N. B., Post-office. They bore the following inscription:

[illegible]
[illegible] would like to roam
[illegible] ocean foam,
[illegible]
[illegible] height,
[illegible] sight;
[illegible] peak;
[illegible] pleasures seek.
[illegible] them on their distant way,
[illegible] night, nor rest by day,
[illegible] having gone the wide world o'er,
[illegible] seek their prairie home once more.
PEORIA, Ill., Jan. 11, 1877.

[illegible] bore the postmarks of [illegible] offices: Washington, [illegible] and Boston Railroad [illegible], Bangor and [illegible] Vanceboro [illegible] and St. [illegible] being interest [illegible] post-office clerks [illegible] to the [illegible] and sent off [illegible] Inter-colonial for [illegible] thence by Allen steamer [illegible] mother country.—*Toronto Globe.*

[illegible]

[illegible]

at least separate shelves or drawers for clean clothes, to save the busy housewife from annoying interruptions, such as; "Where can I find a clean shirt?" "What did you do with my collars?" "I never can find a handkerchief!" "Tom has got on my last pair of stockings,"—and kindred troubles.

A place for everything and everything in its place, is a most excellent motto, and, although busy people can hardly expect to keep everything in its place *always*, if there are many hands to disarrange things, yet 'tis the greatest comfort to know just where everything ought to be, and if one knows that, 'tis easy putting things in place, and finding them when needed.—*Son of the Soil.*

House and Farm.

Farming the Highest Calling of Man.

Brother farmer, have you ever, when you have returned from your days labor in the field, tired and sore from overwork, consoled and brightened your flagging spirits by the reflection that though tired and weary you have been engaged in the highest and most ennobling calling of man. I have: and the reflection has safely carried me through many a trying hour. And if you will bear with me for a few moments, I will, in a feeble way, endeavor to give you a few of my thoughts at such times. And oftimes my thoughts will take the shape that the farmer is the true instrument of God to beautify the earth and keep his fellow-man alive; and, for illustration, it is well known by all intelligent men, whether farmers or merchants, that corn and wheat would soon run out if it was not for the tillage the farmer gives it. And we all, as farmers, know what that tillage is.

And now, to illustrate, we first prepare our ground, and then we plant the corn, and in a few days it springs up, a living vegetable. Oh, how we watch and nourish the growing plant, and with true husbandman's skill, we plough and hoe, until the stalk and tassel appear; then we rest from our labor and look with pride upon our own production. We behold the silken ear; how we watch it through all its gradations until it has performed its mission and dies. And though the stalk is dead, it has left in the ear a living element, an element capable by the high cultivation of man, of producing superior ears to the one it has itself developed. And yet the living element of grain does not stop here, but extends to man himself, and is the principal ingredient of life. Feed man or beast on material that contains no living element and he will soon die. But give them the produce of the husbandman and they live and thrive. Yes, brother farmers, you and I are engaged in the noblest work that God allotted unto man. We are his chosen instruments, to perform the great and noble work of producing food to keep our fellowmen alive. And being the chosen instruments of God, let us strive to so perform our duty, that when we come to lay our plows and reapers by, when we have finished the work that the Master has given us to do, may we, like the stalk of corn or wheat, leave a living element behind that our sons and daughters, neighbors and friends may take and improve, and so hasten the time, which is surely coming, when the farmer will be looked upon as the noblest and most respected of men.—*B. F. Straughen, in Farmer's Friend.*

The Way Out of Debt.

Farmers must bear in mind there is no way but a hard one out of debt. Sighing and wishing to be out of debt will never get one out. If a man is in a mire he will remain there till he dies, unless he struggles to get on hard soil. To get out of debt, one must sell more than he buys. He must make his income greater than his out-goes. He must earn more money than he spends. He must receive more than he pays out. He must so manage as to lessen his indebtedness somewhat every year. He must be economical and not extravagant. He must certainly know at the end of the year what his receipts and expenses have been. He can tell [illegible] the future prospects will be of [illegible] a free man. A man who is [illegible] is not a free man. He is a slave. He belongs to his creditors, and the deeper his indebtedness, the worse his slavery. He is not a happy man. His mind is harassed to [illegible] obligations. If he fails to [illegible] indescribable misery. [illegible] be on the safe side. [illegible] to get *out of debt*. Keep [illegible] Save. Economise. Market [illegible] you can when it is in its [illegible] state for market. Sell [illegible] more than you buy.—*Rural* [illegible]

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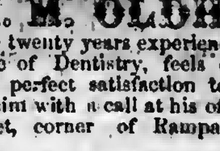

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By the terms of this contract this liberal arrangement holds good for only ninety days from the date of this paper, therefore it is to the interest of all who are entitled to its benefits to see to it that they are not debarred by reason of the expiration of the time specified. All letters ordering Silverware should be addressed direct to the STANDARD SILVERWARE CO., 9 & 11 Maiden Lane, New York. Letters containing subscriptions must be sent direct to the office of this paper.

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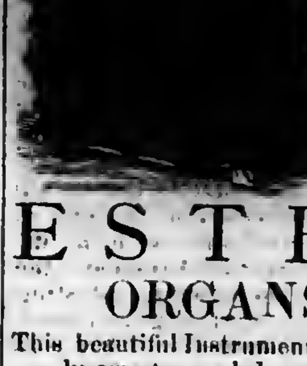

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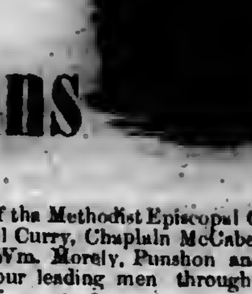

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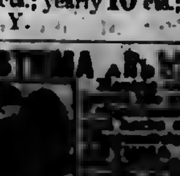

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 16. NEW ORLEANS, LA., THURSDAY, APRIL 19, 1877. WHOLE NUMBER [illegible]

SOUTHWESTERN Christian Advocate. [illegible] New Orleans. [illegible] & PHILLIPS, [illegible] Church. [illegible] in Advance. [illegible]

[illegible]

anti-caste. Other journals may have other reasons for their origination. This lives and moves and has its being in this principle. Though first and last a Church journal, it is none the less, first and last, a journal of the Church devoted to this truth.

The Church, with that wise balancing, which is said to become well ordered States, while it allows a present evil, and, in some of its enactments, seems to endorse it, also prepares by other actions for its extermination. It, with one hand permits indulgence of a wrong because of the present hardness of its people's hearts, as Moses permitted a semi-legalized polygamy and divorce, with the other it creates a force that will abolish it. One of the chief forces it has created is the SOUTHWESTERN CHRISTIAN ADVOCATE. Fortunately is it located. Nowhere in the land does the battle rage more hotly. There the opprobrious color has been mingling with the choicest blood of different European nations, for almost three hundred years. French, Spanish, English, have contributed to its achievement and social elevation. Heiresses of beauty have held their father's names, heirs of culture their father's estates. Some of the wealthiest of her citizens are of this amalgam. Americans have driven this tendency to its completion. So that no ladies in the country can exceed those of this mixed origin. They are indistinguishable by their own kin.

I know of one such New Orleans lady teaching in the North. Her name was mentioned in the hearing of a family visiting in that vicinity [illegible]. They [illegible] a carriage, rode out to the school-room, and called for her. She appeared [illegible]

[illegible] cut at last, "Thou art a [illegible]. Thou shalt own thyself [illegible]. Thou art a man" [illegible] my brother." A negro [illegible]

[illegible] among these places, shall be the first in honor and success. Such is the greeting from Africa. The oldest of continents and peoples salutes the youngest of [illegible] and bids it God speed in [illegible] work [illegible].

Our Conference was cheered with the presence of one of your late ministers, Rev. Chas. W. Bryant. He is full of energy and hope. His excellent lady and her sister remembered fondly dear old New Orleans and their many friends there. Inquiries were made about Bro. Cole, Dr. Daily and others. The Doctor is remembered in one of their boys. So he has reached Liberia in a young and probably long enduring shape. May he be as famous and useful in the person of Wm. Daily Bryant in Africa as he has been without that suffix in America. The Conference is small, the continent is large. How can they group and possess it? They look to America for reinforcements. A few here will go a great ways. Whether they ought to come or not is for them to determine. They seem to be greatly needed there. But there are not twenty thousand Americans here; there are five to six millions in America from whom they expect to make up their deficiences.

Another of your New Orleans gentlemen was my fellow passenger, Mr. Dorsey. He has attended service often at Ames; heard Dr. Dashiel there last winter and also a lecture on woman suffrage. He is very intelligent, had a good business, that of carpenter, and was earning good wages. I met him [illegible] at the Receptacle, or building where they receive [illegible]. He was blessed with [illegible] minister who was [illegible] fishing for men. If [illegible] Mr. Dorsey he will have a good [illegible], though when he is converted, I reckon he will find his home among those whose preaching he used to attend. He was quite [illegible] at first, but will probably [illegible] when he gets on the [illegible] on a big coffee or sugar plantation, for such, I feel sure, he will yet possess.

They have some privileges here in these respects above their brethren in America. These are able to [illegible] (or make them afraid) at least about Monrovia. At Cape Palmas the natives tremble there. They have [illegible] and hate them. They are masters of multitudes of natives, too many and too servile. But, on the other hand, the stimulus of winning respect of all men where all men are is gone. They are by [illegible] a colored state, like a colored church. Only by abiding among those who reject them can they conquer and convert their rejectors. We want no black nations. Santo Domingo was providentially created if it was meant to be a place for departing our fellow citizens, and the creation of an exclusively black commonwealth. All races are one, is the only law for America. The climate here is not unlike New Orleans. It is midsummer now, the hottest season. It is sultry and oppressive in the morning when the land [illegible] prevails. By noon the ocean breeze sets in, and is exceedingly delicious and stimulating. I have never been in a more charming climate for the after part of the day.

My days on this vessel, or nights, rather, have now been eighty five. How many more they will be, ere I exchange its slowly heaving bulk for swifter craft I know not. They have not been without enjoyment. The Captain and officers are courteous. My fellow passengers, coming and going, have been agreeable. A music box, a kitten and other retreats have been appreciated. The swinging motion has almost become second nature. How odd it must be to sleep in a bed that never moves! It will be weeks before that novelty is enjoyed.

Steamer Ethiopia, Jan. 26.

P. S.—A postscript to a letter that [illegible] finished. The steamer [illegible] and gone, and I am moving [illegible]ward. The next morning [illegible] I was awakened by [illegible] "Bound [illegible] North." It was a [illegible] disappointing, for I had set my mind somewhat on going south [illegible] could not leave the vessel till [illegible] came. I got aboard and found that the one I wished to [illegible] would not be along for two or three weeks. So I reluctantly [illegible] that trip. It is well, for [illegible] given but little chance for [illegible]. It dies by, is hardly [illegible] four. Besides it runs far [illegible] and gives danger [illegible] cannot be made useful [illegible] of observation. The [illegible] the coast is by [illegible] command. A steam [illegible] be the perfection of [illegible]. I gave my long [illegible] a cordial farewell, [illegible] have been after [illegible] northward to cold. [illegible]

[illegible] the well-known cotton [illegible] Calicot, a city [illegible] it first came [illegible] in England [illegible] year 1631.

Bishop Haven's Return.

The New York Sun gives the following additional on the return of Bishop Haven:

Bishop Gilbert Haven, of the Methodist Episcopal Church, arrived in New York yesterday from an official tour among the mission stations in Africa. The Bishop, accompanied by the Rev. J. T. Gracey, sailed from this port for Africa on the 1st of November last. On the 18th of November he attended the African Methodist Conference in Liberia. The President of the Liberian Republic was present and took a deep interest in the proceedings. The official returns made to the conferences showed that there were forty-four local preachers and forty-three churches, with two thousand communicants.

Cape Mount is considered by Bishop Haven one of the most important strategic points in the Conference among the natives. It has 300 inhabitants. A remarkable religious revival has occurred in the Monrovia district. The Rev. C. H. Harman, who is Vice-President of the Liberia Republic, is also presiding elder of the Cape Palmas district. The Grebo war has greatly interfered with missionary work in this section. The Philadelphia, Jacksonville and other settlements have been destroyed in the war.

The marriage laws are being more strictly observed in Liberia than heretofore. Formerly, according to Bishop Haven, "divorce in Liberia, as a fashion, changed every season, without any regard to God's law." Conference expelled the Rev. S. J. Campbell, who had married unlawfully.

The native tribe called the Veys have invented an alphabet of their own, and are taking a great interest in missionary work. Bishop Haven traveled along the whole extent of the Liberian coast, and went into the exterior as far as civilized settlements extend. He was kindly received by several of the native African kings and princes, who came to see him, and asked him to send them teachers to teach their children the English language.

An income of $100,000 a year is now received by the Liberian Government from tariffs. Bishop Haven [illegible] the political, business and religious condition of Liberia is destined to improve rapidly within the next few years.

Romanism and the Bible.

Rev. Dr. Philip Schaff, summarizes the position of the Romanists in regard to the Bible, as follows:

1. Several popes before and even after the Reformation, especially Innocent III. (ca. 1216) and Clement XI. in the Bulla Unigenitus (1713), have not, indeed, absolutely prohibited, but at least restricted and discouraged the reading of the Bible in the vernacular tongues.

2. Pius VII (1816), Leo XII (1824), Gregory XVI (1832), and Pius IX have anathematized the Protestant Bible societies and denounced the spread of Protestant Bibles. The Papal Syllabus of 1864 (§ iv) classes Bible Societies (*Societates Biblicæ*) with socialism, communism, secret societies, and calls them "pests," which had often been most severely reproved in papal encyclicals.

3. The "*Index Librorum Prohibitorum*," as issued by Pius IV, allows the use of the (Catholic) translations only on condition of a special permission of the priest.

4. It is perfectly consistent with the Romish view on the obscurity of the Scriptures, as with the hierarchical spirit, to place very little value on the reading of the Bible and to refer the laity to the living teaching of the priesthood. The reading of the Bible is not regarded as necessary by the Roman Church; but only as useful within certain limits, and as positively hurtful if left free to all.

5. The wholesale destruction of Protestant translations of the Bible was an essential and prominent part of the Jesuitical counter-reformation in Bohemia, Poland, Hungary, and other countries. Bohemian and Polish Bibles were burned by the thousands during the sixteenth and seventeenth centuries, so that copies are very rare. Das Jesuit (Koniash, died about 1617), boasted that he burned over 60,000 Bohemian books. The whole Czech and Polish literature was destroyed by the Jesuits.

There have been placed on exhibition in the Western Hall of the Smithsonian building the finest of the works of art presented to the United States by foreign governments in connection with the Centennial. These are the terra-cotta copy of the group "America" upon the Albert monument in London, two magnificent vases, inscribed respectively "1776" and "1876" and adorned to illustrate these two eras in American history, an octagonal vase in terra-cotta, with [illegible] from the life of the Redeemer, and two terra-cotta baptismal fonts of classical and artistic workmanship.

LITHOGRAPHIC PLAN, No. 8.

[Plans, detailed drawings, specifications and form of contract, all complete, ready for the builder, sent by mail on receipt of $5. Address all communications to Rev. A. J. Kynett, D. D., Corresponding Secretary, Church Extension Rooms, No. 1020 Arch street, Philadelphia, Pa.]

This is for a small country Church. The dimensions are 30x[illegible] feet exclusive of pulpit recess on the rear, 5x12 feet. The general outlines are similar to No. 2, but, as will be seen, without belfry. The walls are 12 feet high, and the centre of the ceiling rises to 16 feet 9 inches. The whole is to be built in a most substantial manner, and would cost, in Philadelphia, about $3,000. The cost could be reduced considerably by reducing the size of some of the framing timbers, and covering with shingles instead of slate.

The First Dollar.

The following story is true, and must please as well as counsel our young readers:

"Many years ago, a gentleman from the town of Methuen, Mass., while on a visit to a prominent merchant in Boston, was asked by the merchant if he knew a boy in Methuen that he could recommend to work in his store. At first the merchant could think of no one, for he knew none but a faithful, honest boy would suit the thrifty merchant. At length, however, he called to mind a boy of excellent character in his neighborhood, but he feared he would hardly do, as his parents were very poor, and he had no education or other advantages to fit him for such a position.

But the description of the boy's habits pleased the merchant so much that he handed the gentleman a dollar with which to pay the boy's fare to Boston by stage, and requested him to send the lad to the city, and if, on personal interview, he should not prove satisfactory, he would pay his fare back home again. The gentleman, as requested, visited the boy's parents, and stating the merchant's proposal, advised them to send the boy for trial. He then gave him the dollar which was to pay his fare to Boston, and departed.

Under similar circumstances, ninety-nine out of every hundred boys would have said, 'Now for a good time! I never saw a city, and never rode in the stage. Oh, there will be so much to see, and it will be such a long ride, and here is money sent to pay my fare!' Not so with this boy. Putting the money carefully in his pocket, he said to himself—

'This is the first dollar I ever had. How I wish I could save it! It is only twenty-five miles to Boston. I can walk there in a day. I'll do it and save my dollar.'

His mother patched up his clothes as well as she could, and early next morning the little fellow parted with his parents at the door of their humble home, and set out on his long tramp to the great city, which he reached, tired and dusty, a little before sunset. He found the merchant, who sternly asked—

'Where have you been all day? The stage came in hours ago!'

The boy thought he had displeased the merchant at the outset, and, with downcast eyes and tremulous voice, he answered—

'I did not come on the stage, sir.'

'Did not come on the stage! What do you mean? Didn't I send you money to pay your way?'

The boy thought it was all up with him, sure, and amid gathering tears he managed to reply—

'I am very sorry, sir! I did not mean to offend you. I thought I would walk and save the dollar. I never had one before.'

Placing his hand gently upon the boy's head, the merchant replied, 'My little man, you did exactly right. Come home with me and get some supper.'

Then turning to a bystander, he remarked, 'I wouldn't take a thousand dollars for this boy to-day.'

That boy has grown to manhood, and has since become widely known in business circles. He is now owner of the extensive mills at Methuen, the Pemberton Mills at Lawrence, a banking house in Boston, and one of the finest farms in Massachusetts.—*Phren. Journal.*

To speak gay, bright, inspiring words, to do kind acts in a kind way, to let your life be, to all who feel its force, what the river is to the trees on its banks, and the sparkling rill to the meadow it threads, will be to take a long step upward in the vocation of winning souls.

A Strange Thing.

By many it is confidently said that there is no hell except in this world, and that all men at death go immediately to heaven. Were it so, I could rejoice in the happiness of my fellow-creatures; but it is a doctrine involving several strange things, which I will briefly suggest.

It is strange that the sinners of the antediluvian world, that the guilty Sodomites, and heaven-daring Pharaoh with his host, were speedily translated to heaven, by fire and flood, as a reward of their wickedness; while Noah, Lot, and Moses, with the Israelites, as a judgment on their piety, were doomed to a continuance of their trials in this world of sorrow.

It is strange that the apostles, knowing that no man's soul is in danger, should have felt such solicitude and make such painful exertions for the salvation of men.

It is strange that the persons whom they addressed were often so deeply alarmed under the soothing doctrines of universal salvation.

It is strange, that if Christ and the apostles held such doctrines, they should have employed language such as the preachers of future punishment would choose to employ to express their sentiments—language which has actually led seven-eighths of all who ever read the New Testament to believe that they taught the future eternal damnation of all who die without conversion.

It is strange that a just God should make so little distinction between the righteous and the wicked in this life, if he intends to make none in eternity.

It is strange that the man who dies in the very act of iniquity, as the suicide, should have no punishment either in this world or the next.

It is strange that all who believe in Universalism, when involved in distress, do not make their escape by self-destruction, and enter at once upon the joys of heaven.

It is strange that a system of religion, designed by its Author to promote the reformation and holiness of men, should tend to loosen their obligations and relax their morals and piety, as Universalism is known to do.

These are some of the strange things involved in the doctrine of universal salvation. Having attentively considered them, will you not deem it a strange thing that any man, having the Bible in his hand, reason in his head, or grace in his heart, should be a Universalist?

Bible Terms.

Readers of the Bible will be interested in the following explanation of expressions frequently met with in the Holy Scriptures. They are believed to be entirely correct:

A day's journey was 33 and 1-5 miles. A Sabbath day's journey was about one English mile. Ezekiel's reed was 11 feet, nearly. A cubit is 22 inches, nearly. A finger's breadth is equal to one inch. A shekel was about 50 cents. A shekel of gold was $8.09. A talent of silver was $1,519.32. A talent of gold was $23,309. A piece of silver, or a penny, was 13 cents. A farthing was three cents. A gerah was 2 cents. A mite was one and one-half cents. A homer contained 75 gallons and 5 pints. An ephah, or bath, contained 7 gallons and 4 pints. A hin was 1 gallon 2 pints. A firkin was 7 pints. An omer was 6 pints. A cab was 3 pints. A log was one-half pint.

Faith is the root of all blessings, believe, and ye shall be saved; believe and you must need be sanctified; believe, and you cannot choose but be comforted.—Jeremy Taylor.

General News.

Fine black tea has been grown five miles from Thomasville, Ga.

St. Louis now claims a population of over five hundred thousand.

Tweed goes free on Thursday the 29th. He gave up $1,200,000.

Mr. Moody's sermons have been translated into Spanish, Swedish, and Armenian languages.

A Texas paper wants to trade off lawyers at the rate of forty for one Northern farmer.

The new postal card, soon to be issued, will be pale green on one side and buff on the other.

The Brooklyn Roman Catholic Cathedral, on which work has begun again, will cost $2,000,000.

A little girl at Ithaca, Michigan recently died from the effects of brain fever caused by a fright from some boys who threatened to cut off her ears.

The debt statement shows a decrease during March of $[illegible],41, of which $9,553,800 consists of canceled Geneva award bonds.

The Rockaway, the largest excursion steamer ever built, went to pieces while being towed from Norfolk, Va., where she had just been launched to New York.

Some of the English papers are urging that the income of the Prince of Wales should be increased by an addition of £30,000 or $150,000 a year.

Dr. Budington's church in Brooklyn has decided, by a vote of 155 to 60, to take no part in any council to which Plymouth Church is invited.

Eight tons of fresh California salmon were received in New York last week. A part of the [illegible] sent to England as an [illegible].

It is claimed that the population of Palestine is now double what it was ten years ago. The [illegible] migration of Jews thither is from Russia.

At the last opera ball in Paris, when the public had departed, the watchman, on going his round, found the body of a well-dressed lady in one of the private boxes; she had been stabbed, but whether her death was due to suicide or murder is not stated.

Sacramento, Cal., was shaken from center to circumference a few nights ago by a tremendous explosion. The carbonic acid gas in a sewer has blown up a sewer for more than half a mile, [illegible] houses in the neighborhood, killing one man, and injuring several.

In examining property left by Mrs. Chas. O. Clapp, a lady who died at Portland, Me., a few days ago, the heirs discovered [illegible] a very [illegible] china service that once belonged to the unfortunate Marie Antoinette, Queen of France.

According to the [illegible] Statistical Abstract issued for British India, the total population of the empire is 190,000,000. Of [illegible] 139,000,000 [illegible] 41,000,000 Mahommedans, [illegible] Buddhists, 1,000,000 Sikhs, and 900,000 Christians.

From 80 to 150 soldiers have been stationed in our territory of Alaska at an annual expense of about $50,000. The extreme cold renders it necessary to [illegible] a year and supply [illegible] new troops. The [illegible] be discontinued, it being [illegible] almost useless to continue [illegible].

According to the latest statistical publication, the population of the Globe is 1,423,917,000. Europe has 303,178,300 inhabitants, [illegible] 418,590, Africa, 199,[illegible], Australia and Polynesia, [illegible], America, 85,519,800. The [illegible] in America, for the year is given at 1,200,000.

The Columbus (Ga.) *Enquirer* says that lottery [illegible] there from a large company of New England manufacturers [illegible] into the actual cost of a [illegible] cotton spindle mill at Columbus. If such a mill is [illegible] days, they will have 32,000 spindles [illegible] along the Chattahoochee [illegible] of two years.

The soldiers of England may be employed in the harvest field under certain restrictions. Such work is to be at the discretion of the general officers in command, provided the employment of ordinary laborers is not interfered with, and that such permission be granted where strikes and disputes between farmers and hired men exist.

Secretary Fish recently recovered, at the cost of five hundred dollars, the original journal of Mason and Dixon, the English surveyors, who in the years 1763-68 laid out the celebrated line of demarkation, that bears their name. It was discovered among a lot of old papers in the Parliament building of Nova Scotia, and was given by the Assembly to the Clerk of the House who had discovered it.

SOUTHWESTERN
Christian Advocate.
[illegible]
J. C. HARTZELL, D.D., EDITOR.
[illegible], APRIL 19, 1877.

[illegible] on the seashore [illegible]

[illegible] Quarterly for June [illegible] article [illegible] Wesleyan University.

[illegible] will accept our [illegible] minutes of [illegible] Conference.

[illegible] Christian Advocate [illegible] this city is being re[illegible] we hope it [illegible]

The New York Graphic gave a [illegible] of Mr. Pinchback, [illegible] sketch [illegible]

[illegible] only 900 [illegible] Natchez, and [illegible] out of a [illegible]

The Man Christ as Related to God.

Christ is called the *Son of God*. Herein is taught his Divine Sonship which He had with the Father before the world was. This is His essential character, by which he is known as the second person in the Trinity. Thus Peter declares: "Thou art the Christ, the Son of the living God."

Christ is also called the "*Son of Man*." Herein is expressed his manhood—as the Son of Mary. This human nature was accidental; assumed for a specific purpose.

In these two titles "Son of God," and "Son of Man," we have clearly stated the great doctrines of the Divine and human natures of Christ. If there are two natures then they are separate, the one from the other. Still we are taught that they are one, being united in a single person. Two natures, each perfect, [illegible] a mystery [illegible] solve; it must be accepted as a fact of revelation. Both natures were perfect. The Divine are not marred, nor are the human destroyed by the union. Because of this twofold nature, Christ is related to God in a twofold sense. First, as the eternal Son, equal with the Father, by whom all things are created and through whose power all things are sustained. To this relation of Divine character man cannot aspire, for he is but finite. But, secondly, Christ is related to God as a man. It is upon the plane of Christ's manhood that Divine and human relations mingle: down to it the Heavens bend, and up to it the earth is brought. It is here that the sinner loses his guilt and is robed in righteousness.

As a man Christ had a human will, and that will had the power of contrary choice; if not, then He could not be our perfect example, [illegible] could not be tempted in all points as we are. But that human will was completely subjected to the Divine will, and here lies the secret of His triumph. Whenever there was a duty or trial to be met—the prayer was "not my will but Thine be done." Following [illegible] the human [illegible] the constant support of the Divine nature.

[illegible]

life, and be made fit for mansions on high.

Herein is the Christian's great privilege. It is simply a question of obedience. We have proneness to sin as Christ had not, but He has promised to give us a new heart that shall be washed clean in the blood of the Lamb. We have not a Divine nature such as He had, yet the Holy Spirit is in the world and will enter our hearts and be to us what Christ's Divine nature was to Him.

Wishing to be Appreciated.

The desire to be appreciated by our fellow men is a good one, if properly guarded. But it is difficult to distinguish always between a proper wish for praise, and an undue longing for the plaudits of men. The following, from the *Western* states this distinction well:

"Men wish to be praised for what they do, or intend to do. It is a sort of pay. It would be difficult to estimate the [illegible] excellent [illegible] because they shall not get due credit for their efforts. And it would be equally difficult to number the men who have over-toiled and well-nigh destroyed themselves because they felt they were appreciated, and tried unceasingly to keep the favor of the public.

It is natural to desire recognition and praise. Yes, very natural; a part of the 'natural man.' But it is above nature manfully, quietly, perseveringly to go on doing true work which is not appreciated by many but, on the contrary, is scornfully deprecated. For very often, sad to say, self-sacrificing efforts are coolly received—treated as a mere matter of course. The selfish recipients are too dull-eyed to note or too hard-hearted to acknowledge the benefits received. They do not seem to care for the time and strength and anxiety that were expended in the work they so freely avail themselves of. But, nevertheless, it is foolish and wrong to hang back in the midst of the world's work, or of home duties, because one is afraid one's achievements or sacrifices will not receive due recognition. If we wait for encouraging pats on the back, or for cheap wordy plaudits from patronizing lookers-on, we ought to seriously suspect the motives of our heart, and searchingly ask, 'am I desirous of vain glory?' Am I not seeking honor of men and not the honor that comes from God only?

Let us remember this: If we do a good thing in order to be praised, and then receive that praise, we have our reward. The bill is paid. Men have flatteringly noticed our efforts. We, therefore, need not expect that the vain glorious work will merit another reward in heaven. But if we do the right thing because it is right, and receive indifference or open reproach, we may still rejoice, for our reward in heaven will be sure. The Lord always appreciates and never forgets. He will surely reward every man according to his work.

There is much well-doing that is not justly estimated in this world. Toiling, faithful teachers may feel that their efforts for others are not appreciated. Pupils are rude, indifferent in many cases. But if the teacher's work is done in love's true spirit, the result will be blessed, the harvest joyous. The pastor may think his efforts are coldly received, and his example and exhortations may seem to bear little fruit. But if he labors in all things 'heartily as to the Lord and not unto men,' he will find in due time that his labor was 'not in vain in the Lord.'

Parents may not think their children ungrateful, careless, unappreciative. But some day, if love and patience fail not, their long-suffering toil and faithful firmness will find recompense. Children may feel that their parents are hard to please, prompt to rebuke all youthful short-comings, slow to praise any successful efforts to do well. But let them not grow weary in well-doing. Let them faithfully obey their parents in the Lord, for this is right. After while the reward will come in many ways.

[illegible]

Bishop Foster Speaks Plainly and Well.

On the seventh day of the session of the Philadelphia Conference, Bishop Foster stated that a point had been reached when he desired to be heard. In all his experience of five years' administration he had met with no such embarrassment as during the sessions of this conference. The public deliberations have been beautiful, and the conference had been a joy to him. He had rejoiced in seeing that there had been no imprudence in the addresses. His embarrassments related to the adjustment of the work, and he had been laboring earnestly to reach the result which in the end would be the right one; but he was afraid he could not reach this result, as his work had been so interferred with by the people and the preachers. He did not mean to censure any one, and he was conscious of only one feeling to every member of a desire to do all that he could. No committee will question that he has been calm and loving all through, but he was crushed. The Bishop concluding, said that no Church or any preacher had furnished him a single fact that was not known to him in his cabinet. God, in his providence, had called him to the office, and, by the help of God, he must be untrammeled in the performance of his duties. He wished no more committees at his room, and that meant preachers, too.

Mohammedanism in West Africa.

Rev. J. T. Gracey in the New York *Advocate*, gives an interesting article on Mohammedanism in West Africa. He gives good testimony proving that the Mohammedans of that region are of a liberal type and really receive the bible gladly. Whether this is a matter of special encouragement to Christian Missionaries, Mr. Gracey does not feel sure. The chief point of interest in the article is the evidence it gives of the wonderful growth of Mohammedanism in Africa.

We quote the following:

The Koran is studied at towns seventy-five to three hundred miles from Monrovia, and by the Mandingos and Veis much nearer. At Boporo, Handing, etc, the cry of the muezzin calling the people to prayers is heard regularly five times a day. It is said that there is scarcely an important town along this seaboard from Senegal to Lagos, a distance of 2,000 miles, without its Mohammedan mosque, and its representative of Islamism. One must not imagine fine specimens of Moorish architecture, like the great edifice of St. Sophia, or the "Pearl" of Delhi. The Moslem is too zealous and too shrewd to wait until he can construct an elaborate edifice. His "mosque" on this coast is often not distinguishable from any other house. It may be of bamboo, wattled or lined with mats, and a thick straw thatch, with the ordinary low and overhanging eaves. Still it is a "mosque," because it is set apart as a place of prayer. Such is the mosque as found here in Liberia.

The Mohammedans have shrewdly stationed themselves in influential towns nearest the coast, and generally in those commanding the trade from the distant interior. They have in some way succeeded in impressing the people that their religion is peculiarly adapted to the African. A missionary who has been laboring in the interior for two years, told us that when he urged the people to accept Christianity, he met with two general answers: first, that Christianity was good enough for "'Merican man, but no good for country man." The second generally came from intelligent Mohammedans, and was tersely put in this form: "Christ is the white man's Savior; Mohammed is the black man's."

Metropolitan Church.

Rev. Dr. J. P. Newman, pastor of Metropolitan M. E. Church, in Washington city, has, by a unanimous vote of the Bishop, been appointed agent of the same church. The church owes a debt of $42,000, and the last Conference authorized the appointment of an agent, to raise money to pay the debt. Dr. Newman has accepted the additional burden and proposes to raise the money by giving lectures and taking subscriptions. In his published card the Doctor says:

I propose to do the latter by subscriptions, collections and lecture fees. If I can arrange for three hundred engagements to lecture or to preach at the rate of $125 for each engagement, the same will be sufficient to pay the debt, the interest thereon and my own traveling expenses, and the churches which engage me can realize a corresponding sum for local objects. Where a sermon is preferred the amount can be raised by subscription or collection as the engaging party may elect.

Where it is desired, I will give a course of five lectures on "The Buried Cities of the World," including Rome, Pompeii, Babylon, Nineveh and Jerusalem. The object of the course is to illustrate the destructive power of luxury and vice upon great cities and empires, and to show the marvelous fulfillment of prophecy in the overthrow of said cities and nations. If desired, a course may be given on the "Religions of the World," in which will be included the religions of Japan, China, India, and Turkey, the practical bearing of which will be to illustrate the superiority of Christianity over all other systems of religion.

Others may prefer a lecture on "The Progress of Christian Civilization," "The Struggle of Protestantism with Popery in this country," or "The Greatness and Perpetuity of our Nation." I wish to give the people something in return for their money, but they must regard the object to be accomplished as the chief return for what they pay.

Dr. Newman is a prince among the orators of the Church, and in this effort will succeed. Metropolitan Church has been of great service to Methodism in Washington. It is a connectional church in importance and influence. The General Conference did right in authorizing the appointment of an agent, and the Bishop has appointed the right man.

Dr. Mallalieu introduced resolutions in the New England Conference, on the 4th, severely criticising President Hayes' administration and denouncing M. C. Butler and Wade Hampton of South Carolina. The Resolutions were referred to a committee, and the following adopted as a substitute:

1. That the warm, practical sympathy of this Conference for the oppressed of our land is a history of too long standing and too outspoken to need any reaffirmation by us at the present time; and now that legalized slavery has been forever abolished in this our country, we feel equally desirous that they who, having been victims of that oppression, were deprived of their civil rights and means for intellectual and moral culture, may have secured to them all the rights and privileges that their changed relation to the country and their consequently increased responsibility so imperatively demand for them.

2. That we are glad to recognize in the inaugural address of our present Chief Magistrate, and in other words and acts of his, a clearly defined purpose on his part so to administer the Government of these United States as to secure to all classes of our citizens the free and full exercise of all their rights and privileges, and we pledge to him in the execution of this purpose our hearty sympathy and support; and we will earnestly pray that God may give to him and to his advisers wisdom to guide them in their important and difficult work; and we sincerely hope that our too long distracted country may again enjoy an era of good feeling and peace and prosperity.

Should General Nicholls be finally installed as Governor of Louisiana, the New Orleans public schools will be almost exclusively under the control of the Roman Catholic Church. Mr. Lusher, the Democratic State Superintendent of Public Instruction, is a Catholic. Of late he has been less strict in his adherence to his Church, but he has not renounced his faith. Nearly all of the eighteen members of the City School Board are Catholics. The President of the Board, Hon. T. J. Semmes, is one of the most devout and widely known Catholic laymen in the South. A friend reports seeing him enter a room where a Catholic Bishop was. He fell on his knees and reverently kissed the prelate's hand. Mr. Rogers, the City Superintendent, is a Presbyterian, but he is simply the executive officer to carry into effect the behests of the Board. Should this Board take control of the schools, we predict that within a year the Protestant Democrats of New Orleans will have far more to complain of, than they ever expressed or thought against the present Board of Directors, presided over by Judge Dibble.

An appropriate and elegant monument has been erected to the memory of Rev. N. E. Cobleigh D. D., LL.D., in Oakland Cemetery, Atlanta, Ga. It is of white marble twelve feet high, standing on a base of stone mountain granite with a draped urn on the top of the shaft. The monument has been erected by the friends of Dr. Cobleigh in the various fields of labor where during his ministry he wrought for the Master. Some of the subscriptions to the monuments are yet unpaid. The money should be sent to Bishop Haven, Boston, Mass., or to Dr. E. Q. Fuller, Atlanta, Ga.

Turkey Still Defiant.

The Danger of a Turkish war is by no means past. A synopsis of the protocol signed by the representatives of the five Powers who have undertaken the pacification of the East, is to the effect that the Powers regard the arrangements concluded or to be concluded between the Porte and the Principalities as an accomplished step toward pacification. They suggest the propriety of immediately placing the Turkish army on a peace footing, excepting only such number as may be needed for the preservation of order, and the putting in hand, without any unnecessary delay, the reforms proposed in part by the Porte, for the tranquility and well-being of the provinces. The Powers believe they have grounds for hoping that the Porte will profit by the present lull to apply such measures as will cause improvement in the condition of the Christian population, which is imperatively demanded as indispensable to the tranquility of Europe, and that having once entered upon this path it concerns its honor to preserve in it loyally and officaciously. The Powers reserve themselves the right to consider the means which may be deemed best fitted to secure the well-being of the Christian populations and interests, and general peace.

The Porte, it is reported has rejected the principal point in the protocol; declines to send an envoy to Russia, and wants to be left alone in dealing with Montenegro.

A Universalist pastor lately asked Mr. Moody whether he was invited to join in the revival movement. The answer, though not intended for publication, is so conclusive and simple that it ought to put an end to open letters and secret complaints. Mr. Moody said in substance: "I invite every minister in sympathy with this movement. I love every man on the face of this earth. You know the doctrines I preach. If you can stand me I can stand you. Only let us have no controversy. We have no time to fight. If you are not in sympathy with the movement, you work in your way, and let us alone in our way."

The *National Repository* for May is at hand, fully equal in every respect to its predecessors. "Birds of Spring," is a richly illustrated article, giving an account of those families of birds, which add so much to the good cheer of Spring. Dr. Wise gives an article on "A Week at the Delaware Water Gap." Rev. B. A. Brooks writes on "Hebrew Poetry," Jane Burt on "Among the Hills." Dr. Daniels continues his chapters on "That Boy, Who Shall Have Him?" The story grows better and better. Dr. Curry the editor, gives an able and valuable discussion on the "Election of a President," pointing out the dangers which threaten the Republic in the selection of its Chief Magistrate.

Our Southern Methodism.

Rev. C. Regester, of Houma, La., reports that he has received several into the Church since Conference. He has Sabbath-school morning and evening each Sabbath.

Rev. L. H. Carhart, Dallas, Texas, says, April 7; "Rev. J. B. Sims is about closing a series of revival meetings in our church here. The church has been especially blest. Bro. H. Wallace and wife, and Bro. Hewitt and wife, of Ill., are now here doing good work. All will go north next week."

Rev. L. J. Terrell, Holly Springs Circuit, Miss., sends subscribers and adds: "We are building a new house of worship—expect to have it up during the coming month. The prospect of having a place of worship of our own is a matter of great encouragement to us all."

Rev. Thos. Montgomery, Rosedale, La., says: "During the past quarter we had sixteen accessions to the Church, and there were four baptisms. Our quarterly services just closed were a season of blessing to us, especially was this the case with the love-feast. We feel that we are making progress in our journey toward Mt. Zion.

Gabriel Todd, Houston, Texas, writes: "We are building a new church, 32x60 feet, in dimensions. So great is the zeal and enthusiasm of our people in the enterprise that the work goes forward with wonderful rapidity. In twelve days from the time the old building was torn away the new one was up and the outside work completed. The good sisters of the congregation have shared in the enthusiasm and have aided in the work by providing food for the workmen. And the blessing of the good Lord has rested upon us all."

Rev. A. Martin, West Baton Rouge, La., says: "We have had a deeply interesting meeting. There were four conversions and eight accessions to the Church. On Sunday in our meeting the church received a wonderful baptism of the Spirit. Other denominations present participated in the blessing; even Roman Catholics threw away their beads and praised that Savior whose blood alone cleanses from all sin. To see all these people shouting and praising God in our church did look like a day of Pentecost had come to us."

Rev. S. Hardwell, Huntsville, Texas, sends a list of subscribers and adds: "So far this year the blessings of the Lord have attended us. There have been thirty-eight accessions, and nineteen baptisms. The Sunday-school scholars have shared largely in the work of grace. My prospects on this work seemed gloomy at the first of the year. But I thank God that the dark clouds have been dispersed."

Rev. Edward Lee, Bryan, Texas, sends for more Southwesterns and adds: "Your paper has become very popular here with people of all denominations. My congregation are just getting a burden of debt off their shoulders, and now we expect to do more than ever before for the SOUTHWESTERN."

Work Among the Freedwomen.

The following, from Dr. Rust, Corresponding Secretary of the Freedmen's Aid Society, explains itself. Mrs. Godman is well adapted to the work:

CINCINNATI, Apr. 6, '77.

Bro. Hartzell—Please announce in the SOUTHWESTERN that Mrs. Dr. Godman has been appointed to mission work among the freedwomen in New Orleans. She will be supported by donations to the Freedmen's Aid Society for this specific work by women connected with the M. E. Church. It is time for Protestant Christians to increase their efforts in behalf of this poor people.

Yours, truly, R. S. RUST.

Mrs. Rust writes: "A lady, not a Methodist, sends us one hundred and fifty dollars. This interest was brought to her knowledge by the notice of the meeting in Cincinnati last Winter, in behalf of the Freedwomen, and she decided to send the Freedmen's Aid Society twenty five dollars. Then she read several of the reports of the Freedmen's Aid Society, and studied the claims of this cause. She again writes, 'I am far from being rich, neither am I poor. I was early taught frugality and economy, to waste not, and so I want not; and therefore I sometimes have something to spare. She sends us the large sum because I feel such confidence that it will be used to the best advantage for God's poor under the management of this Society.'"

To the Preachers of the Murfreesboro District.

Dear Brother:—Your attention is hereby called to the following action of our last District Conference in reference to our church periodicals.

Resolved, 1. That we heartily approve the action of the last General Conference adopting the SOUTHWESTERN CHRISTIAN ADVOCATE as an official organ of the Church, and that we, also, heartily endorse the course of the editor, Rev. J. C. Hartzell, B. D., who has labored faithfully and successfully in its management.

Resolved, 2. That we adopt this paper as the official organ of the Murfreesboro District and we will labor to put a copy of it in every family in our bounds.

Resolved, 3. That every Local Preacher and Exhorter in this District is expected to take, and read as far as practicable, one of our church papers, and that should he fail to do so he will be required to give a reasonable excuse therefor, before his license is renewed. We propose to raise, at least, five hundred subscribers, this year, for the SOUTHWESTERN. To do so will require on your part, a strong united effort. Let there be no delay. Push the canvass ahead. If you can induce your people to take the paper you will have called to your side a most valuable help that will assist you in preaching, in taking up the collections and in saving souls. Who among you will send up the largest list within the next thirty days? Now is the time to strike.

C. E. PICKETT, P. E.

At noon, April 10, the United States troops were withdrawn from the State House in Columbia, S. C. Governor Chamberlain accepting ... as the ... of the National Administration ... decided to give up ... [illegible]

... the Republicans of ... explains his withdrawal. ... of the fact that President Hayes owes ... to principle,—and ... and outrages perpetrated ... Ex-Gov. ... [illegible]

Religious Items.

Nine ladies recently left England as missionaries to the women of India.

The largest Moravian society in America is at Bethlehem, Pa., and has 1,200 members.

The Wesleyan Methodist church of Australasia has 1,292 Sunday schools, with 89,775 scholars, and 8,201 teachers.

The United Presbyterian Church of Scotland raised last year $520,000 for missionary and benevolent purposes.

Five hundred Catholic ecclesiastical teachers and 2,000 sisters of charity are at work among the colored people of the South, visiting from cabin to cabin.

In Calcutta alone, there are now twenty-five English and American ladies who have gone out expressly for Zenana work, and their pupils are numbered by thousands.

The American Chapel in Geneva, Switzerland, is so crowded with worshippers on Sundays that it has been decided to build a new and larger church, to be completed by next July.

The American Board, since its organization in 1810, has expended ... and sent out to the foreign work 1,1?0 missionaries. There are now in the Turkish Empire nearly 150 missionaries sent by this Board.

In the last six years ten Protestant churches, numbering 800 members, have been organized in Japan, where there were none six years ago, and not ten Protestants in ... The ... with wondrous rapidity.

A clause in the deed of the Foundry Methodist Episcopal Church, Washington, which President Hayes and Mrs. Hayes attend, sets apart a pew therein for the President of the United States.

It is estimated there are two hundred and fifty Hebrew ... in the United States, ... [illegible]

The Congregational Church in America has about 350,000 members, nearly two-thirds being women, 415,000 Sabbath school scholars, 3,5?0 churches. The past year has witnessed more than an average increase in churches and membership, but less than an average increase of ministers. The average pastoral term is four years and nine months. Total membership in the world ... 100,000.

The American Tract Society, representing ... [illegible]

The Society has published 1,100 books. Five hundred millions of distinct publications in all have been printed and put into circulation ... 12,000,000 ... [illegible]

Sunday School.

April 29, 1877.—ELISHA AT DOTHAN.
SCRIPTURE.—2 K. 6: 8-18.

GOLDEN TEXT.—"Fear not; for they that be with us are more than they that be with them."—2 K. 6: 16.

TOPIC.—"The angel of the Lord encampeth round about them that fear him, and delivereth them."—Ps. 34: 7.

HOME READINGS.

Monday, Ex. 11: 1-31. Tuesday, Judg. ... Wednesday, 1 Sam. 7: 1-17. Thursday, 2 K. 19: 14-37. Friday, Dan. 7: ... Saturday, Dan. 6: 1-24. Sunday, Acts ...: 1-18.

In the last lesson ... [illegible] ... intervening obstacles, the secret expedition of Gehazi was perfectly perceptible. In a similar wonderful way were the words uttered by the Syrian king in council with his captains plainly audible to the man of God though he was miles away.

Therefore the heart of the king was sore troubled. And no wonder. Failure after failure was enough of itself to dishearten one, but when to this was added the suspicion that they were all due to undiscovered treachery in his own camp, all the elements of a complete discouragement were together poured into his cup. *Will ye not show me which of us is for the king of Israel?* All of the places where he had intended to camp he had found already prepared against his coming. He was certain that this could not so constantly have happened unless the enemy had been apprised of his plans. There was nothing more natural than that he should infer that some one of his own council was a traitor. The servant tells his king that Elisha knew the words that he uttered in his bed-chamber—in the very privacy of his harem; and those who know how secluded and how jealously guarded a harem is will perceive that the servant could not have expressed himself more strongly. This was a great tribute to the prophet of Israel, and an unconscious one to God from whom he derived his powers. Often when a successful evangelist or minister is lauded, the praise belongs not to the man but to the One who inspires the man and makes his work effective.

Go and spy. It does not appear that he had any intention of injuring Elisha. He merely wanted to get him into his own power, so that he could no longer tell the king of Israel what he purposed to do.

... [illegible] ... Great pains and great caution are taken just to capture one man. Benhadad puts numbers and stratagem against Elisha's supernatural powers. *When the servant of the man of God has risen early, behold,* etc. ... [illegible] ... how shall we do? In that swift moment he sees before him a hopeless captivity for himself in Syria, and probable death for his master. But Elisha was not thus easily alarmed and he replies in those memorable words that have been a comfort to the church in all ages: "Fear not; they that be with us are more than they that be with them." The servant was up early, the enemy was there still earlier, but God was there earliest of all. There can be no surprise where he stands as sentinel.

I pray thee open his eyes. To Elisha the multitude of his celestial allies was already visible. He desired that the young man's eyes might be opened to see what he himself already beheld. He desired him to see no exceptional sight, but which might be visible to every faithful servitor of the living God ... [illegible] ... Lord encampeth round about them that fear him and delivereth them." ... [illegible] ... the young man. This, evidently, was a new servant, for Gehazi is al- ... [illegible] ... The Syrians ... about the hill and the celestial host surrounded its crest, and ... Elisha and the ... The Syrians could get at Elisha only through this protecting wall of fire ... [illegible] ... of the Assyrians one hundred ... four score and five thousand. 2 K. 19: 35. ... [illegible] ... The anointed eyes of the servant at first saw only the threatening hosts of the enemy and was afraid; but when his eyes were opened and he beheld between himself and them this innumerable and invincible fiery host, he was no more troubled. His own faith caught flame from the sight and ever thereafter, we may be assured, burned with an inextinguishable brightness. Oh, that the Church might have its eyes anointed with a new chrism of faith, and so be made to behold the innumerable multitude of celestial champions that environ her round and make her invulnerable.

Smite this people with blindness. From their acts, after the prayer was answered, we see that they were not deprived of actual sight, for they followed Elisha to Samaria. They were lured there with the idea of capturing there the prophet—a thing they would entirely have given up had they been unable to see. They were under a mental cloud. The victims of an illusion. They recognized neither the place they had encamped about nor the prophet whom they came to seek, and were led captives at his will into the very capital of his adversary. ... custom ... the times justified the slaughter of those taken in the battle. The real meaning of Elisha's question is: "If you should slay them, would you be destroying those whom you had taken captive with sword and bow?" That is, he could not plead anything as justification for so cruel an act. It would have been slaughter in cold blood. And so by a humanity as wise as it was strange, he made his prisoners ... welcome guests instead of detested marauders, and sent them home ... ity as well as the supernatural powers of their captor. His action was wise as well as benevolent, for the wonderful character of their capture was made known by them all through Syria. The result of their release was that partly from the obligations thus imposed upon them, and partly, from the feeling that it was useless to contend against such miraculous endowments the bands of Syria came no more into the land of Israel."

The Wesley Chapel Concert.

The Concert and Tableaux at Wesley Chapel, Tuesday evening April 10, under the auspices of the New Orleans Jubilee Singers was a splendid success! Mr. J. M. Vance Jr. and Mr. A. A. Goins had charge of the entertainment. Mrs. Julia Yarrington presided at the piano. The following ladies and gentlemen participated, Miss. M. Jones, Miss. E. Parker, Miss. R. Merritt, Mrs. Yarrington, Miss. Ritchie, Mr. A. A. Brown, Mr. Dupuy, and Mr. Dardis. Several of the songs were sung with fine taste and excellent effect. The voices of Misses Jones and Parker and Mrs. Yarrington are especially good. Mr. Brown has an excellent bass voice.

East Tennessee Wesleyan University, Athens, Tennessee.

THE Examination and Commencement Exercises of this institution take place in the first week in June, 1877. The following are the names of those who compose the Visiting and Examination Committee, and are desired to be present:

Rev. J. A. Ruble, Rev. J. J. W. Mann, Prof. R. Pierce, Rev. R. Gribble, Rev. J. B. Little, Col. J. R. Hoxie, Rev. R. O. Ayres, Rev. ... Cones, Wm. Rule, Esq., Rev. W. C. Graves, Rev. J. R. Shultz, ... Depue, Esq., Rev. A. S. Wright, Rev. T. H. Russell, Rev. A. B. Wright, Chas. Vinson, Esq., Rev. W. A. Cass, Rev. R. Q. Fuller, D.D., Georgia Conf., and Rev. J. OTTO Knight, of the Tennessee Conference, and Rev. T. L. Chandler, Tennessee Conference.

If brethren decline attending, please notify the President as soon as convenient.

J. S. MATTHEWS, Pres. Ex. Board.
Athens, March 30, 1877.

The signing of the protocol has not relieved the uneasiness that prevails in all the European capitals. The London correspondent of the New York *Herald* takes the following gloomy view of the prospects of peace:—Germany has the best disciplined army and the highest military prestige in Europe, and her financial and social conditions demand the stimulus of war. Russia wants Constantinople, Germany seeks Holland and the German provinces of Austria. Russia and Germany will move against Turkey and England with ships purchased in America, and scour English commerce from the ocean and blockade English ports, giving an immense impetus to American industry. It is evident that tremendous events are in preparation, in which America will play a prominent part.

News from the Interior of Mexico is unfavorable to Diaz. His forces are melting away, and there is a call for Lerdo in Mexico. The game of the usurper is up, and, he no doubt will be swept away by a fierce revolution in a few days.

Young Men's Christian Association.

The following are the topics which will be discussed at the Twenty-second Annual International Convention of Young Men's Christian Associations to be held at Louisville, Ky., June 6th to 10th.

1. The international work intrusted to the Executive Committee. 1. At the South; 2. On behalf of colored young men; 3. At the West; 4. In Canada; 5. Among Railroad men; 6. Among the Germans.

2. The work intrusted to State and Provincial Committees. 1. In New England; 2. In the West; 3. In the South.

3. How I use the Bible. 1. For myself; 2. With Christian workers; 3. With the unconverted.

4. The evangelistic work of the associations, its limitations, and the qualifications of those who engage in it.

5. Association work in its peculiar adaptations to the wants and temptations of young men.

Died.

In this city, March 6th, at the age of ninety-two years, Mrs. Maria Smith. Mother Maria was a native of Maryland, and was brought to this State in her early childhood. In her early youth she gave her heart to the Savior, and united with the M. E. Church, of which she remained a faithful, consistent member during all of her long life. Her death was peaceful, and she met it full of Christian hope and faith. Her memory will be long cherished by her large circle of friends and acquaintance. G.

Notices.

The Navasota (Texas) District Conference past a resolution, requiring the preachers to settle all amounts yet due for the minutes of 1876, on the third Sunday in June. The Stewards are directed to aid in this matter.

V. M. COLE, P. E.
O. WATROUS, Sec'y.
Bryan, March 16, '77.

The Presiding Elders of the Tennessee Conference will please meet at the Central Tennessee College on the 16th of May, on business of importance. The closing exercises of the College will be in progress at that time.

O. PICKETT, P. E.
Murfreesboro District.

About the middle of May, the green three-cent stamp is to give way to one with more white upon it, which cannot be so easily washed and set afloat a second time.

Mr. Diogenes.

This singular man lived ... was distinguished for his ... manners, and had ... chief business to find ... he took a lantern one ... shining brightly, and went out ... an honest man ... such persons ... When Alexander ... gentleman, paid him a ... what he could do for him ... To cap the climax of ... he dressed like a ... He was a sour ... We infer that he ... history does not ... cause no women would ... his habits, dress, or manners ... become mistress of his ... was an old woman who ... is true, but the women ... and especially with such a ... not been heard from ... spirit which possessed ... less due to ... lousness, one of the ... which is ... The tongue is ... a bad taste, the ... the patient feels dull, sleepy ... apt to be fretful ... ence lived several ... Pierce's Pleasant Purgative ... were invented, a few doses ... relieved him of ... to find ... did of his lantern ... fluence, combined with ... Medical Disc... might have ... view of life, ... habitation, to "spruce up" ... pearance, and at last have ... mend his clothes and his ... which were ... become the happy ... who would have ... the name, not of a cynic ... of a cheerful, healthy, ... man." [illegible]

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Twenty-one years ago ... dying with consumption ... terrible ... told me ... to 1032 Race ... East India ... cured me.

I now write to ask if you can still ... ness; or if I can obtain that same remedy. I am failing into poor health again, and for the first time since then feel the need of such a medicine.

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Publisher's Department.

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Quarterly Meetings.

Houston, Texas, District.

... [illegible] ... April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Prairie Chapel, April 28 and 29; ... [illegible] ... Houston Circuit, June 2 and 3; ... June 9 and 10.

W. L. MOLLOY, P. E.

Murfreesboro, Tenn., District.
(Third Round.)

McMinnville, May 5-6; McMinnville Circuit, May 5-6; Shelbyville, May 12-13; Lewisburg, May 16-17; Springhill, May 19-20; Franklin, May 23-24; Mill Creek, May 26-27; Alexandria, June 2-3; Murfreesboro Circuit, June 2-3; Murfreesboro, June 9-10; Woodbury, June 9-10; Carthage, June 9-10; Stone River, June 16-17; North Lebanon, June 16-17; Clark Chapel, June 23-24; Nashville Circuit, June 23-24; Hartsville, June 23-24; Gallatin, 27-28; Mitchellsville, June 27-28; Springfield, June 30 and July 1; Dickson, June 30 and July 1.

The brethren will see from the arrangement of the above schedule that it will be impossible for me to be present at each of them. By consulting the Discipline (new edition) paragraph 175, sec. 4, it will be seen that the last General Conference makes it the duty of the preacher in charge to hold the Quarterly meetings in the absence of the Presiding Elder.

O. PICKETT, P. E.

Holly Springs, Miss., District.

Mt Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abbeville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3; Holly Springs Circuit, June 6-7; Chulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. JOHNSON, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; ... [illegible] ... June 2 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

[illegible], P. E.

San Antonio (Tex) District.

Atascosa Valley, April 21 and 22; ... [illegible] ... San Antonio, May ... [illegible]

[illegible], P. E.

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Chief of Public Debt Division, 1st Auditor's office, Treasury Dep't Washington, D. C.

National Hotel, Washington, Dec. 2, '74.

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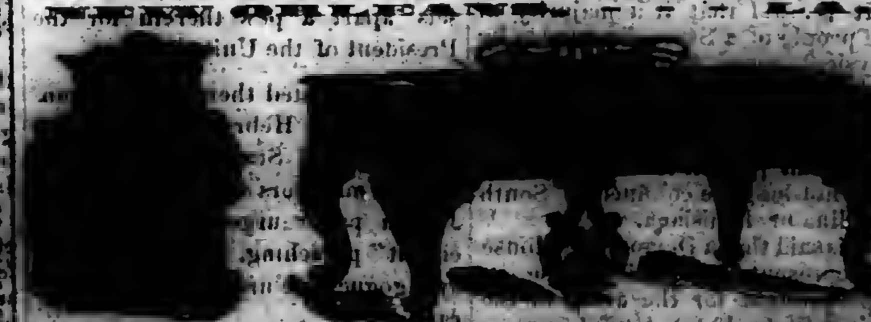

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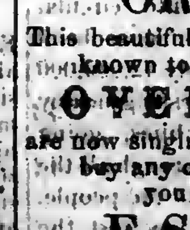

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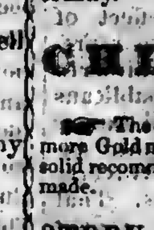

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 17. NEW ORLEANS, LA., THURSDAY, APRIL 26, 1877. WHOLE NUMBER 347

SOUTHWESTERN
Christian Advocate.
PUBLISHED WEEKLY AT
[illegible] New Orleans,
BY
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[illegible]
[illegible] Methodist Episcopal Church.
[illegible] in Advance.
[illegible]

the combinations and transformations and phenomena of matter. All force, though interchangeable in form, is indestructible, and eternally invariable in quantity. It has always been, and always will be adequate to effect all results in the universe, without supernatural interposition and power.

(3.) The operations of Force have produced all things in the universe as they now exist.—From an intensely heated and gaseous and nebulous condition of matter (how it came in this condition they fail to tell us, and thus fail to disprove the creative fiat), a cooling, solidifying process generated the stars, suns, systems and constellations that revolve and shine in unlimited space. Hence, God, as the creator of worlds, is a mere figment of legend or myth, thus undermining the Bible. Cosmogony throws the Book to the waste-basket, and leaves the universe orphaned of God. Force is the only God.

(4.) Vegetable and animal life had a merely natural origin.—It may have originated by spontaneous generation, since in matter are "the promise and potency of every form and quality of life." All life may have been developed from one or more primordial germs that came from, from—somewhere! Perhaps these germs of life are the dying legacy of some wrecked world, that chanced to fall into the lifeless matter of our planet. But how came life into that wrecked world? Perhaps from an antecedent wrecked world? But how in that antecedent world? Alas! they cannot trace or tell its origin. Others declare that all life is developed from protoplasm, or a gelatinous substance, in which it primarily exists. But how came life in the protoplasm? Alas! again they are at sea. Yet, forsooth, from such dim and dismal misty and mythical genesis all the multitudinous and magnificent forms of vegetable and animal life have peopled rill and river, sea and ocean, field and forest, earth and air, both the [illegible] and the ephemeral and [illegible]. And in this evolution man is [illegible] climbing all the way up from the polyp through the frog, the fish, the reptile, the dog, the [illegible]—when he made a tremendous leap into manhood! I have no objection to these distinguished men tracing their own [illegible] through such a [illegible] [illegible] the Bible as my [illegible] which records that [illegible] created by God [illegible] glorying in a [illegible] the beginning [illegible] "which was the son of Adam, which was the son of God." [illegible] theory logically [illegible] God from the creatorship [illegible] the origin of life and the [illegible] of the human race. If [illegible] these four points [illegible] the [illegible] of a [illegible] God, and stifle theistic [illegible] in the human soul. Let this [illegible] and not another [illegible] to the [illegible] Deity! This thought is [illegible] Church extension [illegible] we are not [illegible] knowledge of God [illegible] of this [illegible] Deity is the logical [illegible] God [illegible] but a [illegible] knowledge, as [illegible] our own personality [illegible] of the universe. As [illegible] says, "And this [illegible] direct certainty of [illegible] minds per se, is the [illegible] atheism." [illegible] heathen of [illegible] suffocating [illegible] over [illegible] cardinal cry, God! I know that my [illegible] of God is [illegible] the strut- [illegible] teachings than [illegible] co- [illegible] convic- [illegible] of incor- [illegible] clear [illegible] uncertain- [illegible] truth than the [illegible] Con- [illegible] God [illegible]

every doubt and pours over me the assurance of his Fatherhood and love.

> This awful God is ours,
> Our Father and our Love;
> He will send down his heavenly powers
> And carry us above.

Sure of our footing on this Rock of Ages, we erect the house of God. And every time we build a church we deny atheism; we protest against it; we raise our protest in architectural permanence; we proclaim the existence of God, and put our conviction into stately monuments of brick, stone and marble. The humbler edifice of the hamlet bears the same significant testimony. This Board of Church Extension is thus establishing and multiplying the substantial evidences of Christian theism in the faith of men. That was a magnificent sentiment of Lord Bacon, "I had rather believe all the fables of the Legend and Talmud and Alcoran; than that this universal frame is without a Mind." Devout men see physical and moral and revealed evidences all around them of the existence and sovereignty of God, and therefore build a house, that he may dwell among them, and manifest himself to them, within its sacred walls. It proclaims that he exists and reigns and overrules in our world. It testifies that he is Creator and Governor. It is a perpetual menace of atheism.

The House of God creates our conception of Deity.—God is omnipresent. We cannot grasp the idea of a Being at the same moment present at an infinite number of diverse points, at infinite distances, and filling immensity in his attributes. That is, we cannot comprehend God in his omnipresence. It is a necessity of the finite mind in worship to conceive of God as present at any given time and place. Our conception may locate him in heaven or on earth, but his special presence must be associated with some place. It was then and there that the special manifestation of God came to us in conviction, conversion, and subsequent blessing. God was really and absolutely present at that church, or school-house, or camp-meeting, or secret chamber. "The Lord loveth the gates of Zion more than all the dwellings of Jacob. The Lord shall count, when he writeth up the people, that this man was born there." Hence, wherever ideas of God obtain, men seek to localize his presence, and focalize their conceptions of him, at definite points, by erecting altars, shrines, tabernacles, temples, synagogues, mosques, churches and cathedrals. In this way the absolute and omnipresent Diety is made real to man's thought and worship at a given place. Such a place is the house of God. We specifically and solemnly consecrate it to him. Our profoundest thoughts of him cluster around its sacred altars and within its hallowed walls. There we expect to meet him. Hence, we enter the sanctuary with more solemn tread and more reverent bearing. We uncover the head. We speak in the low tones of awe and adoration. We feel that we are in the special presence of the Majesty of heaven. An instinctive solemnity comes over us as we pass down the isle. "How dreadful is this place! This is none other than the house of God, and this is the gate of heaven."

And God has emphasized this concrete idea in all his manifestations of himself to men. The Omnipresent has always made himself known, or seen, or felt, or heard at specific places—out there in the vision of Bethel, yonder in the burning bush, up there on thundering Sinai, now in the pillar of cloud and fire, then at the altar of Carmel, and here in the holy of holies. Though everywhere present, yet man is necessitated to conceive and know him as revealing himself somewhere in particular. Those old Hebrew saints saw and heard him in lightning and thunder, in snow and rain, in hail and "stormy wind, fulfilling his word." In this way God become concrete, and real, and present, and personal to their thought. He was no longer a vast Omnipresence, but a present, personal God, speaking and acting within the range of finite conception. But, more profound still was their realization of him in the house of God. They believed in him present in all his glorious and awful majesty in the holy of holies, in personal revealment and communion with man. They believed that he revealed himself in the house of God as nowhere else. Therefore the sanctuary became the dwelling place of the Most High—the concrete abode of the Divine Presence. Thus the house of God becomes the outgrowth and the expression of the most real conceptions of Deity. It enshrines in architecture the highest idea of God. It embodies the thought of God in brick and mortar, in wood and stone, and thus impresses the reality of his presence among men by visible monument and speaking memorial. The church becomes a perpetual sermon to both godly and ungodly. Every house of God erected by the aid of the Board of Church Extension is a hard, irresistable fact, [illegible] that God is in the world, and has taken hold of the thoughts of men. It preaches from stone lips [illegible], and peals accountability from iron tongues. Its steeples and turrets are silent ministers, which point the soul to God. Build a church anywhere, and you make God a reality in that community. Seing is believing. You force the thought of God through the eye into the intellect, and thence the conscience. The edifice is an unbribable monitor. The fact of the Divine presence is brought home to the conscience. God is not far off, but is a concrete reality in the midst, dwelling in the house of God.

(To be continued.)

Settled Forever.

Some persons are always confessing and re-confessing, repenting and re-repenting, and never can look upon any portion of their religious experience as a settled and accomplished fact.

A writer represents a minister, to whom a deacon told over his tale of perpetual trouble, as saying:

"Deacon, I remember your son stoutly rebelled against your authority some time ago, but afterwards felt sorry and repented of his sin, and humbly asked your forgiveness. Did you forgive him?"

"Of course I did."

"What did you forgive him for?"

"Because I could not help it, when I saw how sorry he was."

"And does he still ask forgiveness?"

"No—no! Nothing is said about it. It is all settled forever."

"Now, do you believe that you can be better to your son than God is to you? He pardons like a God."

It is easy for the father to forgive his erring son. And sin once forgiven is settled forever between them. And if the wanderer should come every day asking forgivness for what was already forgiven, and pleading for mercy when mercy has already been shown, would not the father feel both injured and insulted? When the prodigal son had worn the best raiment, and eaten of the fatted calf, and had received such tokens of his father's pitying and accepting love, would it have been fitting for him to plead with tears for forgiveness and acceptance? Would not every petition have been a proof that he doubted his father's sincerity and disbelieved his words of loving welcome? What excuse could the [illegible] tal hour in which the father said: "This my son was dead and is alive again, was lost and is found." Would it have been fitting in him to have refused a place at the feast because he was unworthy, or to have hidden away in some corner in shame and tears, while his father's heart was glowing with affection for his repentant son?—*Baptist Weekly*.

A Modern Parable.

A certain tyrant sent for one of his subjects, and said to him—"What is your employment?"

He said—"I am a blacksmith."

"Go home," said he, "and make me a chain of such a length."

He went home; it occupied him several months, and he had no wages all the while he was making the chain, only the trouble and pain of making it. Then he brought it to the monarch, and he said—

"Go and make it twice as long."

He gave him nothing to do it with, but sent him away. Again he worked on, and made it twice as long. He brought it up again, and the monarch said—

"Go and make it longer still."

Each time he brought it, there was nothing but the command to make it longer still. And when he brought it up at last, the monarch said—

"Take and bind him hand and foot with it, and cast him into a furnace of fire."

These were his wages for making the chain. Here is a meditation for you to-night, ye servants of the devil! Your master, the devil, is telling you to make a chain. Some of you have been fifty years welding the links of the chain; and he says, "Go and make it longer still." Next Sabbath morning you will open that shop of yours, and put another link on; next Sabbath you will be drunk, and put another link on; next Monday you will do a dishonest action, and so will keep on making fresh links to this chain; and so when you have lived twenty more years, the devil will say, "More links on still!" And then, at last, it will be, "Take and bind him hand and foot, and cast him into a furnace of fire." "For the wages of sin is death." There is a subject for your meditation. I do not think it will be sweet; but if God makes it profitable, it will do you good.—*Spurgeon*.

A man once took a piece of white cloth to a dyer to have it dyed black. He was so pleased with the result that, after a time, he went back to him with a piece of black cloth and asked to have it dyed white. But the dyer answered, "A piece of cloth is like a man's reputation; it can be dyed black, but you can not make it white again."

Hymns for Heaven.

"And they sung a new song."—Rev. 5: 9.

One of the ministers of Leicester, England, in relating some pleasing incidents in connection with his pastoral work gives the following:—

On visiting one of the courts of the town, I was requested by one of the poor people to call on an old woman who had been bedridden for some years, and who lived in the neighborhood. On reaching the cottage, and finding no response to my knocking at the door, I walked in, and went to the foot of the stairs, when I soon heard a faint voice requesting who ever it was to come up. In a small room at the top there lay an aged but cheerful invalid. I told her that I had been requested to call, and that I was a minister of the Gospel. She replied, "Well, then, you are just the visitor I want, and you are come at the right time." And taking up her hymn-book, which lay upon the bed, said, "Now I have been searching for a long time to see if I can find a hymn that will do to sing in Heaven, and I cannot. Now, can you?" I took the book and found

"There is a land of pure delight."

"Surely that will do." "Well, go on," she said; "read the hymn through." Presently I came to

"Death like a narrow sea divides."

"Ah," she said, "that won't do." I then mentioned

"There is a fountain filled with blood."

"Go, on," she said. I read the last verse—

> "Then in a nobler, sweeter song,
> I'll sing thy power to save,
> When this poor, lisping, stammering tongue
> Lies silent in the grave."

"That won't do," she said smilingly; "mine shan't be a poor, lisping, tongue there." I found others, but all to no purpose. "No, no, dear sir, shut the book; there will have to be a new song made." "And they sung a new song."—*Selected*.

Strange Bible Facts.

The learned Prince of Granada, heir to the Spanish throne, imprisoned by order of the Crown, for fear he should aspire to the throne, was kept in solitary confinement in the old prison at the Palace of Skulls, Madrid. After thirty-three years in this living tomb, death came to his release, and the following remarkable researches, taken from the Bible and marked with an old nail on the rough walls of his cell, told how the brain sought employment through the weary years:

In the Bible the word Lord is found 1,853 times, the word Jehovah, 6,855 times, and the word Reverend but once, and that in the 9th verse of Psalm 111. The 8th verse of Psalm 117 is the middle of the Bible. The 9th verse of the 8th chapter of Esther is the longest verse; John 11: 35 is the shortest. In Psalm 107, four verses are alike, the 8th, 15th, 21st, and 31st; each verse of Psalm 136 ends alike. No names or words of more than six syllables are found in the Bible. Isaiah 37 and 2 Kings 19 are alike. The word girl occurs but once in the Bible, and that in Joel 3:3.

There are found in both books of the Bible 3,586,483 letters, 773,692 words, 31,373 verses, 1,189 chapters, and 66 books. Acts 26 is the finest chapter to read. The most beautiful chapter in the Bible is Psalm 23. The four most inspiring promises are John 14: 2, John 6: 37, Matthew 11: 28, and Psalm 37: 4. Isaiah 60: 1 is the one for the new convert. All who flatter themselves with vain boastings of their perfectness should learn Matthew 6. All humanity should learn Luke 6 from the 20th verse to its ending.

Beautiful Extract.

One of the finest things that George D. Prentice ever wrote is this inimitable passage:

It cannot be that earth is man's only abiding place. It cannot be that our life is a bubble cast upon the ocean of eternity, to float a moment upon its waves, and sink into nothingness. Else why is it that the high and glorious aspirations, which leap like angels from the temples of our hearts, are forever wandering unsatisfied? Why is it that the rainbow and clouds come over us with a beauty that is not of earth, and then pass off and leave us to muse on their lovliness? Why is it that the stars which "hold their festival around the midnight throne," are set above the limited faculties, forever mocking us with their unapproachable glory? And, finally, why is it that bright forms of human beauty are presented to our view, and taken from us, leaving the thousand streams of our affection to flow back in Alpine torrents upon our hearts? We are all born for a higher destiny than that of earth. There is a realm where the rainbow never fades, where the stars will spread out before us like the islands that slumber on the ocean, and where the beautiful beings that pass before us like shadows will stay forever in our presence.

It is a Solemn Thing to Live.

Most people say it is a solemn thing to die. And so it is. Death takes us from those we love, bears the body to the silent grave, and the soul to the unseen world. But is it not a great and solemn thing to live?

Of this we may be certain: that people generally die as they live. "Oh, if I had thought I should die as I do, I would not have lived as I did," cried an eastern king when dying. And if you would know what your last end may be, you are to only look at your present conduct. Is sin your delight or your dread? Does a true repentance lead you to forsake every way? Under a sense of guilt and danger, are you seeking for pardon and acceptance through him who died to save sinners? And are you, by the grace of the Holy Spirit, showing the sincerity of your faith by a holy life? It will come to these enquiries at last. Let them have your attention now. Learn that life is a sacred trust, and that as you use it, so will your eternal condition be in heaven or in hell. Be assured that a life of faith in Christ, and of obedience to the will of God, is the happiest life that can be spent on earth, and is the only way to a life of blessedness hereafter. *T. C. Cuyler.*

Stop-a-While.

There is growing in Africa a thorn called "Stop-a-while." If a person once gets caught in it, it is difficult that he escapes with his clothes on his back, for every attempt to loosen one part of his dress only hooks more firmly another part. The man who gets caught by this thorn is in a pitiable plight ere he gets loose. You would not like—would you, boys—to be caught in this thorn? And yet many, I fear, are being caught by a worse thorn than "Stop-a-while."

Boys and girls who disobey their parents and loiter about on Sabbath instead of going to Sabbath-school, who take the name of the Lord in vain, are caught in the worst of snares, from which it will be more difficult to extricate themselves than from the African thorn; for bad habits are strong, and constantly lure on their victims to pleasures which satisfy not.

The boy who roams the street at night has fallen into one of the worst of habits. It soon teaches him to neglect his duties, adopt evil practices, and to corrupt his heart, while he who spends his evenings at home escapes evil and grows wiser, better, and happier.—*S. S. Gem.*

The Power of the Gospel.

The celebrated missionary, Mr. Schwartz, relates an instance of a devotee, on the coast of Malabar, who under a sense of guilt inquired of his priest how he might make atonement for his sins. The priest directed him to drive spikes sufficiently blunted through his sandals, and walking on them with his naked feet, to make a pilgrimage to a place nearly five hundred miles distant. If through loss of blood or weakness of body he could not proceed, he might wait for healing or strength. He undertook the journey, and while he halted under a large shady tree where the Gospel was sometimes preached, one of the missionaries came and preached in his hearing from the words, "The blood of Jesus Christ, his Son, cleanseth us from all sin." The word was blessed to him. Jesus met him in the way. The man rose up, threw off his torturing sandals, and cried aloud, "This is what I want," and he became a lively witness that the blood of Jesus Christ does indeed cleanse from all sin.—*Baptist Weekly.*

The Stars and Stripes.

Two United States flags stand alone in a corner of the Propaganda at Rome. The story is that in one of the Italian rebellions the leader of the insurgents planted his cannon before the Propaganda, intending to destroy it. The frightened Papal authorities begged Minister Cass to save the building by the power of the American flag; neither the flag of England, France or Austria would be respected, but the American flag would. After much hesitation Mr. Cass publicly removed his consulate to the Propaganda and raised the flag of our Union over its roof. The chief of the insurgents swore he would not fire on the flag, made his cannon ready and moved away. The Propaganda was saved, and the flags have this honor for the good they did in time of peril.

One of the Columbus, Ga., mills, the Eagle and Phenix Company, since 1869, eight years, has declared dividends of $750,000. This year will be paid $100,000 in dividends. This, too, while mills at the North have been starving, working on shorter time and diminished force, at a loss or breaking.

General News.

The Methodist Episcopal Discipline provides for the organization of a lyceum in each church, for intellectual improvement.

The king of Holland received the Fisk Jubilee Singers at his palace at Loo, and gave them a good subscription for their University.

St. Louis, basing her claims on a computation made from her new city Directory, claims a population of 501,489. Chicago claimed last year a population of [illegible].

Tilden's majority in Chicago last fall was 4,971. A few days since the Republicans carried the municipal election by 15,000 majority.

A bill is pending in the Illinois Legislature for the purchase of statues of Abraham Lincoln and Stephen A. Douglas worth [illegible],000 each, to be placed in the State Capitol. If [illegible] the statues can be [illegible] in season they are to be exhibited at the French Exhibition in 1878.

It costs $6 36 less per week to run the new dummy street-cars in Philadelphia than the horse-cars. Steam locomotion and cheap fare will go hand-in-hand in the future.

North China is suffering from a fearful famine, and thousands upon thousands have left their homes, going eastward or southward in hope of finding food in abundance.

A strong movement is on foot among the New York and Philadelphia capitalists to support Lerdo in his coming attempt to obtain control of the Mexican Government.

The British Government has sent the draught of a treaty for the suppression of the slave trade in Egyptian territory and the Red Sea to its Consul-General in Egypt, to be laid before the Egyptian authorities.

Six hundred and thirty persons pleaded guilty before the United States Court at Atlanta, Ga., of illicit distilling, and on promising to do so no more were all set free. This seems to be the sum total the recent raids into the mountains.

Thomas Balch, who died recently at his late residence in Philadelphia, was born at Leesburg, Loudon county, Va., July 23d, 1821. He was the first to propose a Court of International Arbitration. He was a profound student and possessed a remarkable memory.

The new bridge which was in course of construction over the Bazos river, one mile west of Courtney, in Grimes county, Texas, fell in a few days ago. Men were at work on the bridge, and [illegible] of them went down with the wreck. Three were killed outright, and the others were very seriously injured.

Louisville foundries now consume daily about 250 tons of pig-iron, which, although indicating a business of great magnitude, is not commensurate with the great possibilities which can be based on the astonishing richness of iron fields of Kentucky, Tennessee and Alabama.

The loss at sea during the past four months has been very extensive. The losses of cargoes and vessels are estimated at [illegible], the number of persons who found a watery grave about 400, and the number of ship owners ruined [illegible]. The number of total wrecks is set down at 149, and that of vessels merely damaged at 2,053. Of these crippled, 158 were steamers, 757 were schooners, 298 were brigs, [illegible] were barks, and [illegible] were ships.

More than 125 mountains in North Carolina have been measured by Prof. Guyot. Of this number, the lowest is some [illegible] feet and the highest is 6,707 feet. There are fifty-four mountains over 6,000 feet in height, forty-five mountains over 5,000 feet in height, but not so much as 6,000, and [illegible] over 4,000 feet, but not as much as 5,000 feet high. Black Mountain is the highest, being 6,707 feet.

A Telephone concert was held a few nights ago in Steinway Hall, New York. The performer played upon an instrument in [illegible], and the sounds were transmitted on a telegraphic wire, and reproduced in the concert hall in New York. Curiously enough, the airs sounded as if they were played on an instrument at a great distance from the hearer. Excepting that occasionally low notes were [illegible] ately loud, and high notes were heard with difficulty, the effect of the telephone music was, on the whole, very pleasant.

Several piano manufacturers have sent magnificent instruments to the White House, begging the President to accept of them either as gifts or loans; but he declines to be the recipient of favors of any kind. A carriage manufacturer of Cincinnati, and an old friend of the President, tendered him a [illegible] worth $1,800; but President [illegible] declined with [illegible]. [illegible] recently bought [illegible] harness, and [illegible] they are not ready for [illegible] the President [illegible] stable when he wants to ride.

SOUTHWESTERN
Christian Advocate.
[illegible]
J. C. HARTZELL, D.D., EDITOR.
[illegible] APRIL 26, 1877.

[illegible] and Turkey [illegible] will declare war on next Sunday.

[illegible] through [illegible] revival [illegible] University [illegible] he is President. [illegible] have already [illegible]

[illegible] Preachers' [illegible] be an interesting [illegible] meets on Thursday [illegible]. At the last [illegible] chapter of Acts [illegible] Dr. McCarty will [illegible]

[illegible] Grant of Law [illegible] become editor [illegible]

[illegible] of Chicago [illegible]

[illegible] said there can be no religion without an incarnation, or, as the heathens state it, "without the gods come down and dwell among men." Whether this be true or not, it is true that the idea of incarnation is as old as the world. Faint glimpses of it are found in all heathen religions. The Hindoo worships the Avatar, which is his god. The people of Thibet worship the Grand Lama or great high priest, because God is supposed to dwell in him. In Greek and Roman mythologies the multiplied forms the different gods assume, as well as the wilder worship of the aborigines of America, we see the same thought. So it is the world over, in all ages, the thought is universal that God, in some form or other has or does dwell among men. The early Christians thought these false incarnations to be caricatures of the true, devised by satan to deceive the world. Some, with more of truth, believed them to be evidences of an inborn desire of the human soul to be united with God, so as to be like Him, and, in the end, dwell with Him. Still another view, and to us the most reasonable, is that this idea of incarnation everywhere found, is one of the many rays of truth, that has gone out from God's revealed Word, and found expression in the religious customs of all men. There is a fable that accounts for the origin of precious stones. The gods had built a temple and every part of it was made of the most precious material. The walls were of Jasper, the columns were studded with [illegible], the steps, the altar, the ornaments were of the purest diamond. [illegible] pride entered that temple, and, shaken as by the power of an earthquake, it tottered, crumbled and fell, and that no trace of it might be left to tempt to a like sin, the gods scattered its fragments throughout the world, and these are the precious stones of to-day. Eden was God's spiritual temple on earth. It needed no adornment but nature, for God dwelt within it. But sin marred its beauty and destroyed it forever. Its children were scattered far and wide, and God no longer walked amid its bowers. But the truth that it contained remained [illegible] and although [illegible] up by sin it yet shines forth [illegible] lands. And these are the gems of truth we see shining in [illegible] out of which is this [illegible] incarnation.

There is, however, a close distinction between a false and a true incarnation. In the [illegible] between the Divine and human they are the same—still in another [illegible] they differ. Heathenism [illegible] Christianity [illegible] that God was truly incarnate. [illegible] In Him (Christ) [illegible] Godhead [illegible]

[illegible]

wilderness 400 years before the war of Troy and 900 years before the publication of the works of Thales and Confucius, down to the last days of Jewish inspiration, *the theme is the same*. They never lose sight of that bright, rising, glorious star of the future—the birth of Christ. Take Christ out of the Old Testament and the sublimest prophecies lose their charm. Recognize Christ and every prophecy, every type and figure, every word of promise and of comfort to nations and individuals is lit up as with sunlight. "All point with steady ray to Bethlehem." The time, place and circumstances of His birth are given with marvelous accuracy. His offices as prophet, priest and king are foretold. The manner of his life is given. His humility and suffering are spoken of. All the chief points in His character are predicted.

Added to these prophetic words the ancient worthies were ofttimes made sensible of the presence of the coming God-man, and Moses on Sinai even caught a glimpse of His floating garments. So sensible was His presence made to Jacob that the old patriarch declared that he had seen Him face to face. He spoke to Moses from the flaming bush, and he moved in the pillars of cloud and fire in the wilderness. By Him the law was given. At His command a sanctuary was built and He took possession of it in visible form, as the Shechinah. Here He was consulted on all occasions and received the worship of ages. The Jehovah of the Old Testament was none other than the Christ of the New, and his visible manifestations of himself during the Patriarchal Mosaic, and Jewish dispensations were but prophetic types of the perfect revelation of His manhood in the fullness of time, upon the plains of Palestine.

Beyond the Bible were the expectations of all heathen lands. The heart, burdened with sin longed for deliverence, and it is a fact known to all students of history that every nation had its prophecies more or less clearly defined, of a coming deliverer, who would bring consolation and peace.

As the time approached for the birth of Christ the expectations of the world culminated. And at last when he came the song of the angels blended with the joys of the good and pious of the Jews to welcome Him, which welcome was heightened by the devout acknowledgement of the heathen wise men. Thus the redeemed in glory joined with the representatives of the world to be redeemed, to welcome God manifest in the flesh.

Moody and Sankey in Boston.

The revival meetings conducted in the mammoth Tabernacle are producing a very marked effect. These are seen in four particulars:

1st. In studying God's Word. It is a great victory to get men to listen to God and carefully contemplate His will. This effect is marked in the demand for Bibles. Mr. Moody is a preacher of one book. He recites Bible stories as though they were events that transpired in his day, in fact things that had just happened in an adjoining State, and by this method all the interest in a wonderful event is awakened; and instead of telling the whole story he tells just enough to lead people to search for the rest in the inspired record.

2d. The temperance work is one of the main features of the revival. One day in seven is specially devoted to this cause. Hundreds of the lowest men in the city have been reclaimed, converted and saved, and, we hope, will never return to their cups. Here alone, in Christ is hope for the fallen. Men may resolve, sign the pledge with their own blood, bind themselves by an oath taken in the face of God and go away to get drunk, but when men get new hearts, new dispositions, and new appetites by the grace of God and this latter continued, they [illegible] to stick. One lady, a Mrs. [illegible], seemingly called of God to this work, goes in and out among [illegible] abandoned like an angel of [illegible], and it is wonderful to see how ready these men are to obey [illegible] and godly woman. While Moody and Sankey are getting [illegible] of the Church, and [illegible] no more given to them than [illegible] God is honoring many, especially some elect women.

[illegible] feature is in breaking [illegible] in the churches. [illegible] preaches extemporaneously [illegible] even among our [illegible] ministers, have of late abandoned their paper wings. The singing is congregational, led by a vast choir, and this method is taking in our churches, minus the choir. The people will sing if they can only have a chance, and sing lustily, too. The city is being canvassed by earnest Christian workers, and the country is catching the enthusiasm.

4th. The new life is manifest. What a change. Worship in the household makes the family a type of Heaven. Here profanity has given way to praise; hatred to love, sorrow to joy; in fact, old things have passed away, and all things become new. A new life hid with Christ is the basis of manliness.

Truly yours, T. J. ABBOTT.

Lawrence, Mass., Apr. 16, '77.

Our Southern German Methodism.

Quietly, but surely and strongly, our German Methodism is being rooted in the South. In this city we have three vigorous churches. The First Church, Rev. J. Braun pastor, has just completed a $1,200 parsonage, and the Second Church, Rev. J. Kienle pastor, is being thoroughly repaired and painted. The Third Church, Rev. J. Ueber pastor, is steadily improving.

The Southern German Conference includes our German work in Texas. In that State there are sixty preaching places, over a thousand members and probationers; twenty churches, valued at $29,600, and thirteen parsonages, valued at $6,000. In 1876 six churches and five parsonages were built. All this property has been accumulated with only $2,800 help from the Board of Church Extension. In the development of this Texas work only sixteen out of the sixty preaching places have been established where there are Southern Methodist German churches.

A Pleasant Excursion.

We enjoyed a delightful day last week, in company with a few friends, visiting the United States Monitor, Canonicus, lying in the river in front of the city, and in visiting the National Cemetery and Jackson Barracks and Battle Ground, several miles below the city. Among the company were Rev. Dr. Buckley and family and Mr. Hoyt, of Stamford, Connecticut; Dr. McCarty, Hon. E. Heath and family and the wife and daughters of General Bussey, of this city.

Commander McGlensey sent his boats and took the party to the Canonicus, and an hour was spent in examining the wonderful mechanism of that boat. It carries two guns, each capable of throwing a four hundred and fifty pound solid shot. They lie side by side in a turret, encased by iron five inches thick. On the top of this is the pilot-house; also heavily encased in iron. The whole weight of the turret and guns is eight hundred tons. When in action this enormous weight is raised so as to swing clear, and the gunners can turn the muzzles of the great guns in any direction. This great weight is lifted by hydraulic power by the strength of a single man. All the rest of the ship is under water, including ample rooms for officers, a three hundred horse-power engine, &c., &c. The following is a complete list of the officers, all of whom did what they could to make the visit of our party pleasant: Commander J. T. McGlensey; Lieut. W. H. Meyer, Jr., Executive; G. M. L. Maccarty, Chief Engineer; Stephen Rand, Jr., Paymaster; Lieut. Fred. Singer, Navigator; Masters, W. E. B. Delahay and L. P. Jonelt; Dr. Wm. Martin, Surgeon; and T. K. Moore, Captain's Clerk.

After bidding adieu to these gentlemanly officers, Messrs. D. B. Wood & Co., placed their steam-tug, "Charlie Wood," at our disposal. Capts. Wood and Switzer accompanied us, and a pleasant ride down the river was enjoyed. An hour was spent at Jackson Barracks, commanded now by Colonel Scott. Another hour was spent at the National Cemetery, where lie buried 18,000 boys in blue. This Cemetery is on the famous Jackson battle-ground. Some of the old breast-works yet remain, and the place is pointed out where Gen. Packingham, commander of the English forces, died. An unfinished monument stands at the upper end of the battle-field. It was being built when the war began.

Hon. Charles Heath, who has been spending some weeks in this city and State on business, left for his home in Maldon, Mass., on the 22d inst.

Dr. Wheeler, editor of the New York *Methodist*, says:

There, for instance, in New Orleans, are Drs. Parker and Hartzell, both Americans of English blood, and both Methodists. A sceptic might say that, if Christianity really helps to a common vision, these two reverend doctors, whose sincerity is beyond question, ought to be able to make a common report of the facts that were made under their noses and eyes. But these doctors in Methodism are as far apart in their facts as any two wicked Senators in Washington. Perhaps the truth is, that ordinary doses of religion (the amount that doctors usually take) do not prevent the psychologizing of facts; and in some cases the more divinity one has studied, the more certainly will he think his facts into their relations so quickly as to both fail to take their exact measure, and to remember them photographically. A good deal more of religion would correct the evil.

The above is characteristic of a paper trying to be all things to all men, even where great principles are at stake. So far as we are concerned we thank God that we are blessed with positive convictions, on questions relating to the unity of this Government, the proper treatment of the colored people and upon the importance and success of our Southern Methodism. Dr. Parker is also a man of positive convictions, and as such we respect him, however much we may differ from him. Personally our relations are pleasant, and where we disagree we have too much respect for ourselves to impugn each other's motives.

Our eye has just fallen on a poem which we quote for the benefit of our New York friend. It is from the *Phrenological Journal* for May, and is entitled "On the Fence."

Once in a fearful battle
The birds and beasts engaged,
To prove which were the greater,
And high the contest waged.

A bat, from his position,
Thought neutral he'd remain,
Until he knew for certain
Which side was sure to gain.

So, from a fence commanding
A most extended view,
He watched the birds' hard fighting,
And watched the beasts all through.

He kept his wings and spirits
So very fresh and cool,
Watching each party's merits—
Predicting which would rule.

At length, the beasts prevailing,
He active joined their fight;
The birds a rally making,
Was found with them at night.

At last, when peace concluded,
Since for both he did fight,
Nor bird nor beast would own him—
He skulked away from sight.

Since then, earth's holes and corners
Are his abiding place;
Except in twilight's darkness
He durst not show his face.

* * * * *

How many men are sitting
Like bats upon a fence,
Waiting a breeze befitting
To jump off, hence or thence.

As in the world of thinking
Two sides must always be,
Each great soul unshrinking
His own right side will see.

Better a nail's firm power
In the humblest cot unknown,
Than a cock on the highest tower,
That moves with the wind alone.

The Louisiana Commission left for Washington last Saturday evening. They came to complete the work of delivering this State into the hands of the Democracy, and succeeded. We gather their mission from Mr. Evart's letter of instructions to them, and from the course of the Commission while here. We have only time as we go to press to say this much, and to add, that now that Gov. Nicholls is recognized as Governor of Louisiana, we cannot see by what right Mr. Hayes can continue to be the President of the United States. His title to the Presidency rests on the same vote as Mr. Packard's to the Governorship of Louisiana. If Gen. Nicholls is rightfully the Governor of Louisiana, then Mr. Tilden is rightfully the President of the United States.

By these remarks we do not in any sense place ourselves in opposition to the work of pacification toward the South; or express any lack of confidence in Governor Nicholls and his government. With the theory of President Hayes' policy towards the South we are in hearty accord, but we fear that already, he has placed himself in a position when the question is not, what he can do for the South, by what the South will permit him to do for the nation.

In the struggle of the past months Messrs. Nicholls and Packard have both shown themselves to be men of character, prudence, and strength. The former has won, and in the letter and pledges given in another column, we have as solemn guarantees as words can give, that all classes are to share alike in the benefits of his rule.

Disgraceful Journalism.

The New Orleans *Democrat* disgraces itself, by publishing in its issue of the 14th inst., from its Washington correspondent, a mean and vulgar attack upon the Methodist Episcopal Church. We will not pollute our columns with all that is said, but give the following as a specimen:

This North Methodist Church is the originator of the institution of carpet-baggery; for the portable statesmanship which has cursed the country and plundered the South for the last twelve years found its first model in the itinerant gospelry of the Methodist Church—which was itself founded on the theory that by shifting its preachers every two years religious intimacies of the paroxysmal variety could be reduced to the minimum of scandal.

I have made the political aspects of the North Methodist Church a profound study, and the more I watch its developments the firmer grows my conviction that nothing has been seen like it since the destruction of the Inquisition in Spain, the decay of the Jacqueries and Gabelles in France, and the end of the "No Popery" fury in England. Old Praise-God-Barebones, of the Cromwellian epoch, was a broad and liberal Christian by comparison with these North Methodist ranters, who have been for ten years trying to obtain control of the government and whose religion consists in a bastard mixture of the words of Christ with the meditations of the thieves between whom He was crucified.

Under Grant North Methodism had full swing and held such carnival as only hypocrites can hold who sneak about with prayer on their lips and plunder in their hearts; who crawl about high places holding up big Bibles in front to hide the pillage of the treasury by their confederates.

It is difficult to conceive how the editor of the *Democrat* so far forgot himself as to permit anything like the above to appear in his paper. The Methodist Episcopal Church is not the "North Methodist Church" any more than it is the "South Methodist Church." As a great Church its conferences and work extend to every part of the nation. If the editor of the *Democrat* would glance occasionally at the columns of the SOUTHWESTERN, he would learn that the Church which he permits his correspondent to slander, is one of the chief evangelizing forces in his own city and State. The 12,000 preachers and 1,500,000 members of the M. E. Church will in no way be effected by such vulgarism as the above, and we refer to them, hoping that the *Democrat* will not again be party to so disgraceful a publication.

Funeral of Dr. McDonald.

Rev. J. Morris Shumpert, of Holly Springs, under date of April 7th, gives some of the particulars of the funeral of Rev. Dr. McDonald which occurred at that place March 8th. The corpse was taken to Shaw University on Sunday, at 12 o'clock. The Chapel was crowded to its utmost capacity. Prof. W. W. Hooper delivered a touching and eloquent address. Miss Smith, one of the teachers, presided at the organ, and the faces and singing attested the deep feeling of those present. Bros. J. Hall, J. Oglesby, R. D. Miller, T. D. Hall and Robt. Cunningham were pall bearers. All the people followed the remains to the grave.

In due time we hope that we will be furnished with an appropriate memorial of the life and services of Dr. McDonald. He was one of the most faithful and devoted workers in our Southern work. His place will be hard to fill. He fell at his post of duty a martyr to overwork and care. For his family, who, we understand, is left without means, we have the profoundest sympathy.

Death of Rev. J. G. Webster, West Texas Conference.

Rev. Mack Henson, of Victoria, Texas, gives us the following particulars of the death of this brother: "Bro. Webster was taken very sick the second day after Conference. He had been appointed to Dallas, and was anxious to get to his appointment, but thought best to go by his home in Nockernut and leave his eldest son with his grand-parents. Bro. Webster was a widower. When he arrived at Nockernut, his friends found that he was too ill to proceed to his work. He suffered for some weeks with pleurisy and hemorrhage of the lungs. On March 14th he fell asleep in Jesus. From Bro. I. Smith I learned of his last words. He said, 'I am going up on high to rest with Jesus.' Our loss is his eternal gain."

Bro. Webster was one of the first ministers in the West Texas Conference. He was among the first organizers of this work, and from the first has been a leading member of the Conference. He was an excellent preacher and a wise counselor, and in his death our work has lost one of its most valuable ministers.

Bro. Henson also says: "We have also to record the death of Miss Rosie Campbell, one of our Sunday-school teachers. Our work is prospering in the midst of all opposition."

Questions.

A brother asks, "Can a man who is under charges be admitted into the Quarterly Conference, and be allowed to vote on business questions?" No. When a man is under charges he is suspended from all church privileges, until the charges are disposed of by trial.

The same brother asks, "Is money in the hands of trustees subject to the order of the Quarterly Conference?" The Discipline directs that the trustees must make a report of all moneys received and expended to the fourth Quarterly Conference.

Rev. Dr. McClean, one of the Corresponding Secretaries of the American Bible Society, who has made a tour of the Southern States, has been spending some time in this city. His stay has been prolonged by the illness of his wife. Dr. McClean has had several consultations with the officers of the Southwestern Bible Society, and an arrangement has been effected by which, it is hoped, the distribution of the Word of God will be more efficiently carried forward—especially in Louisiana. Dr. McClean preached in the First Presbyterian Church Sabbath evening. He left, yesterday, for New York, by steamer.

Drew Theological Seminary Catalogue for 1876-77 is a pamphlet of thirty pages. This institution is located at Madison, New Jersey—and enrolls one hundred and four students. Among the graduates of 1876 we notice the name of Rev. S. H. Werlein of the M. E. Church South in this city. We have noticed from time to time, the lectures and sermons delivered before the students of this institution, by representative men. The faculty is a very able one. Drs. Hurst, Strong, Kidder, Buttz, and Miley are among the very best educators in the Church.

Our Southern Methodism.

Rev. M. Adams, Presiding Elder of Meridian District, Miss., writes, April 12, that Rev. N. Cannon, of Meridian has been very sick for the last two months. He has been able to preach but twice since Conference, and will not be able to preach for some time. Bro. Adams will spend some days at Meridian, to assist in a protracted meeting in progress. Rev. John Baldwin, of the M. E. Church South, preached the opening sermon of the meeting.

Rev. M. Dale, pastor of Union Chapel, New Orleans reports that the protracted meeting in progress in his church continues with increasing interest. Thirty-two have been soundly converted and over fifty are seeking the Lord. The church is crowded every night. On last Monday 16th inst., Lovefeast was held, and the house was filled to overflowing, and the interest was very great. On Sunday night the Lord's Supper was administered, two hundred and twenty-five communed.

Rev. J. Hayward of Donaldsonville, says: At the request of my presiding elder I attended the quarterly meeting at Thibadeaux on the 15th. The pastor Bro. Royal is popular among his people at Thibadeaux, and the church rallies about him. His salary was estimated at $300. The presiding elder's claim was fixed at $30 a year. The Sunday-school numbers 60, and is organized as a missionary society. The whole church is in a good condition. Bro Royal is preparing for a basket meeting the first Sunday in May—to raise money for the church. Sister Hayward accompanied me on the trip—and assisted me in the singing. She was invited to return and visit the church.

Mr. Editor I feel that the greatest necessity in our church is the administration of the Discipline.—No plan is so good for all kinds of work as the plan laid down in the Discipline. Our Discipline is plain and our brethren as pastors should read

and explain it often to the public, and require all to obey it.

April 12th, I officiated the pleasant of uniting in marriage, Mr Mansfield Carter, and Miss Catherine Bonds.

[illegible] Miss, [illegible] are [illegible] blessed. So far [illegible] ersions [illegible] to the church, and the work goes forward. [illegible] bring [illegible] into the fold. Pray for us, that the Lord may direct us. Our family school numbers 106.

Rev. A. Jackson, Franklin, La., writes: Everything is quiet here, prospects for crops good, and the [illegible] spirit. During a [illegible] I am happy to [illegible] were several conver- [illegible] have undertaken [illegible] a perso[illegible] At a meeting [illegible] sixty-four dol- [illegible] for this purpose, [illegible] raging.

[illegible] people have gon- [illegible] lots where they [illegible] expect soon [illegible] are [illegible] as young [illegible] to learn to read [illegible] people [illegible] preach- [illegible] for this year [illegible] to the [illegible] and in the Dis- [illegible] Mississippi, Miss., [illegible] The P. E. [illegible] administered [illegible] number were [illegible] and we had a [illegible]

[illegible] preaching of a sermon by the presiding elder, especially to the unconverted. The altar is crowded with penitents at our meetings, and we are praying for the salvation of very many souls."

Rev. C. Young, Lulling, Texas, says: We have recently had seven accessions to the church. A deep religious feeling is manifest in our congregations, and we hope for a speedy baptism of the Spirit."

General News.

A colony for settlement in Texas has been organized in Columbia, Indiana.

Eight Turkish iron-clads are now stationed at the mouth of the Danube.

A colony of fifty families from Iowa will shortly settle in Falls county, Texas

Application has been made by a Scotch colony of Chicago for [illegible],000 acres of land in Colorado, and Lavaca counties, Texas.

There was a d[illegible] at Friar's point, [illegible] k. Eight buildings were [illegible] lit- [illegible] their contents [illegible]

Hereafter all appointments of railway post-office clerks, route agents and mail messengers will be made on a probation of six months.

A committee of land explorers from Ohio have been negotiating for the purchase of 100,000 acres near Keachi, Texas.

A fire at Constantinople on Tuesday night, 10th inst., destroyed between 300 and 500 houses. It originated in the Greek quarter.

The London Field now has a special representative in Texas for the purpose of writing up the agricultural and stock raising capabilities of the State.

It is rumored that a block of dwellings thirteen stories high is to be built on the land on the east side [illegible] the United States, as thirteen to [illegible] and her exports from Great Britain are to those from the United States as [illegible] to six.

[illegible] of large vessels [illegible] for [illegible] at [illegible] cleared. They [illegible] loaded by the [illegible]

Mr. E. Berlin has purchased 30,000 acres of land in Morris county, [illegible] three hundred French families who have already been sent for.

Large quantities of marble are being shipped from Knoxville, Tenn., to San Francisco to build a stock Exchange which it is claimed, will be the finest structure of its kind in the United States.

The king of Holland intends to exhibit at the Paris Exhibition a collection of forty thousand [illegible] for the removal of the plants at in- [illegible]

[illegible] by one Georgian; and another, a descendant of the General, has [illegible] camp-chest with its frugal [illegible] of silver.

Contrary to the expectations of [illegible] Siphons, the United States Court has decided that the [illegible] loss of $3,200,000 must be refunded to the Government, be- [illegible] the stock holders are repaid any [illegible] of their shares.

[illegible] Alexander H. Stephens, of [illegible] states that he will be [illegible] to the House of Representa- [illegible] on the day of the meeting of [illegible] for the purpose of electing [illegible] for Speaker. He contin- [illegible] improve in strength.

[illegible] hundred and eighty miles [illegible] were constructed in [illegible] It is thought a [illegible] will be the [illegible] of [illegible] also [illegible] be a [illegible] operation of church [illegible] Dea, Bishop [illegible]

[illegible] the Russian advance; 36,000 in the vicinity of Widin, on the Upper Danube; 110,000 at Shumla, Varna, and Silistria, and behind the Balkans a reserve of 200,000. Russia has concentrated at Kischeneff, Odessa, and other points in the south over 200,000 men ready for action.

A recent marked increase in the number of applications for patents at the Patent Office is considered indicative of a general revival of business throughout the country. The receipts of the office last month were nearly $75,000, being $12,000 more than the total receipts during February, and $20,000 more than the receipts for January.

The Secretary of the Treasury has decided to suspend the issue of one dollar greenbacks in sums exceeding ten dollars. This is done for the purpose of bringing silver coin into more general circulation; and as a further step towards specie payments, under the act of 1875.

The President has wisely determined to sustain the Indian policy so successfully inaugurated by President Grant. No effort of the Administration has accomplished such satisfactory results as the peace policy.

A railroad will be built to the Black Hills within the next eighteen months. Contracts for the [illegible] have been entered into, and the road will reach O[illegible] the beginning of the [illegible]ber.

Three of the steamers which left New York on the 14th for Europe, carried an extraordinary quantity of fresh beef. The city of Richmond, for Liverpool, had 200,000 pounds. The Celtic, for Liverpool over 90,000 pounds, and the California for Glasgow, about 95,000 pounds, besides 2,000 quarters of fresh beef and many live sheep. All carried large quantities of bacon, pork and lard. These three vessels and the Nectar, for Bremen, took 1,000,000 bushels of grain.

Republican-Democratic Principles.

Governor Nicholls and the Democratic Legislature of Louisiana have, in the strongest possible language, affirmed their adherence to the principles of the Republican party. If these pledges can be carried out, the principles of the Republican party will continue to triumph in this State, although the party as an organization has been defeated.

The following letter was addressed to the gentlemen of the late Presidential Commission.

GENTLEMEN—I have the honor to transmit herewith a copy of joint resolutions adopted by the General Assembly of the State of Louisiana.

In so doing I desire to say that they express, not merely abstract ideas, but the conviction of our people, which will be practically executed by them through their representatives, their courts and their executive government.

As the chief magistrate of the State it will not only be my pleasure but my boundon duty to give every assistance in my power leading to that end.

I am thoroughly satisfied that any course of political [illegible] traced on a nar[illegible] color or con[illegible] lead to dis[illegible] on this subject [illegible] to the con[illegible] nominated, and to the people by whom I was elected, and every day's experience fortifies me in the belief that any policy founded on these principles must necessarily result in the attainment of the ends for which all just governments are established.

I have earnestly sought to obliterate the color line in politics and consolidate the people on the basis of equal rights and common interests, and it is a source of gratification to be able to say that this great object is about to be realized. I feel I do but speak the sentiments of the people when I declare that their government will secure:

1. A vigorous and efficient enforcement of the laws, so that all persons and property will be fully and equally protected, and, should occasion require it, I will proceed in person where any disorders may menace the public peace of the political rights of any citizen.

2. The establishment of a system of public education, to be supported by equal and uniform taxation upon property, so that all, without regard to race or color, may secure equal advantages thereunder.

3. The fostering of immigration in order to hasten the development of the great natural resources of the State.

Having thus committed our government and people to these great principles, I desire to add the most emphatic assurance that the withdrawal of the troops of the United States to their barracks, instead of [illegible] any disturbance of the peace [illegible] tendency to riot or disorder [illegible] the source of profound gratification [illegible] people, and will be [illegible] as proof of the [illegible] of the President in their capacity for orderly self-government. Enjoying under the blessings of divine providence the happiness resulting from a Government based upon liberty and justice, the people of Louisiana can not fail to appreciate that their good fortune is largely due to the magnanimous policy so wisely inaugurated and so consistently maintained by the President of the United States.

I have the honor to be, your obedient servant,

F. T. NICHOLLS.

WHEREAS, The people of the State of Louisiana, after years of suffering and misrule, have, with supreme satisfaction, seen the wise determination of President Hayes, as expressed in his inaugural, and already happily executed in South Carolina, to restore local self-government to the Southern States, and peace and prosperity to the whole country by the return to and rigid following of the wise principles of constitutional government; therefore,

Be it resolved by the Senate and House of Representatives, etc.,

1. That we cordially indorse the policy of the President, as enunciated in his inaugural, and we pledge our hearty co-operation, aid and support in the execution thereof.

2. That the execution of the said policy in Louisiana will prove the source of inestimable blessings to her people, lift up their burdened spirits, heal their wounded prosperity, renew their wasted fields, bring happiness to their homes, and give to the whole people, without distinction of race or color, a future of progress, as well moral as material.

3. That as an earnest of our endeavors, we hereby solemnly declare that it is and will be the purpose of the government of Louisiana, represented by Francis T. Nicholls as its executive head—

First—To accept in good faith the thirteenth, fourteenth and fifteenth amendments to the constitution of the United States in letter and spirit.

Second—The enforcement of the laws rigidly and impartially, to the end that violence and crime shall be suppressed and promptly punished, and that peace and order prevail, and that the humblest laborer upon the soil of Louisiana, throughout every parish in the State, of either color, shall receive full and equal protection of the laws in person, property, political rights and privileges.

Third—To the promotion of the kindly relations between the white and colored citizens of the State upon a basis of justice and mutual confidence.

Fourth—The education of all classes of the people being essential to the preservation of free institutions, we do declare our solemn purpose to maintain a system of public schools by an equal and uniform taxation upon property as provided in the constitution of the State, and which shall secure the education of the children of white and colored citizens with equal advantages.

Fifth—Desirous of healing the dissensions that have disturbed the State for years past, and anxious that the citizens of all political parties may be free from the feverish anxieties of political strife and join hands in honestly restoring the prosperity of Louisiana, the Nicholls government will discountenance any attempted persecution, from any quarter, or individuals, for past political conduct.

"Heavenward."

This is the appropriate name of the coming Sunday-school music-book, to be ready May 1st, containing the best and most popular sacred songs of the lamented Gospel singer, P. P. Bliss. "Heavenward" promises to be the most valuable as well as the most popular collection of Sunday-school songs ever issued. The author, Mr. James R. Murray, is well known among Sunday-school workers as the author of "Pure Diamonds," and other popular books, and was an intimate friend and musical companion of Mr. Bliss for many years. Every Sunday-school in the land will want "Heavenward," as it is the only new Sunday-school book which will contain Mr. Bliss's most famous songs, such as "Hold the Fort," "What shall the Harvest be?" etc., etc. A sample copy will be sent (in paper covers) for 25 cents, or in board covers for 35 cents, as soon as ready. Address S. Brainard's Sons, Cleveland, Ohio. "Heavenward" will be for sale by book and music dealers throughout the country.

It will be hard to find a better magazine for the young than "Golden Hours." There are others that are showier—whose writers have been longer before the public perhaps—but for solid worth gives us the "Golden Hours." Its sketches are not overdrawn, its stories are instructive as well as entertaining, and all its articles bear with them a hearty influence that cannot but be a benefit to the young reader. The number before us contains an exceedingly interesting paper on "Chalk," an illustrated and touching little story of "Meg's Green Pasture," a charming sketch of "The Boy Life of Mozart;" the usual installment of its historical serial, "The King's Cousin;" an instructive article on "The Wonders of Words;" an illustrated article about "The Shovel-nosed Shark," and many more stories and poems. Owldom contains a talk on "Decoration Day," "Toyland," "A Primary Arab School," "Color," "Napoleon I. and the Gardener," "Animals," "Paper Dolls," Puzzles, Music, and a host of other good things.

This magazine costs but $1 60 per year, post paid. For the July number the editor anhounces the beginning of a new serial, "General Peg and her Staff." Subscriptions may begin with that number. H. V. Osborne, editor. Hitchcock & Walden, publishers, Cincinnati, O.

Notice.

LOUISIANA CONFERENCE—BOARD OF CHURCH EXTENSION.

The Board of Church Extension of the Louisiana Conference will meet at 39 Natchez street (office of SOUTHWESTERN) at 11 o'clock a.m., May 7th. All churches in the Conference desiring aid will have their applications in the hands of the Secretary in due form.

E. WILLIAMS, Pres't.

New Orleans, April 23, '77. [2t

Sunday School.

May 6, 1877.—THE FAMINE IN SAMARIA.—SCRIPTURE.—2 K. 7: 12-20.

GOLDEN TEXT.—"The things which are impossible with men are possible with God." —Luke 18: 27.

TOPIC.—"My words shall not pass away." —Luke 21: 33.

HOME READINGS.

Monday, Lev. 26: 21-39; Tuesday, 2 K 9: 24-33; Wednesday, 2 K. 7: 1-11; Thursday, 2 K. 12: 12-20; Friday, Ps. 147: 1-20; Saturday, Ps. 33: 1-22; Sunday, Ps. 34: 1-22.

(Condensed from Nat. S. S. Teacher.)

The desperate character of the defence. Refused to surrender though food, practically, was unobtainable, and the people were reduced to devouring their own offspring. There is no hint of giving up—no reproaches from the inhabitants because Jehoram still held out. King and people manifested a heroism that compels our admiration.

The discovery of the fight. There was despair outside of the city as well as in it. Four lepers sat outside and balanced their chances of death and found them about equally certain whether they went in to their friends or over to their enemies. They did not go inside, because there they were sure to starve; they went over to the Syrian camp, because there their appalling misery might save them from being slain. They started [illegible] twilight for the [illegible] my. No joyful j[illegible] but many a journey [illegible] in anxiety may end in joy. We can easily imagine the revulsion that came upon them when they found the camp ungarded, went into a tent and found it empty, and ate and drank, carried away their booty, and, returning, found all the other tents also deserted. From the depths of despair they were exalted to the topmost pinnacle of exultant self congratulation.

A Great Abundance (15, 16).—The chariots found that the news brought in by the lepers was true, and, pursuing their reconnoissance, discovered that the Syrians had actually fled, with all the signs of a precipitate, terror-urged flight. Garments, vessels, arms, accoutrements—everything was thrown away that would, by its weight, retard their efforts to escape the imaginary host that was just upon their heels, thirsting for their blood.

The chariots followed the path of that flying host until they could see that it had not stopped on the hither side of Jordan, and then returned with their report to the king. *And the people went out.* Imagine how impatiently they had awaited for the return of the scouting party—how carried away they were with the thought of such great plenty so near them—how tumultuously they rushed out to secure it when the privilege of doing so at last was given! And how many they were that, with streaming eyes, thanked God that now there was no danger that their eyes would be evil toward their own children. Without any such miracle as the skeptical lord had prescribed, the word of God as spoken through Elisha was fulfilled A "a measure of fine flour was sold for a shekel, and two measures of barley for a shekel." Things which see hard to us, with God are easy of accomplishment. Specially was it true in this case, [illegible] the "the which are not to bring to naught things that are"?

A Prophecy Accomplished (17, 20).—There were two predictions that were fulfilled: 1.—In relation to provisions; 2—in relation to the scoffing noble. The stress in the narrative is laid upon the fact that each of these prophecies was literally accomplished. Hence the [illegible] verse 18. The "lord" was appointed by the king to have charge of the gate. By some he is supposed to have been placed in charge of the gate for the purpose of collecting the usual tax on articles there sold, and that the people, indignant that a tax should be attempted at such a time, trode him under foot. The more reasonable supposition, and the one naturally conveyed by the text, is that he was assigned to the duty of preventing such a tumultuous rush through the gate as would be sure to result in the sacrifice of many lives. In attempting to do this he was himself trampled down by the crowd, which was too eager for food and plunder to be restrainable. And thus it turned out as Elisha predicted—he saw the abundance of the supply with his eyes, but he did not eat thereof.

Knowledge is Power.

This is a nation of enlightened freemen. Education is the corner-stone and foundation of our government. The people are free to think for themselves, and that they may act wisely it is necessary that they be well informed. Every individual gain increases public gain. Upon the health of the people is based the prosperity of a nation, by it every value is increased, every joy enhanced. Health is essential to the accomplishment of every purpose; while sickness thwarts the best intentions and loftiest aims. Unto us are committed important health trusts, which we hold not merely in our own behalf but for the benefit of others. In order that we may be able to discharge the obligation of our trusteeship and thus prove worthy of our generous commission, it is necessary that we study the art of preserving health and prolonging life. It is of paramount importance to every person not only to understand the means for the preservation of health, but also to know what remedies should be employed for the alleviation of the common ailments of life. Not that we would advise every man under all circumstances to attempt to be his own physician, but we entreat him to acquire sufficient knowledge of his system and the laws that govern it, that he be prepared to take care of himself properly, and thereby prevent sickness and prolong life. In no text book will the people find the subjects of physiology and hygiene, or the science of life and the art of preserving health, more scientifically discussed or more plainly taught than in "The People's Common Sense Medical Adviser, by R. V. Pierce, M. D., of Buffalo, N. Y. It is a volume of over nine hundred large pages, illustrated by over two hundred and eighty-two engravings and colored plates, is elegantly bound in cloth and gilt, and is sent, post-paid, to any address by the author at the low price of one dollar and fifty cents a copy. Nearly one hundred thousand copies have already been sold, and the present edition, which is revised and enlarged and more especially adapted to the wants of the family, is selling very rapidly. It treats of all the common diseases and their remedies, as well as of anatomy, physiology, hygiene, human temperaments, and many other topics of great interest to all people, and is truly what its author styles it, "Medicine Simplified."

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters PROVIDING THEY ARE PAID FOR. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

I desire information concerning my son, Jerry Able. We formerly belonged to Robert Able, Red Mill City, Kentucky. I was sold to Bill Matney, a negro trader, about 18 years ago. My name now is Rosean Letcher. Address me, care of Rev. A. M. Gregory, Waco, Texas.

I desire to know the whereabouts of Stepney Brown, Susan Collins, Savannah or Elsie Bates, Joe Brown or Samuel Nelson. Their original home was in Carrol Parish before the war, and they belonged to Mr. Warren Bouton. Address James Brown, Navasota, Texas.

We desire information of our long lost son, Albert. He was born at Columbia, Marion county, Miss., and was raised by Mr. James Atkinson, at that place. Address us, at Marshall, Texas.

Sampson and Harriet Brakefield.

I desire information concerning my kindred. Our family belonged to Mr. John C. Paine, in Louisiana. My father's name was Randall and my mother's Celia. I had four brothers, Levi, William, Leonard and Warren; one sister named Elvira, but usually called Puse, and one named Hannah. The family had the name of Paine, but since they were free may have changed it. I was separated from the family in 1857, when I was five years old, being brought to Texas by my young mistress whose name was Florida, and who had married a Mr. John Baily.

Address, care Rev. Paul Douglass, Galveston, Texas, Sarah Williams, (formerly Sarah Bailey).

I will be very thankful for any information concerning my relations. I was raised in Middle Tennessee, in the family of Judge Humphries. My father and mother were named Jerry and Caroline Pennwright. I had a brother named Jerry and a sister named Maria. My name was then Lucy Pennwright. My mother died when I was five years old, and I was separated from my father when I was seven, and from the rest of the family shortly after. I am now forty-seven. I heard that my father is a Baptist minister and that at one time he was in New Orleans. Address Lucinda Harrison, care of Rev. S. E. H. Morant, Sereveport, La.

Quarterly Meetings.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church, and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

Gulf (Miss.) District.

(First Round.)

The last three appointments of the Gulf District, (Miss. Conference) First Round are as follows:

China Grove, Thursday and Friday, April 26 and 27; Columbia, Saturday and Sunday, April 28 and 29; Augusta, Tuesday and Wednesday, May 1st and 2nd.

L. BRADFORD, P. E.

Shreveport District.

(Second Round.)

Cross Lake Circuit April 28-29; Scotts Circuit May 5-6; China Grove Circuit, May 12 and 13; Shreveport, St. James and St. Paul, May 19-20; Fairfield Circuit, May 20-27; Mansfield and Red Spring, at Mansfield June 2-3; Coushatta, June 9-10; Natchitoches and Campti, at Natchitoches June 15-17; Allensville, June 30 and July 1; Alexandria and Catoken, at Alexandria July 7-8.

S. DARAGH, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Robuck, 28 and 29; New Midway, May 5 and 6; Pancola, May 12 and 13; Hernando, May 19 and 20; Spring Hill, May 19 and 20; Candy Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Anaiga, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 6 and 7; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Houde, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockenut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Leverett, 7 and 8; Gillett Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Holly Springs, Miss., District.

Mt. Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abberville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3; Holly Springs Circuit, June 6-7; Clulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. JOHNSON, P. E.

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House and Farm.

Brilliant Whitewash.

A correspondent wishes the recipe given some years since for the whitewash used on the east end of the White House. For her benefit and the benefit of others it is repeated. Take one-half bushel of nice unslacked lime, slake it with boiling water; cover it during the process to keep in the steam. Strain the liquid through a fine sieve or strainer, and add to it a peck of salt, previously well dissolved in warm water; three pounds of ground rice, boiled to a thin paste; one-half pound of powdered Spanish whiting and one pound of clean glue, which has previously been dissolved by soaking it well, and then hang it over a slow fire in a small kettle with a larger one filled with water. Add five gallons of hot water to the mixture, and let it stand for a few days covered from dust. It should be put on hot, and for this purpose it can be kept in a kettle on a portable furnace. It is said that about a pint of this mixture will cover a square yard upon the outside of a house, if properly applied. Fine or coarse brushes may be used, according to the neatness of the job required. It answers as well as oil paint for wood, brick or stone, and is cheaper. It retains its brilliancy for many years. There is nothing of the kind that will compare with it, either for inside or outside walls.—*N. Y. Tribune.*

What to Do in Case of Accidents.

Prof. Wilder, of Cornell University, gives these short rules for action in case of accident:

For dust in the eyes, avoid rubbing, dash cold water in them; remove cinders, etc., with the round point of a lead pencil.

Remove insects from the ear by tepid water. Never put a hard instrument in the ear.

If an artery is cut, compress it above the wound; if a vein is cut, compress it below.

If choked, go on all fours and cough.

For slight burns, dip the part in cold water; if the skin is destroyed cover with varnish.

For appoplexy raise the head and body; for fainting lay the person flat.

Chicken Cholera.

For a few years my chickens died so rapidly that I abandoned all care of them, thinking it labor lost. In 1872 I commenced feeding with air-slacked lime; I lost very few that summer. In the summers of 1873 and 1874 I lost none at all by the disease. I put half a pint in a vessel and filled it with water (or milk if I had it), and put it for them to drink. As they drink off the top I fill up again. Sometimes I mix half a pint with a peck of stirred-up feed and give them. The lime also helps to form the shell for laying hens. I give the lime two or three times per month, and always when I see any signs of disease. I raised about twenty dozen last summer, and healthier, brighter-looking chickens I never owned.—*Indiana Farmer.*

Intelligent farmers should realize that it takes less feed to make the first hundred pounds of pork than the second, or the third; hence, instead of making a scavenger of the pig for the first eight or ten months, and then giving him with a surplus of food for the next few months [illegible]

Facetiae.

Mr. Hayes' opposition to nepotism is as intense [illegible] get the St. Louis post-office.

A State of health—Me. A State of suffering—Ill. A fatherly State—Pa. An enjoyable State—Ga. A State of safety—Ark. O. La.

A little boy, after his customary evening prayer, continued, "and [illegible] and Jenny and Uncle [illegible] after a moment's [illegible] remark, "his [illegible]

[illegible]

or three attempts to record it, gave it up amid roars of laughter.

The Government reservation at Hot Springs, Ark., is to be laid out in lots and squares, and commissioners will adjudicate all claims to land where parties have made improvements and determine their right to purchase the same at an appraised value. The Government will perpetually reserve the tract on which the springs are located, and will levy a special tax, on the water used, to pay for the improvement of the park or reservation.

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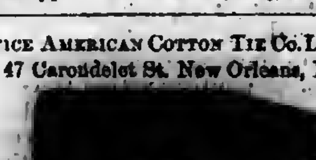

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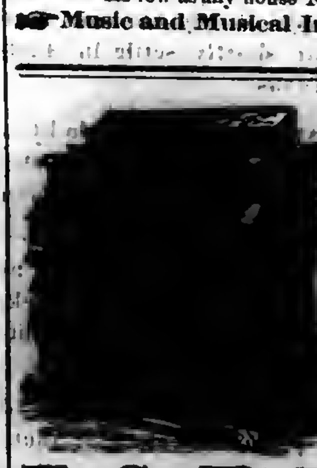

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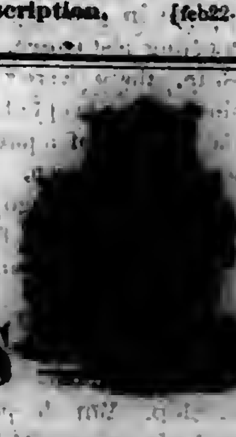

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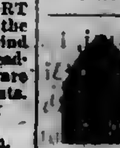

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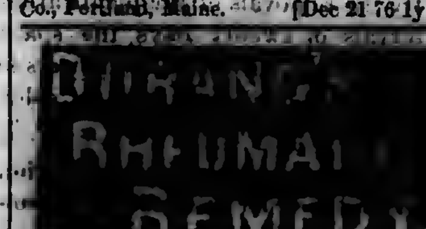

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I suffered for more than thirty years from chronic rheumatism, at times in a helpless condition; during which time I employed the best medical skill, but finding no relief, bought a bottle of Durang's Rheumatic Remedy, and when I had taken it all (sixteen doses) was a well man, and as I write this certificate am perfectly free from pain, all owing to taking the above medicine. I regard it as the only preparation ever gotten up that will effectually cure rheumatism.

JNO. P. BENTLY,
Chief of Public Debt Division, 1st Auditor's office, Treasury Dep't Washington, D. C.

National Hotel, Washington, Dec. 2, '74.

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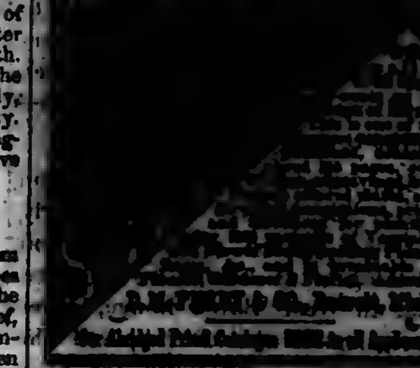

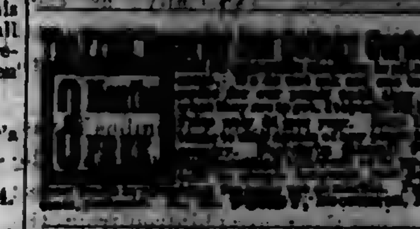

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 18. NEW ORLEANS, LA., THURSDAY, MAY 3, 1877. WHOLE NUMBER 348

SOUTHWESTERN
Christian Advocate,
PUBLISHED WEEKLY AT
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FROZEN.

BY MRS. E. W. BRADFORD.

"Frozen to death"—so the papers said.
They found him laid in a world-wide bed,
Where winds had covered his fragile form
With snowy blanket so soft and warm.
The sun looked out from the clouds and smiled
To see how lightly the snow was piled.

One [illegible] under his curly head;
"The boy was lost so the papers said,—
[illegible] saw him the day before,
Look wistfully through the open door
With a hungry look of the great blue eyes,
Which caught their color from warmer skies.

But where he wandered, or whence he came,
None thought to question, or what the name
Of this poor waif who had never found
So soft a bed as this snowy mound.
[illegible] have opened
To fill the place of a [illegible] lost.

Ah! [illegible] when from Heaven estrayed,
[illegible] earth had never a welcome made,
Till [illegible] the cold stormy night,
[illegible] of night,
[illegible] told;
God [illegible] would unfold
[illegible] of the Soil.

[illegible]

[illegible] of the House [illegible]

BY REV. J. [illegible], D. D.

(From the Church Extension Annual.)

The House of God [illegible] great [illegible] community [illegible] new [illegible] of [illegible] in the place. [illegible] a new invention [illegible] to work for the public good. It is a new evangelizing agency, the [illegible] a new force in the world, [illegible] a new [illegible] is planted, [illegible] a [illegible] an [illegible] of [illegible] its declaration [illegible] new continent [illegible] the tyrants of [illegible] It [illegible] the heroic endeavor of Christian patriots to [illegible] of this [illegible] of our [illegible] territory, [illegible] and [illegible] Wherever our [illegible] the stars and [illegible] the foundation for new church [illegible] of Calvary for [illegible] It is a [illegible] to [illegible] of God, [illegible] is a [illegible] con[illegible] church [illegible] for[illegible] of forti[illegible] we expect [illegible] by [illegible] build and [illegible] the [illegible]

hundreds of these citadels built every year, on the boundaries of opening empires, and at the center of new populations, we attain an enlarged and juster conception of the progress and entrenchment of Christianity in the Republic. For every church means a center of moral influence. Of better civilization, of national prosperity. Law and order are promoted. Life is more secure. Property appreciates. Society is elevated. Intelligence increases and education thrives. The rights of mankind are more justly recognized and maintained. Home is ennobled and emparadised. Innocence is protected and helplessness is surrounded by bulwarks. Temperance is reinforced, philantropy inspired, and benevolence quickened. Vice is exposed and crime punished. The individual is entranchised in higher manhood, and the commonwealth is environed with new security.

From the Church issues this river of life that makes glad the face of society; from the Church pre-eminently, stream the influences and are born the forces that are regenerating the world, and are establishing new heavens and new earth, wherein dwelleth righteousness. All this centers in the house of God. Its erection is, therefore, an event in history. It is of vast significance to the local community. It has a vital relation to the evangelization of this ransomed world.

The House of God is a monument of Christian faith. The erection of a church means the reaffirmation of the faith of Christian men in the truth of the all-conquering Gospel. It is the most significant and conclusive evidence of their belief that the Gospel is destined to capture the world. Men do not invest their money and toil where they have no faith in results. They don't love to sink them in hopeless enterprises. They won't put money into rickety structures, which they beleive or fear will tumble in ruins to-morrow. They will not invest nor transport their treasure in rotten hulks, which they fear will go down in mid-ocean. But their readiness to put their money in a cause is the measure of their devotion and faith in that cause. This is a powerful testimony—a tremendous argument. It cannot be overestimated nor overstated. The amount men give, according to ability, especially when it costs personal sacrifice, demands hardship, doubles burdens, crucifies pride, bankrupts ease and mortgages the future, is the plummet that sounds the depths of their real conviction and faith. Infidels and skeptics may rant in furious words of their non-beliefs or disbeliefs in Christianity, but they are niggardly about giving their money to support and extend their negative philosophy. And the fact that it is negative, explains their parsimony. No man can get happy, or become enthusiastically benevolent, over—nothing! Negatism extinguishes all inspiration. But men, with a positive truth, and the conscious demonstration of its glorious realities and world-wide fame benefits, have a ceaseless inspiration to give and sacrifice, to promulgate their convictions.

About 1868, Mr. Abbott established his infidel paper, "The Index," at Toledo, Ohio. Its career opened with a grand flourish of trumpets, and the calithumpian bands of infidelity greeted it with, "Hail to the Chief!" It wrote down Christianity! It [illegible] and excoriated the Bible. It sneered and mocked at Jesus. It strode up and down, like another giant of Gath defying the armies of Israel. It vaunted infidelity and glorified free religion. It numbered the people, and boasted of controlling the best brain and culture of the land, with much of its wealth. But, sad to relate, so recreant were these distinguished devotees of free thought in furnishing the sinews of war, that in few years the editor was forced to loud complaints of their niggard support, and, in 1873, visited Boston, to beg money enough to remove his languishing, consumptive prodigy to that city, with a view, perhaps, of trying the benefits of sea air. But it was of no avail. Boston free-thinkers left it to die of [illegible]. They believed it was a good thing, of course; but they [illegible] have not [illegible] in these anti-Christian [illegible] to put their hard-[illegible] coveted dollars into their [illegible]. They start out [illegible] hoop, but soon languish [illegible] gasp for breath. Now, when men, Christian or Infidel, love their money more than their professed beliefs, the common [illegible] of the world discounts the sincerity and depth of their faith.

[illegible] the shallowness [illegible] for the well [illegible] that [illegible] and free [illegible] spiritual[illegible] The latter [illegible] conception, it [illegible] that it num[illegible] of adherents in [illegible] as chara[illegible] [illegible] temples in twenty-five years, and one of them cost the enormous sum of four hundred dollars.

But there are single churches in America that give fifty thousand dollars per annum to spread the Gospel of the Son of God. Christians have faith enough in their religion to contribute of their money generously. Rich men give their thousands and poor men their dollars (with greater sacrifice) to establish and perpetuate the Gospel in the house of God. Both classes believe it a good investment; both evince a noble philantropy, an intelligent benevolence, a profound conviction, a triumphant faith. The house of God is thus a monument of faith. It is a significant and substantial witness to their convictions.

And the grander the edifice, the more emphatic is the faith. A magnificent stone or marble church is a bold, brave act of faith. It means permanence. It tells men that Christianity has come *to stay* till the world is converted. We are building these forts, and garrisoning them with the soldiers of the Cross, to hold the land for Christ. Men build on a magnificent scale only by a magnificent faith. It tells of increased zeal, augmented devotion, large liberality, advancing confidence. The temple of God at Jerusalem cost *seven thousand millions of dollars*. And David gave *nine millions* from his private fortune. He declared, "I will not offer unto God that which cost *me* nothing." He would make a sacrifice. Romanism has impressed the world by her grand structures, as she has cemented her people to her altars by making them build, by sacrifice, her stately temples. I commend her faith and wisdom in building on the grandest scale, on the best sites, of the most imperishable material. Her moss-grown cathedrals of Europe, dating back for centuries, command the veneration of her people. Protestantism in America is building larger, grander, solider, the house of God. It is significant of grander faith. We are not pitching movable tents for a night, to strike them in the morning and desert our camp-fires. We are erecting enduring edifices that silently proclaim that we have come to stay till the world surrenders to Christ.

And on the frontier, in the poorest hamlet, where the Board of Church Extension aids the heroic and struggling handful of Christians, giving with a sacrifice and devotion unknown to the rich, the little plain church, born of agonizing travail, is the sublimest monument of heroic faith. Thus, everywhere, the house of God stands as a monument of the faith of Christians.

The House of God is a public witness for Christ. It is called by His name—a *Christian* church. Therein men approach God through the merits and atonement of Jesus. They offer their petitions in His name, and seek forgiveness "for Christ's sake." Every church where His divinity is preached, his praises sung, and his name adored, evinces that he has lost none of his power, but is still drawing all men unto him. Other names wane and lose their charm in the lapse of centuries but, after eighteen hundred years, his name is more potent and magnetic to-day than ever. Men look on him with a profounder reverence and deeper love. He is the most positive and masculine character in the world's history. There is more granite strength, more intellectual power, more fiery energy, more iron grasp of will and purpose, in the Christ of God, than in all sages and heroes and statesmen of the world's renown. Then, surmounting and controlling these tremendous and surging forces of his character, there is a Divine tenderness which glorifies all with transfiguring love. As multiplied churches arise, crowned with his Cross, *they* testify to the mighty hold which his transcendent name has on the world. They declare his dominion enlarging, his census increasing. They proclaim him "King of kings and Lords of lords." They challenge the world to behold him. They stake the intelligence and destiny of the Christian world on his Divinity and eternal Sonship. They testify to the unfaltering faith of Christians in the truth and triumph of his Gospel. And more. After the most severe analysis and destructive criticism of hostile chiefs and clans, these believers declare their unshaken confidence in the system that bears his name. They still proclaim it to be the power of God unto salvation; the only hope of the moral regeneration of the race. They see it is the cohesive power of civilization—counterworking the disintegrating forces at work to destroy society—superior to invention, art, education, the press and statesmanship, all of which it subsidizes as allies.

The historic proof of the strength of Christianity amazes me. Its history is stranger than fiction, more romantic than romance. It was born in dark, barbaric, troubled times. It was cradled in a storm of persecution. It was baptized in blood. All the fanaticism of priestcraft, and the power of monarchial and military despotisms combined to crush it. It waded up through carnage, ran the gauntlet of dungeon and fagot, survived the malice of centuries, defeated the leagues with hell and covenants with death, and has captured the throne of the nineteenth century. There is blood upon its garments and hacks upon its armor, but there is the tread of a giant in its steps, the majesty of a king upon its brow, and it shakes the world with the thunder of God! It started out with the governments and learning and wealth of the world against it in solid phalanx. To-day its hand is on every sceptre of power, and its foot on every threshold of empire. The learning and literature of the world are saturated with its Divine philosophy. The wealth of the world is largely under its control. The sentiments of the world are being elevated by it, its convictions won towards it. Never was the press so freighted with its utterances as to-day. The reason that the great metropolitan dailies deliver broadsides of sermons and religious news, is that the people demand it. And this religions demand shows that Christ is drawing all men unto him. His Gospel flows into glittering crystals from the pen of genius, and the very air is full of its music. Because men have faith in Christ and his Gospel, they pour out money to build churches, from which to preach Christ and reach mankind. They see that the providence and power of Almighty God are behind Christianity. They have faith in a cause he champions.

During an earthquake the denizens of a town where much alarmed at the danger, but as much astonished at the ecstatic joy of an aged Christian woman. "Were you not afraid?" "No, No! I am so glad that I have a God that can shake the world!" Brethren, we have a Gospel that can shake the world. It is shaking the things that are shaky, that the things which cannot be shaken may remain. It is shaking down the altars of superstition and idolatry. Within the past six years, over six hundred temples of Buddha, in Japan, have been converted to secular purposes, while Christianity cannot get money fast enough to build houses of God for her increasing worshipers. The Gospel is rending open the dungeon doors of unjust institutions, and liberating the captive rights of man. It is upheaving the very foundations of entrenched and hoary wrongs, that the conditions of human society may be rebuilt in equality and righteousness. It is consolidating humanity into one vast brotherhood, and leavening the world with the ethical precepts and transcendent truths of the Son of God. Men can afford to build the house of God in every hamlet, and along every pioneer trail, when such priceless benefits flow from the pulpits and altars of the Gospel of Jesus Christ.

Cypremort and La Teche.

Mr. Editor:—Having spent a recent Sabbath at Cypremort, assisting our good brother, Duncan in a special meeting held for the purpose of raising money toward paying the debt on their church edifice in that place, I drop a few lines to the Southwestern in reference to my visit there, etc.

The congregation was large and attentive, giving evidence of a good degree of intelligence and thrift. Through the efforts of their pastor, and by the blessing of God, quite a number have been converted and joined the church of late. Judging from the manner in which they went about raising money, and the interest manifested, it would seem, to me at least, as though the prospect for that church was very encouraging. One feature of the occasion impressed me especially—the people appeared so happy in giving. They gave so promptly and cheerfully. In a very few minutes they, of their limited means, laid on the tables $132. Brother Duncan is doing a good work. A word in reference to the church at La Teche of which I have pastoral oversight at present. There is certainly an upward tendency in the condition of affairs connected with this church. Greater harmony among the members than formerly; congregations larger; leading members manifesting a stronger desire to get their new church building completed. A number of valuable accessions to the little band of Sunday-school workers, with a most remarkable improvement in the condition of the Sunday-school itself constitute some of the indications which lead us to hope for the dawning of a bright day in the history of our beloved Zion here.

J. Matlock.

Taking a cigar out of his mouth, the minister said to one of his parishioners, found sleeping in sermon-time, "There is no sleeping-car on the road to heaven." "And no smoking-car, either, I recon," said the man in reply, now wide awake.

Characters never change. Opinions alter; characters are only developed.—*Disraeli.*

The First Texas Campmeeting.

During the first week of September, 1836, the first successful campmeeting was held in eastern Texas. Several previous attempts had been made but were perfect failures. The country was settled by professional gamblers, forgers, thieves, robbers and murderers, with uneducated hunters and herdsmen, without courts, prisons, churches, schools or civil law, and fierce passion enthroned waved its bloody sceptre—the Bowie-knife. This was the state of affairs in Shelby county where, ten years later, forty persons were poisoned to death at a marriage supper. Bands of armed desperadoes, headed by the notorious Watt Yoeman, invaded places of worship, broke the altar, scattered mourners and, ascending the pulpit, threatened preachers with a gratuitous coat of tar and feathers, and for two years no attempt had been made to erect the cross in so perilous a field. At length, however, an advertisement appeared promising another effort in behalf of the Gospel. The notice was unique, a perfect curiosity. Here it is:

BARBECUE CAMPMEETING.

There will be a campmeeting, to commence the last Monday of this month, at the Double Spring, near Peter Brinson's, in the county of Shelby. The preparations are being made to suit all tastes. There will be a good barbecue, best of liquors, and best of Gospel.

Paul Denton,
Missionary M. E. C.

Sept. 1, 1836.

This strange document seemed to be nailed everywhere, in public houses and groceries, on trees, at cross-roads, even in the mountains.

Some regarded the matter as a hoax, but this was denied by Peter Brinson, proprietor of the Double Spring Grove, who informed all inquirers that he had been employed and paid by a stranger calling himself a Methodist missionary to provide an ample barbecue at the time and place mentioned. "But the liquor, the best of liquor; are you to furnish the liquor too?" was the invariable question asked by visitors.

"The missionary said he would attend to that himself," said Brinson.

"He must be a precious original," was the general answer, an opinion afterwards verified. Excitement prevailed. Rumor took wings and flew to every part of the country till nothing else could be heard of but the barbecue campmeeting. The unknown preacher had insured one thing in advance—a congregation embracing nearly the entire population of the country.

I was traveling in Texas at the time, and, sharing the general curiosity, went to hear and see the strange preacher. The pen of a Homer or the pencil of a Hogarth would alone be sufficient to describe the scene. A space had been cleared away immediately around the magnificent Double Spring, which bubbled up with force enough to turn a mill-wheel, in the very center of an evergreen grove. Here a pulpit had been raised, and before it the inseperable altar for mourners. Beyond these, at the distance of fifty paces, were great plank tables, in the shape of a great circle, completely inclosing the space about the spring. In the pits of the adjacent prairie, the slaves of Peter Brinson were cooking the promised barbecue. The grove itself was literally alive, swarming, running over with strange figures in human shape—men, women and children. All Shelby county was there. The hunters had come rifle in hand and dogs at their heels, the rogues, refugees and gamblers, with pistols at their sides and big knives peeping out from their shirt bosoms, while here and there were seen a sprinkling of well-dressed planters and their wives and daughters. The noise was deafening, a tornado of babbling tongues, talking, shouting, quarreling, betting and cursing for amusement.

Suddenly a cry arose. "Colonel Watt Yeoman; hurrah for Colonel Watt Yoeman!" and the crowd parted right and left to let the lion lyncher pass. I looked at the man. He was young, handsome and powerfully built, but in the savage fire of the eye lay a look which was hideous in its ferociousness. His train, a dozen armed desperadoes, followed him. Yoeman spoke in a voice sharp, piercing as the point or a new dagger, "Ed Brinson, where is the new missionary? We want to give him a plumed coat."

"He has not yet arrived," replied the planter.

"Well, I suppose we must wait then, but put the barbecue on the boards, I am as hungry as a starved wolf."

"I cannot 'till the missionary comes; the barbecue is his property."

A fearful light blazed out of Yoeman's eyes as he took a few steps toward Brinson, and fairly shouted, "Fetch me the meat instantly or I'll fill your own stomach with a dinner of lead and steel."

This was the ultimatum of one whose authority was the only law, and the planter obeyed without a murmur. The smoking viands were placed on the table by a score of slaves, and the throng prepared to commence the sumptuous meal, when a voice pealed from the pulpit, loud as the blast of a trumpet in battle, "Stay, gentlemen and ladies, 'till the giver of the barbecue asks God's blessing." Every one started, every eye was directed to the speaker, and all alike was struck by his remarkable appearance. He was almost a giant in stature, though scarcely twenty years of age. His hair, dark as the raven's wing, flowed in waves of natural ringlets more beautiful than ever adorned the brow of a Queen. His eyes were black as midnight, and beamed like stars over a face pale as marble, calm, passionless, spiritual, and wearing an expression such as might have been shed by the light of a dream from paradise or the shadow of an angel's wing. The crowd gazed in astonishment.

The Missionary prayed, and such a prayer it was—for the present people and the present time. It was the cry of the naked soul, and that soul a beggar for the bread and water of heavenly life. He ceased, and not till then was I conscious that I, in common with the multitude around me was weeping.

"Now, my friends, partake of God's gifts at this table, and then come and sit down and listen to His Gospel. The sweet tones of kindness in an instant made him at least five hundred friends. But one heart in that assembly was maddened by the evidences of the preacher's wonderful power.

Colonel Watt Yoeman exclaimed, in a sneering voice, "Mr. Paul Denton, your reverence has lied. You promised us not only a good barbecue but the best of liquor. Where is your liquor?"

"There!" answered the missionary in tones of thunder, pointing his motionless finger at the Double Spring, "gushing up in two strong columns with a sound like a shout of joy from the bosom of the earth. There!" he repeated, with a look terrible as the lightning, while his enemy actually trembled at his feet. "There is the liquor which God the eternal brews for his children. Not in the simmering still over smoking fires, choked with poisonous gasses and surrounded with the stench of sickening odors and rank corruption, doth your Father in Heaven prepare the precious essence of life—pure, cold water. But in the green glade and grassy dell where the raindeer wanders and the child loves to play, there God himself brews it, and down, low down in the deepest valleys, where the fountains murmur and the rills sing; and high upon the mountain tops, where the naked granite glitters like gold in the sun, where the storm-clouds brood and the thunder storms crash, and away far out on the wide sea, where the hurricane howls music and big waves roar the chorus sweeping the march of God, there he brews it, that beverage of life—health-giving water. And everywhere it is a thing of beauty—gleaming in the dew-drop, singing in the summer rain, shining in the ice gem 'till the trees seem turned to living jewels, spreading a golden veil over the setting sun, or a white gauze around the midnight moon, sporting in the cataract, sleeping in the glacier, dancing in the hail-storm, folding bright snow curtains softly over the wintery world, weaving the many colored iris, that seraph zone of the sky whose warp is the rain of the earth, whose woof is the sun-beam of heaven all checkered over with celestial flowers by the mystic hand of rorifaction, still always it is beautiful—that blessed cold water. No poison bubbles on its brink; its foam brings not madness and murder; no blood stains its liquid glass; pale widows and starving orphans weep not burning tears in its clear depths; no drunkard's shrieking ghost from the grave curses it in words of dispair. Speak out, my friends, would you exchange it for the demon drink, alcohol!"

A shout, like the roar of the tempest, answered "No! No!"

The missionary held the hearts of the people, as it were, in his hand, and so strong was the popular feeling that even the duelist, Watt Yoeman, dared not venture another interruption during the meeting.

The camp-meeting continued and a revival attended such as never before or since was witnessed in the forests of Texas. But unfortunately, on the last day of the exercises, news arrived on the ground that a neighboring farmer had been murdered and his wife and children carried off prisoners by the Indians. The young missionary sprang into the pulpit and proposed the immediate organization of a company to pursue the savages. The suggestion being adopted, the mover himself was chosen leader. After several days hard riding they overtook the Indians in the grand prairie. The missionary charged foremost of the troops and, having performed prodigies of bravery, fell, not by the hand of an Indian, but by a shot from one of his own horsemen. I need not name the assassin, the reader has already anticipated me—the incarnate fiend, Colonel Watt Yoeman, chief hangman of the Shelby county lynchers and, ten years later, a master cook at the poisoned wedding.

Such is the only fragment of the biography of a wounded genius, the one ray of a dazzling luminary that rose and set in the wilderness—a torn leaf from Paul Denton's life. Peace to his ashes! He sleeps well in the tomb—nature's gift to every beloved son.—*From Tales and Takings.*

Sabbath and Sunday.

There is a general confusion in the use of these terms, and we hear them uttered or see them written as if they were synonomous. That the same day is designated by both words when applied to a single day, is well understood, and yet there is no identity between them. The first is a Hebrew expression for the quality of any arbitrary period of time, as of a day, or a year, or any indefinite number of years, and the other the Saxon name for a specified day in the week. The one signifies the character of the time set apart, the other a fixed division of time. Sabbath means simply "rest," and is used in Scripture solely with this meaning. If applied to a single day, it denotes a "day of rest"—a phrase now often used for Sunday. The first day of the week is a Sabbath only in this sense, otherwise it is designated as the "Lord's day," "first day," Sunday." That the Hebrew word was not usurped to name a single day, the following passages indicate: "Thou shalt number seven sabbaths of years unto thee, seven times seven years; and the space of the seven sabbaths of years shall be unto thee forty and nine years." "When you come into the land which I give you, then shall the land keep a sabbath unto the Lord; in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord." (Lev. xxv, 8, 2, 4.) "As long as the land lay desolate, she kept sabbath to fulfill threescore and ten years." (2 Chron. xxxvi, 21.) Here periods of one year, of seven years, and of seventy years are signified by this term, and though constantly applied to periods extending from one sunset to another, it never denoted the exact day as does the word Sunday. The specially appointed day for the weekly sabbath among the Hebrews was every seventh day—apparently not designated by any name as with us, but only numbered. In addition to this weekly sabbath other days were appointed to be observed as sabbaths, having just as sacred an obligation and demanding a cessation of labor just as strict as the weekly seventh day. Thus the day of atonement was a sabbath, "the tenth day of the seventh month," in the feast of tabernacles, commencing on the fifteenth and ending with the twenty-second of the month, both the opening and closing days were sabbaths; and probably other days were so set apart for sabbaths. This term, therefore, does not point out the day, but shows simply the character of the day which God set apart for his worship. It is better to use the word Sunday, as we do the names of other days, to denote the specific day of rest; sabbath, whether applied to Sunday, a year, a term of years, the land, the nation, or otherwise, to denote simply "rest." Sunday is our Sabbath; but sabbath is not Sunday.—*National Repository.*

Why Am I Not a Christian.

1. Is it because I am afraid of ridicule, and what others may say of me?

"Whosoever shall be ashamed of Me, and My words, of him shall the Son of Man be ashamed."

2. Is it because of the inconsistencies of professing christians?

"Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all for Christ?

"What shall it profit a man if he shall gain the whole world and lose his own soul?"

4. Is it because I shall not be accepted?

"Him that cometh unto Me I will in no wise cast out."

5. Is it because I fear I am a great sinner?

"The blood of Jesus Christ cleanseth from all sin."

6. Is it because I am afraid I shall not hold out?

"He that hath begun a good work in you will perfect it unto the day of Christ Jesus."

7. Is it because I am thinking that I will do as well as I can, and that God ought to be satisfied?

"Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

8. Is it because I am postponing the matter without any definite reason?

"Boast not thyself of to-morrow, for thou knowest not what a day may bring forth."

"Choose ye this day whom ye will serve, for this is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners."—*Ex.*

SOUTHWESTERN
Christian Advocate.
30 Natchez St., New Orleans.
J. C. HARTZELL, D.D., Editor.
THURSDAY, MAY 3, 1877.

The bishops of the Methodist Episcopal Church will hold their Spring meeting in Cleveland, Ohio, May 17th.

Forty years ago the Fiji Islanders were cannibals, and now there are 40,000 children in the Sunday-schools, and thousands of the people are consistent Christians.

We are sorry to learn, by a note from Rev. Mack Reason, of Victoria, Texas, that Rev. D. Gregory, Presiding Elder of Columbus District, was very sick at Mission Valley, April 22. He was suffering from nervous prostration, and the Physicians had not been able to help him.

Bishop Wiley has appointed Rev. D. McLachlan Presiding Elder of the Okolona District, Mississippi Conference to fill the vacancy caused by the death of Dr. McDonald. [illegible] will notice Bro. McLachlan's announcement of appointments on our third page. Bro. M. [illegible] vigorous canvass for the SOUTHWESTERN.

The South needs schools. She [illegible] the whole nation [illegible]. In the South [illegible] about 1,700,000 [illegible]. Of this number about [illegible] are white, and about 600,[illegible]. No statesman can [illegible] and not feel that the [illegible] of educating these masses is [illegible].

[illegible] shows that there [illegible] in the General Minutes [illegible] the Eastern [illegible] a portion was [illegible] the Pittsburg Conference [illegible] 26,901 members [illegible] from the foot [illegible] and the increase [illegible] 6,948 instead of 41,782.

[illegible] learn that Rev. [illegible] School [illegible] South came very [illegible] on the 18th of [illegible] of Elizabeth [illegible] crossing the [illegible] at Hart's Ford [illegible] and fell, the [illegible] feet hung in [illegible] Nashville Christian [illegible] was bruised and [illegible] back hurting [illegible].

[illegible] final letter [illegible] from the Gubernatorial [illegible] addressed to the [illegible] of Louisiana, is free [illegible] very [illegible] states the views [illegible] the late con[illegible] is directly [illegible] influence [illegible] from [illegible] the Democratic [illegible] Returning Board [illegible] the Governor [illegible].

[illegible] of the [illegible] Weekly, pub[illegible]. It [illegible] the [illegible] New [illegible] understand its [illegible] is [illegible] value in [illegible] the people [illegible].

[illegible] Sunday [illegible] regular [illegible] Coliseum [illegible] Sunday [illegible] Bro. Mc[illegible] to [illegible].

The War in Europe.

Russia has declared war against Turkey, and already contending armies are face to face, and fighting has begun. Elsewhere we publish a statement of the strength of the various armies of the countries already involved and which may yet be involved in the contest.

The difficulties between Russia and Turkey are of long standing. In fact they are inherited troubles, and had their origin in religious quarrels between Eastern and Western Europe. The Christian Church was for many centuries in Europe a united body, with its center of power in Rome. But Constantine made Constantinople the capital of the Roman Empire, which Empire then ruled all Europe. Then began a religous war between the Bishops of Constantinople and Rome, each claiming to be the head of the Church. Constantinople was the head of the Eastern or Greek section of the Church, and Rome was the head of the Western or Latin portion of the Church. The Western half of the Roman Empire was destroyed by the Northern barbarians, but again, under Charlemagne practically regained its power, with France as the controlling nation. Charlemagne made Rome the head of the Church. All this while Constantinople remained the capital of the Roman Empire, and its Bishops claimed to be the head of the Christain Church.

Here then were two great Empires, one east and one west; and two great Churches, one east and one west; and known in history as the Greek and Latin Churches. Between these Churches and nations waged the most bitter controversies, the effects of which are to be traced in nearly every trouble which has agitated modern Europe. So bitter were religious controversies between the Eastern and Western sections of the Christian Churches, that the Western Crusaders turned aside from their purposes to posses Jerusalem, to capture and pillage Constantinople.

In 1453 a new factor entered into the controversy between the East and the West. In that year the Turks from Asia captured Constantinople and planted the standard of Mohammedanism on European soil. With the fall of Constantinople fell the Roman Empire of the East, and with it the Greek or Christian Church of the East. The policy of the Turks was to crush out the political spirit of the East, and to trample out its Christian religion. The religion of the Turk is the religion of the sword. Wherever Mohammedanism has the power its simple but relentless demand is, be Mohammedans or die. The Eastern Christians resisted the Turkish rule and then followed centuries of struggles, often terrible and bloody.

Russia, then a weak power, espoused the cause of the Greek Church, and the oppressed Christians of European Turkey looked with longing eyes to her for help. Russia, on two points, was the natural enemy of Turkey. She was the friend of the Christian religion, which Turkey was seeking to destroy, and she wanted to possess the territory of the old Roman Empire of the East, which Turkey had captured, so as to control the commerce of the eastern Mediterranean and Black Seas, and thus be master of the highway from Europe to Asia. Here is the key to Russian tactics to-day. She strikes in the name of humanity, but her real hope is to capture and possess Constantinople. By her defense of the Greek Church and by the development of her natural ambition to control the East, Russia has grown to be one of the greatest nations of the world. Her flag waves over one-seventh of the earth's surface. Her subjects number more than those of all other European countries. Her armies are vast in numbers, well equipped and officered, and the whole nation is united in sentiment. The Czar's late manifesto declaring war was received with applause, even in the churches throughout the Empire.

But Western Europe could not remain [illegible] and see Russia extend her [illegible] down to the Bosphorus. [illegible] has her India Provinces [illegible] the highway to them [illegible] of another nation. All [illegible] nations of Europe are [illegible] in the commerce of Asia, [illegible] consent to be compelled [illegible] to have a share of [illegible]. Besides, and [illegible] important than all, is [illegible] of preserving the bal[illegible]. No one [illegible] to become [illegible] the rest. [illegible] France, Germany and Austria are therefore interested in the Eastern question. It was this that led England and France to take part in the Crimean war between Russia and Turkey in 1853. Those nations fought with Turkey, not that they loved Turkey, but Russia could not be permitted to increase her territory and control the commerce of the Mediterranian and Black Seas. As a result Russia was defeated, and put on her good behavior, and what was more important, the matter of dealing with Turkey was taken in hand by the great nations of Europe. This was the substance of the Paris treaty. All the late negotiations between the Powers and Turkey have been on the basis of this treaty. In the celebrated protocol a few weeks since the Powers united in demanding of Turkey that she should protect her Christian subjects and institute certain reform measures. Turkey said she proposed to carry out the reforms but would do so in her own way, and put her reply on the ground that she was a nation and capable of ruling her own people. While England and the other great Powers were waiting and hesitating what to do, Russia, on her own authority declares war, claiming that as Turkey refuses to listen to the united voice of the Powers, she has forfeited all right to the benefit of the Paris treaty. Russia declares war on the ground that she has no faith in Turkey's purpose to protect her Christian subjects.

These are enough facts to indicate the many complications entering into the present war in Europe. Turkey fights for Mohammedanism and her national existence. Russia strikes in the name of Christ to protect Christians under Turkish rule, and subject to the persecutions of Mohammedan bigotry. England and the other great powers of Europe, while they agree with Russia in sentiments of religion and humanity, cannot allow her to increase her territory, and, to prevent this, would join Turkey.

It is idle at this stage to conjecture either the result or extent of the struggle. We can only record the events as they occur from week to week.

Dodging the Sabbath.

Hon. Wm. E. Dodge, of New York, addressed a letter of censure to Gen. Newton, who blew up Hell Gate in New York harbor, on Sunday, last Summer. Not long since, Mr. Dodge was in Texas looking after his large railroad interests. He was President of the Texas Central, but owned more stock in the International, and was using his influence to put the Central in the hands of a receiver. When at Austin attending the Court where the trial was being held, to determine whether the Central should go into the hands of a receiver or not, Mr. Dodge received word that Mr. Chas. Morgan was buying up the stock of the Central with a view of controlling it. As quickly as a special train could take Mr. Dodge and his party to Houston, one hundred and sixty-five miles, they were there. *They met on Sunday morning,* to consider the situation, and while in that meeting Mr. Dodge received the unpleasant news that his plans were blown up, and that Mr. Morgan would thereafter pay the debts of and control the Texas Central. Mr. Dodge, to be consistent, should have addressed a note to Mr. Morgan and suggested that it was improper to blow his plans up on the Lord's day. But then Mr. Morgan could have replied that if Mr. Dodge did not want Sunday disregarded he ought not to have used that day for his meeting. Mr. Dodge is not the first leading Christian gentleman who seems to forget that Sunday is as much the Sabbath in Texas as in New York.

An Important Omission.

The St. Louis *Christian Advocate* (Southern Methodist) goes into ectacies in the following manner, over the fact that all the Southern States are now under Democratic rule:

"If we may be allowed to call up an expression or two that were very commonly used a dozen years ago—then, "the greatest and best government the sun ever shown on," after an expenditure of more than three thousand millions of dollars, and the sacrifice of nearly, or quite, as many lives as it had to contend against, succeeded in putting down the "greatest rebellion the world ever saw," in the short period of about five years; and now, in the short period of ten years, has pretty well succeeded in "putting down" its own "carpet baggers," "scalawags," "barnacles," "leeches," and other "blood-suckers." At least it has made a good start—succeeded very well, so far; and the prospect is that very soon all will "be quiet along the Potomac."

But that good religious paper, in its political harangue made an omission which, in view of its significance, is very important. It does not state that the principles represented by the party that put down "the greatest rebellion the world ever saw," now compose the political capital of the party to which the editor of that paper belongs. And, too, that his party has been forced to accept those principles, first, at the point of the bayonet, and next, gradually as a matter of policy, but now, let us hope, because convinced, they are right.

The Southwestern in Tennessee.

Several brethern in the Tennessee Conference have, during the past few months, been very active in canvassing for the SOUTHWESTERN. They are strangers to us, and so far as this office is concerned were uninfluenced in beginning the canvass. Since they began we have mentioned their work favorably and filled their orders promptly. They say they and their people like the SOUTHWESTERN and want it, and, in turn, we are glad they like it and are pleased to send it to them. One Tennessee District has made the SOUTHWESTERN their official journal. We were surprised and gratified at this, especially when the resolution was adopted to put the subscription list in that District up to 500 copies.

The *Methodist Advocate*, of April 25th, has a communication signed "Itinerant," in which this paragraph occurs:

Why then an effort to raise 500 subscribers for a paper in New Orleans, and not a word for "one" subscriber for the *Methodist Advocate*? I fear there are dead flies in that ointment.

The editor of the *Methodist Advocate* replies:

"Our answer is this: We have served the Tennessee Conference at least a hundred per cent. better than any other paper, North or South. Color-lineism is probably the main point in the case."

We know of no law that forbids Methodist preachers subscribing for and circulating any religious paper which in their judgment is the best. The law of charity, however, forbids Christians from impugning the motives of their brethren. "Itinerant's" "dead flies" have a bad odor, but they are a part of his own "ointment." The Tennessee brethren are abundantly capable of judging for themselves, and will certainly do so in spite of any criticisms from interested quarters. As to the editor's reply we have to say that the *Methodist Advocate* is an excellent paper, but we have seen as good, even in the South, *our* friends being judges. That paper has had a leading influence in establishing "color-lineism" in the South, and if that fact leads an occasional District Conference in Tennessee to adopt some other paper as its organ we shall not object if the SOUTHWESTERN is substituted.

Encouraging.

The Episcopalian Clergymen of New Orleans have just held an interesting denominational convention in this city. Bishop Wilmer of this State, and two Bishops from Texas were present. Among the questions discussed was the duty of their Church to the colored people. Interesting papers were read, and the general tone of the discussions were excellent. It was decided that an agent should be set apart to investigate the prospect of developing a work among the colored people and report to the General Convention. Bishop Wilmer has already organized a colored Episcopalian church in this city, and it is proposed to buy property at once, and it is hoped to secure a suitable pastor soon. Bishop Wilmer and Ex-Gov. Warmouth head the subscription to purchase property with $500 each.

All this is encouraging. Ever since the war the Methodist Episcopal Church has been organizing and building up Churches among the colored people. God has wonderfully blessed her work. She has been reviled and persecuted by all the aristocratic white Churches of the South because of her work among the colored people. But now a better day dawns. All the Churches are feeling their duty in this work and seeking how to do it.

The New England Conference is heartily in favor of lay delegation in the Annual Conferences.

Up to this writing (Monday 30th) there has not been much fighting between Russia and Turkey. The armies of both nations are in motion and heavy battles may be expected any day. Russia says she has plenty of Money. Germany protests against Russian subjects in Constantinople being considered under her (Germany's) protection. Roumania has granted to Russia the use of her territory, railways, rivers and telegraphs, for transportation of troops and binds herself to help Russia in erecting camps and forwarding baggage. Russia has the right to complete the necessary railroads, and ground is ceded for that purpose, and also the right to establish military hospitals anywhere except at Bucharest the Roumanian capital. Roumanian neutrality is to be respected according to the treaty of Paris.

Judge Spofford, United States Senator elect from this State, by the combined Democratic and Republican Legislatures, is one of the leading Conservative men of Louisiana. In his speech of acceptance he said that he accepted the pledges of Gov. Nicholls as his own and would stand by the rights of all. Ex-Gov. Kellogg is still in Washington city, and proposes to contest with Judge Spofford for the long term seat in the Senate from Louisiana. Mr. Kellogg was elected by the Republican Legislature when its quorum was undisputed. It will be claimed that Mr. Packard is *de jure* Governor of Louisiana. This contest will bring the Louisiana case directly before Congress.

Rev. C. Pickett, Nashville, Tenn., a stranger to us personally, wrote us several weeks since that he had seen a copy of the SOUTHWESTERN and liked it, and that he should endeavor to send us fifty subscribers. His list now numbers seventy-seven, and he writes that he intends to make it a hundred. Bro. Pickett will accept our most hearty thanks, and if his District can bring up its pledge of 500 subscribers to the SOUTHWESTERN both its ministers and people will be greatly aided in their work.

We publish elsewhere the advertisement of Dr. J. M. Howe, of Passaic, New Jersey, and we voluntarily call attention to it. From the number and character of its recommendations we are satisfied that Dr. Howe's inhaling tube, for the cure of lung and throat diseases, by the use of common air, is most valuable. No medicine is given. The principle is simply to use pure air in a manner to exercise and purify the lungs. This will promote arterializing of the blood, quicken circulation and toughen the organs of the throat.

Personal.

Mrs. Van Cott began a series of meetings in St. Louis, April 21st.

Dr. Dashiel, of the Mission Rooms, New York, has been quite sick, but is better.

Bishop Wiley presided at the Indiana Conference. 26,952 members and 6,804 probationers were reported.

Ex-Gov. W. G. Brownlow, of Tennessee, died at Knoxville, Tenn., at 2 o'clock p.m., the 29th ult.

Rev. J. T. Gracy will assist the Missionary Secretaries until the next session of the New York Central Conference.

We are sorry to learn that Mr. James M. Vance, son of Rev. J. M. Vance of this city, is sick in Washington city with the small-pox.

Bishop Haven is spending a month at Clifton Springs, New York, by order of his physician, to recover from the malarial effects of his visit to Africa.

Dr. J. B. Wentworth commends, in the *Northwestern*, in very high terms, Dr. Raymond's forthcoming work on "Systematic Theology."

Dr. O. H. Tiffany has been transferred from Trinity Church, Chicago, to St. Paul's, New York city. His old church is sorry to lose him, and the new one receives him gladly.

Bishop Merrill, having completed his spring Conferences has returned to his home in Chicago and will remain there until the meeting of the Bishops in May.

We regret to state that Prof. A. B. Collins, who has done excellent work as an instructor in the New Orleans University for several years, is compelled, by ill health, to stop work and go North. The many friends of Prof. Collins in this city will unite in hoping that he will be speedily restored to health. He was in Chicago last week and went from that point to his home in the East.

Judge King, of St. Landry Parish, La., has been appointed Collector of this port, and will succeed Col. Casey. Judge King is an Old Line Whig, and has been a resident of this State for many years. He is well spoken of.

Dr. Hodgeson, for many years a leading minister of the M. E. Church, died in Philadelphia April 17. He has filled many important pastoral charges. In 1875, at the age of seventy, he ended his active ministry. His funeral was largely attended and his memory is treasured in many hearts.

Our Southern Methodism.

Rev. L. H. Carhart, of Dallas, Texas, reports fifty accessions in January.

Our People of Denison, Texas, under Rev. M. A. Daugherty are building a brick church that will seat three hundred and fifty.

Rev. E. Graves, Summit, Miss., says: "In a protracted meeting just closed we had seven accessions to the Church. Our membership has been greatly revived and prospects for the future are encouraging."

Rev. Casmor Stewart, Mayersville, Miss., writes: "So far this year I have had thirteen accessions to the Church. Our Sunday-school numbers eighty members. I find among these people many faithful workers in the Master's vineyard."

Rev. L. R. Brown, Kosciusko, Miss., writes: "We have an interesting meeting now in progress. So far twelve accessions to the Church, and many seekers at the altar. In my own family we suffer a great affliction in the death of our little daughter, Lillie."

Rev. J. A. York, Byhalia Circuit, Miss., says: "With the blessing of the Lord I have succeeded in again organizing our work on this circuit; it now numbers 88 members, there being three recent accessions. We have also a good Sunday-school of 45 members."

Rev. R. Anderson, Bolton, Miss., writes: "We have been blessed with a gracious revival. Our little band of membership has been increased from 45 to 62, besides 8 probationers. Our people begin to realize that their only happiness is in the service of the Lord."

Rev. Amos Gunby, Stoney Point, La., says: "Our first quarterly services have just closed. We had a good meeting. Our congregations were large and composed of both white and colored. I have received during the quarter two in full connection and eighteen on probation."

Rev. C. L. Crump, Batesville, Miss., writes: "I am happy to say that we are now in a fair way of having a house of worship of our own. We purchased a lot, and had the deed made as the Discipline directs. Our building is now up, and we hope to complete it by the time our presiding elder visits us again. Our people all like the SOUTHWESTERN; we would not know how to do without it." Some of Bro. Crump's members write concerning him: "He is a good preacher and a good worker. If he had been with us earlier we might now be better off than we are."

Rev. L. Madison, Austin, Texas, sends $17 40 on subscriptions to the SOUTHWESTERN and adds: "We just closed a meeting protracted for one week. There were twenty conversions and sixty accessions to the Church. There were many others, whose hearts were touched by the Holy Spirit during meeting, and our people are praying for them that they may be speedily converted to God. Our members were greatly blessed, and strenghtened in faith and hope. Our Sunday-school is doing well. We love the SOUTHWESTERN—it is a great help to us. We hope to give it a large circulation among our people."

A Good Book.

There is a late volumn published at the Book Rooms of the M. E. Church entitled "All for Christ," of which Dr. E. O. Haven, Chancellor of Syracuse University, says: "A copy of a work with the above title fell into my hands not long since. I wish every one would read it. The pathway from conversion up to the higher Christian life is made so plain and clear that no one need misunderstand it, and its illustrating naratives of a perfect consecration captivate the heart and keep up the interest of the reader. It is a book which ought to be a blessing to our Church." Price 75 cents.

Religious Items.

The Second Presbyterian Church, Staunton, Va., has voted every third pew in their new church edifice free to the public.

The receipts of the American Bible Society the past year were $543,579. The number of volumes issued was 621,726.

The Congregational National Council will meet in Detroit, Mich., October 17th. One delegate can be appointed by associations or conferences for every ten churches.

Mr. Lyman Bennett has given $10,000 to the Freedmen's Aid Society of the M. E. Church for the erection of a college for the colored people at Greensboro, N. C.

The Southern Baptist Convention meets in this city in the Coliseum Place church, on May 10th. Arrangements have been made with different hotels, by which delegates will be entertained at reduced rates.

The First African church of Richmond, Va., perhaps the largest Baptist church in the world, has completed a large and hadsome church edifice, free from debt. Much money was lost by the failure of the Freedman's Bank.

The Catholics stand to the Protestants in Ireland as four to one. There are 4,150,867 of the former and 1,260,510 of the latter. Of the Protestants the Episcopalians are the most numerous body, having 667,998.

A Swede who looks like Moody, and was converted in Sweden by reading his sermons, is preaching them, translated into Swedish, to 2,500 of his countrymen in Moody's church in Chicago. Moody is also translated into Armenian, Italian and Spanish.

The annual renting of the pews of the Metropolitan Church, Washton, D. C., took place Monday the 19th ult., and were taken to the amount of about ten thousand dollars. This will meet all the necessary expenses of the church for the ensuing year, and presents a good showing.

Probably the most remarkable revival Baltimore Methodism has witnessed for a quarter of a century is progressing under the direction of the evangelist, Rev. Thomas Harrison, of Boston, at the Union Square Church, Dr. France, pastor. During ten weeks there have been six hundred conversions, and the interest is intensifying rather than abating.

There are 3509 Congregational churches with 350,658 members in the United States, and 3333 ministers. In 1876, 20,884 were added on profession of faith and 12,400 by letter. There were 10,466 adults and 5,388 infant baptisms. The benevolent contributions reported were $1,278,252, and the expenditures were $2,584,166. There was a gain of 71 churches, and a large increase in membership.

Chicago will soon have a *fifth* Theological Seminary. The establishment, by the Reform Episcopal Church of their "University of the West" is now assured. For this purpose Edwin Martin, Esq., of Red Hook, Dutchess county, New York, has given 150 acres of land lying just outside the city limits, and for which he has recently refused to take $200,000.

General News.

The Jubilee Singers cleared $12,000 in Holland.

Missouri's legislature offers a reward of five cents for every rat killed in the State.

A Pennsylvania company has built a bullet-proof passenger car for use on a Cuban railroad.

Last month 3,490 emigrants arrived in New York, nearly one third of whom are Germans.

The first battle of the war has been fought. It took place at Tchuruksou. The Turks were the victors, and the Russians lost 800 men.

A mass meeting of the people of the Black Hills has memoralized Congress to form a new Territory, embracing that region, to be called Lincoln.

At the Hartford High School graduating exercises, Unang Kal Kah, a Chinese lad, took the prize in declamation over six American boys.

The franking privilege was supposed to have been restored by a clause hastily added to the post-route bill near the close of the last session of Congress. It enacted

that "all members may send and receive by mail all documents published by order of Congress." It is now discovered that the important word "free" was omitted.

Secretary of the Navy Thompson has been invited to deliver the annual address in Washington at the anniversary celebration of the American Bible Society.

Two Congregational churches in New England have refused to call two students of the Senior Class of Andover Seminary, because they are addicted to the use of tobacco.

The "Big Bonanza" yielded $20,108,958 gold and $25,700,682 silver, from its discovery to Sept. 30th, 1876. In this deposit the usual preponderance of gold over silver is reversed.

It is thought that the Indian war is over. Sitting Bull and his band have fled into the British possessions, and are badly demoralized, and also said to be almost in a famished condition.

Prominent European capitalists have been negotiating for some time past, at last successfully, with the Land Commissioners of Florida for [illegible] worth of orange lands. They intend to bring into the State 2,000 or 3,000 hardy farmers from England, Germany, France, and Italy.

The rapid extension of the cultivation of peanuts is due to the use now made of them for the oil they contain. Last season's product reached 2,000,000 bushels, valued at $3,000,000. The oil is in large demand as a substitute for olive and almond oils, and keeps a much longer time without becoming rancid.

The Lynchburg *Virginian* says: "Wednesday called on last night by the representatives of a Massachusetts colony of a thousand persons who propose to locate in Virginia. They desire to engage in manufacturing and farming and want a [illegible] of land. They mean [illegible] quickly."

[illegible] of this century have been the most bloody and costly since the palmy days of Rome and Greece. For its ten great bloody wars, viz: the Napoleonic, Crimean, Italian, Danish [illegible], American, Abyssinian and Franco-German wars—not counting not minor expeditions and [illegible] the figures foot up [illegible] expended, and 11,[illegible] men destroyed from 1800 to 1875. Two-thirds of this appalling array of men and money are to be charged on the ledger to Napoleon I., up to his closing battle at Waterloo.

Louisiana.

The 24th of April, the sixteenth anniversary of the surrender of New Orleans to the Federal [illegible] under Farragut was fixed upon [illegible] Hayes as the day for removing troops from the vicinity of the House. [illegible] were removed at [illegible] little excitement. There was no occasion for [illegible] of real excitement [illegible] Legislature [illegible] warrant repre- [illegible] and [illegible] 044 [illegible] State House [illegible] adjourned [illegible] its session the following [illegible] the Unit- [illegible] A. James D. [illegible] M. [illegible]

[illegible] Napoleonic, [illegible] Crimean, Italian, Danish [illegible] American, Abyssinian and Franco-German wars—[illegible] not minor expeditions and [illegible] the figures foot up [illegible] expended, and 11,[illegible] men destroyed from 1800 to 1875. Two-thirds of this appalling array of men and money are to be charged on the ledger to Napoleon I., up to his closing battle at Waterloo.

True the majority in the legislature is small now but that will be increased at next election, with the entire patronage of the State in the hands of a Democratic Governor. Already Gov. Nicholls is being severely criticised for appointing three or four colored men to important positions.

What the future politics of the State is to be it is idle to conjecture. We sincerely hope that Gov. Nicholls can carry out his pledges. What we want is protection to all classes, and less of political agitation and more business.

New Orleans Preachers Meeting.

The opening religious exercises for the session of April 26th, were conducted by Rev. J. Hayward, of Donaldsonville.

The Chairman conducted the discussion of the thirteenth Chapter of Acts as far as the fifth verse. The subject of the discussion was "The first Missionary Tour to the Gentiles;" and the points developed were, that the originator of missions is the Holy Ghost; that the first contribution to the missionary cause by the early church was two of its ablest ministers; they were called directly by the Holy Ghost; their call was recognized by the Church as indicated by the laying on of hands and prayer. The discussion will be resumed at next meeting.

Rev. C. Hunt, pastor of Mt. Zion Church, gave an encouraging account of his church work. The congregations are large, and last month $300 were raised on debts, and this month $400 will be raised. Bro. Hunt is also principal of one of the city schools.

Bro. Hayward spoke of the prosperity of his work, and expressed a continued interest in Mt. Zion, his old charge, and in all the churches of our people.

Central Tennessee College.

This institution closes the eleventh year of its history on the 17th inst. The annual sermon will be preached by Rev. D. W. Hays, of Murfreesboro, on Sunday, May 13th, at 3 o'clock. The Annual College Love Feast will be held on the same same day at 11 o'clock a.m. On Tuesday, May 15th the Annual examinations will begin. Wednesday the 16th, the annual meeting of the Board of Trustees at 3 o'clock p.m. At night the educational meeting will be addressed by Rev. C. S. Smith, of Clark Chapel, Nashville, and a meeting of the Centennial Endowment Association will be held —Rev. D. W. Hays presiding. On Friday night, the 18th, the addresses of the graduating class in the Normal Department.

J. BRADEN, President.

A Wolf in Sheep's Clothing.

We are requested by a reliable member of our Church in Texas to warn our people against a man who goes by the name of H. McCoy, a preacher. Says he is sent by the preacher in charge, and then expects the people to feed him. If they do so, he has a habit, the first chance he can get, of ransacking trunks which do not belong to him.

Strength of Various Powers.

The countries directly interested in the settlement of the Eastern Question are Russia, Turkey, Austria, Italy, Germany, France, and Great Britian. Turkey is prepared. To the north of Turkey in Europe lies Austria (with Servia and Bosnia intervening), and Roumania. To the east of Roumania is Russia, the river Pruth forming the boundary line. To the east of Turkey in Asia is Persia, and to the north of Persia is Russia.

Russia has been careful to pave the way for her invasion to Turkey. She has advised with all the great powers, and they joined in submitting the protocol as a basis of peace. Turkey rejected this, and gives Russia the pretense of acting in the name of Europe, or at least by permission of the powers interested.

Extending along the northern boundary of Turkey are Bosnia, Servia, and Roumania—all to some extent under Austrian influence, none of them Turkish in feeling. If Austria does not dispute the passage of Russian armies they will cross the Pruth and move promptly into Turkish territory. The Pruth is about five hundred miles in length, and about 300 miles forms the boundaries between Russia and Roumania. In 1829 the Russian armies crossed the Pruth, and marching towards Constantinople, penetrated as far as Adrianople, not more than 100 miles from Constantinople, when peace was concluded [illegible] dictating the terms. In [illegible] Russian army crossed the [illegible] at the same time the [illegible] threatened Turkey [illegible] November the Turkish [illegible] destroyed by the Russian [illegible] town of Sistova almost [illegible] This called England [illegible] to the aid of Turkey; [illegible] to the Dardanelles, made a stand at Sebastopol. The end was the treaty of Paris, in which Europe dictated terms to Russia.

Turkey is ready for war, and will fight Russia whether she is supported or not. She has a splendid navy and a well-equipped army. Austria and Italy or uneasy. Germany is reticent. England is non-committal, and France is neutral. Just how soon they will all be in a turmoil of war it is impossible to say. The military and naval strength of the different nations is shown in the following statement:

The total of the military forces of Turkey in 1874 were estimated at 170,376. Besides this there is a reserved force amounting to 310,680, so that the actual available forces may be estimated at 459,360.

The effective force of the army in Roumania in 1873 was estimated to consist of: Infantry 22,463; Cavalry, 12,184. Total, 34,647.

The Russian army in 1873—and there has been little change since—was at 808,670. To this number may be added 120,000 men classed as local troops, and 189,000 men as irregular troops. Every man between 18 and 45 years of age is subject to military duty, and, of course, the army can be recruited to almost any extent from this source.

The German army numbers 1,251,691.

Germany has a navy consisting, at the present time, of forty-nine steam vessels, mostly iron-clads of the latest style, besides forty-five sailing vessels and hospital ships, mounting in all to 593 guns. The Russian fleet consists of 274 steam vessels—thirty-six of the number being iron-clad gunboats—and twenty-five sailing crafts. These mount in all to about 1,400 guns, but only three of the vessels carry ordnance of large caliber.

Great Britian has in the field of all grades, 105,434; reserve and auxiliary force, 346,751. Total, 452,085. This is independent of 62,924 men serving in India, and 21,470 serving in the colonies, part of whom may be called upon in case of war.

The active force of France consists of 705,000; Reserve of active army, 510,000; Temporary exemptions, 141,000; Permanent part of the army, 120,000. Total, 1,475,000. It is estimated that in case of immediate necessity the effective force of the army would not greatly exceed 1,000,000 men, although the number indicated above could be thrown into the field after reasonable warning.

The war establishment of Austria is 752,080.

The war footing of the Italian army consists of 361,000 men.

EFFECT OF WAR ON THE UNITED STATES.

The effect of war on the United would be to stimulate the demand for food supplies for military consumption, which, in time of war, is always attended with a sudden increase of commissariat stocks and a large amount of waste; this rule applying to navies as well as armies. The markets therefore would immediately feel the effect of a large government demand for grain and for provisions. The next effect would be to stop the supply of such products from the countries engaged in conflict. Just what this implies may be inferred from the fact that Russia usually exports 35,000,000 bushels of grain to England and European countries; and that Turkey and her dependencies exported last year to Great Britian alone 6,800,000 bushels. So that war would cut off 42,000,000 bushels of grain usually distributed throughout Europe; which deficiency the United States would be mainly expected to supply. Besides this, a proportionate extra demand would fall upon us for pork and packed beef. And beyond this we should probably receive important orders for munitions of war. But, when this has been stated, little more remains to be said as to the war causing any increased demand for American products. In respect to most other articles, its effect will be to diminish the demand. The depression of trade in Europe will check the consumption of our cotton and put down its price; and petroleum and all minor exports will be similarly affected; so that what we may gain on one class of exports we shall lose on another.—*Methodist Advocate.*

The New York Conference has not only stopped the retreat on the missionary contributions, but it has more than regained all the ground lost in past years, by an advance of over $8,000. We congratulate Drs. Dashiell and Reid on this grand result in the field so constantly under their personal supervision. We expect it to become universal, and to be followed up by still greater advances. The world for Christ in this century!—*N. Y. Advocate.*

The difference between the two branches of Episcopal Methodism and their papers on this subject is this: The Church South disclaims politics nominally and practices them actually, while the Methodist Episcopal Church tries to reverse the terms. Neither Church refrains enough to make itself useless. We trust both handle sin in spite of its political cloak. Our papers do not head departments in their columns "Political," and it is not necessary that a man should be a Republican to be acceptable to our people.—*N. Y. Advocate.*

There are in the United States 250,000 teachers and 9,000,000 pupils.

Sunday School.

May 13, 1877.—JEHU THE KING.
SCRIPTURE.—2 K. 10: 20-31.

GOLDEN TEXT.—"But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart."—31.

TOPIC.—"Serve God with a pefect heart."

HOME READINGS.

Monday, 2 K. 9: 1-10; Tuesday, 2 K. 9: 11-37; Wednesday, 2 K. 10: 1-19; Thursday, 2 K. 10: 20-36; Friday, Duet. 6: 1 25; Saturday, Josh. 1: 1-18; Sunday, Deut. 26: 1-19.

(Condensed from Nat. S. S. Teacher.)

The Ruse.—Jehu deceitfully announced to all the people that in the worship of Baal he was going to outdo even Ahab. This occasioned no public surprise, for his overthrow of the Ahab dynasty was regarded as a political and selfish rather than a moral and religious revolution. Under cover of this public proclamation he gathered together, first, the prophets, priests, and all the ecclesiastical servitors of that deity, and caused them to proclaim a solemn sacrificial assembly in his honor. This indeed looked zealous. The new king appeared as if he were really about to redeem his promise and be noted among the kings of Israel as a devotee of Baal. To inaugurate his reign by such an assembly was the adroitest and most acceptable sort of flattery to its worshipers, who had been having rather a hard time of it since Elijah made such a sudden and destructive attack on the ranks of their prophets. It promised them a restoration of their former prestige and prosperity. Once more the worship of Jehovah was to be put under ban, and that of Baal made compulsory. Lured by these illusions of resplendent supremacy, there was scarcely a follower of that god but what responded. The house of Baal, a structure which must have been large, inasmuch as it had a retinue of four hundred and fifty prophets (1 K. 18: 19), was full "from one end to another."

Jehu had his victims trapped. His next move is to separate from them any of the worshipers of Jehovah, who, from curiosity or from other motives had mingled with the great crowd that had rushed into and filled the temple. First from the vestry of the edifice he had the garments for the priests and temple servitors brought forth, and had them put on, in order that they might be so prominently distinguished by their clothing as to leave no chance for their escape. Then he and Jehonadah went in, and the king gave order to search and see whether a single servant of Jehovah was in the building. No suspicion would be excited by that, but the precaution rather would commend him to all the adherents of Baal; for worshipers of the true God in such a place and on such an occasion would be looked upon as interlopers and spies, beholding sacred mysteries to the sight of which they were not entitled. His care to exclude them was proof to the deluded victims that Jehu was indeed a Baalite of Baalites. Now if there were present any worshipers of the God of Israel, that were led by Jehu's strong endorsement of Baal into denying their own faith in the hope of sharing the prosperity which seemed about to descend upon the devotees of that god, or of escaping the danger which appeared to threaten an adherence to the true religion—how deserved was the fate they met.

A Retribution.—(24-28).—The details of the massacre are too sickening to dwell upon. Eighty men were stationed without whose own lives were to be forfeited should they let any one escape. Then, when the offerings were ready to be offered (not "made an end of") the signal for the massacre was given, and the king's body guard (literally "the riders and runners") went in and butchered the defenceless multitude that had been thus entrapped.

That the people so exterminated were amenable to death is perfectly evident. Ex. 32: 27; Deut. 13: 6-11 very plainly expresses the obligation that was upon all Israel to exterminate those who worshiped other gods. But nothing in those passages justifies such a proceeding as that adopted by Jehu. In this case it was a slaughter and not an execution. It had no sanction by any prophet or divine oracle. It was a conception of Jehu's alone, carried out, not from zeal to God, but from motives of self protection.

A Reaction (29-31).—Jehu had gone just as far as his own interests would take him, and no farther. He had put down Baal worship, but he still adhered to the abominations of Jeroboam. The calf worship was the root from which Baal-worship was propagated. That he did not care to touch. The same policy that led to its establishment led him to retain it. If he had done away with that, the temple at Jerusalem would have been the only place where God could have been worshiped according to the law he had laid down. Worship there would have endangered, as he no doubt thought, the permanence of his kingdom. Jehu was a fair sample of those who want to make their religion help them along in their worldly affairs. He was rewarded, however, in so far as actually he had done the will of God. His children were allowed to sit on the throne during four generations. Instead of the perpetual covenant he might have had, he obtained only a temporary reward; and during his own reign, even, he began to experience the displeasure of the Lord in that God began to shear off portions of Israel for the Syrians. No other acts of his were esteemed worthy of mention. He began promisingly, but ended ingloriously. He flashed out like a meteor in the beginning of his career, but, like it, went out in darkness.

LOST FRIENDS.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

I ask information concerning my father, mother and brother, who formerly belonged to Mr. Marion Andrews of New Orleans. Their names are Adam, Fanny and Henry. Address Harriett Preston, care W. W. Cochrane, Hempstead, Texas.

I want to find my long lost children. They belonged to Pinkeney Frierson, in Alabama. I had two sons named John Calvin and Joshua, and a daughter, named Winnie. Their mother's name was Annie. I was then called Caesar Dent. Address

Rev. C. King, Oakland, Texas

I ask for information concerning my relatives. I was sold from them two or three years before the war, leaving them at San Angstine, Texas. My father then belonged to Mr. Gambler. His name was Isham, my mother's name was Zamy. The other children were named Harriet, Mary, Stewart, Elizabeth, Willis, Humphry. My father was a Missionary Baptist preacher. Address, Ann Starling, Dallas, Texas.

I wish to find my sisters, Lucy and Hannah. When I was parted from them they belonged to Roll Harris, in North Carolina. My name is Henry, I was the youngest of the family. I had a brother named Jacob. Our mother was named Elizabeth Steele; our father was named Hubert Davis. He ran away from slavery in 1852 to some land of freedom. Hannah, the elder of my sisters, if living, I think is now about 26. I will pay twenty dollars for any information that will enable me to find them. Address, H. L. Davis, county Treasurer, of Waller county, Hempstead, Texas.

Special Notice.

DALLAS, TEX., Apr. 11, 77.

The Waco District Conference will be held at Calvert June 14-17. Rev. A. M. Gregory and Rev. E. E. Cooper will preach the introductory sermons. I hope all the preachers and brethren will be present. The pastor, Rev. A. Campbell will provide for all the members.

S. GATES, P. E.

Notice.

LOUISIANA CONFERENCE—BOARD OF CHURCH EXTENSION.

The Board of Church Extension of the Louisiana Conference will meet at 89 Natchez street (office of SOUTHWESTERN), at 11 o'clock a.m., May 7th. All churches in the Conference desiring aid will have their applications in the hands of the Secretary by that time.

J. WILLIAMS, Bres't.

New Orleans, April 23, 77. [2t

Obituary.

Died, at Seguin, Texas, March 14, 1877, Rev. J. G. WEBSTER, of of the West Texas Conference.

Bro. Webster was born in Virginia, where he lived until he was nearly grown. About twenty-five years ago he was brought to Texas, and from that time till his death lived near San Antonio, with the exception of the last year of his life.

When the Methodist Episcopal Church took possession of this great South-west in the name of the Lord, after the war closed, he was among the first to respond. His mother [illegible] he first came to us, but not ordained. He was one of the first itinerants of the Texas Conference, in a time that tried men's souls. More than once has he had a revolver pointed at his heart, and his life threatened if he did not quit preaching for the "Northern Church." But he "dared to have a purpose true," and "dared to make it known." In San Antonio and Columbus, and some other prominent appointments in the Southern part of the State his name is fragrant with precious memories, and those strong churches owe their prosperity very largely to his energy and devotion.

At the Conference of December 29, 1875, he was appointed to Dallas. The St. Paul's M. E. Church at Dallas could hardly be said to have an existence when he first took his place as its pastor. The membership was less than twenty, and most of them seemed disheartened. With his cheerful, earnest piety, he seemed to stimulate the membership with a new zeal. His great love for children gave the Sunday-school a new impulse. Bro. Webster had no enemies. If any were disposed to be such he killed their enmity with kindness.

At the last session of the Conference he was re-appointed to Dallas, but he never came. He went to visit his motherless children who lived with their grandparents at Seguin, and, while there, was taken sick. He lingered till the 14th of March and passed away. I received the last letter that he wrote to any of his friends in Dallas, and probably the last he ever wrote. In this he expressed strong faith in God and strong attachment to his cause, especially to the Sunday-school work, almost his last words to me were "give my love to all the children, and don't let that Sunday-school go down."

G. W. RICHARDSON,
Dallas, Texas.

The best thing for cleansing tinware is common soda. Dampen a cloth and dip it in soda, and rub the ware briskly, after which wipe dry. Any blackened or dirty ware can be made to look as well as new.

"The Age of Reason."

The boy that went to mill on horseback, carrying the grist in one one of the bag and a stone in the other, when reproved by the miller, and told to divide the grist, replied that his father and grandfather had carried it that way, and he, being no better than they, should continue to do as they did. Similar or equally absurd, reasons are accounted as sufficient by some to warrant them in indiscriminately condemning Dr. Pierce's Family Medicines, even though there is overwhelming proof that they possess the merit claimed for them. For many years the Golden Medical Discovery has been recognized as the leading liver and blood medicine in the market. Each year has brought an increase in its sale, and it is now used throughout the civilized world. Thousands of unsolicited testimonials are on file in the Doctor's office, attesting its efficacy in overcoming aggravated coughs, colds, throat and lung affections, also scrofula, tumors, ulcers, and skin diseases. Are you suffering with some malady? If so, and you wish to employ medicines that are scientifically prepared; that are guaranteed to contain by the chemical process employed in their manufacture; that are positive in their action, and specific to various forms of disease for the cure of which they are recommended, use Dr. Pierce's Family Medicines. Full particulars in Pierce's Memorandum Book, kept for free distribution by all druggists.

Lungs and Throat.

Inhalation of common air in Incipient Consumption will cure. Dr. J. M. Howe, of Passaic, N. J., sends his Tube, with full directions, post free for $3 50. Send for circulars. may2tf.

Quarterly Meetings.

Okolona District.

(Second round.)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 14-15; Athens, July 21-22.

The Okolona District Conference will meet at Pontotoc June 10. I hope all the member of the Conference will be present. All the ministers of the Okolona District who are in charge of a work will please send on their post-office address at once.

D. MCLACHLAN, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17-18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 6-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 13-14; Hamburg Circuit, June 21-22; Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Coldmbia, July 2-3; Augusta, July 4-5.

L. BRADFORD, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

Shreveport District.

(Second Round.)

Cross Lake Circuit April 28-29; Scotts Circuit May 5-6; China Grove Circuit May 12 and 13; Shreveport, St. James and St. Paul, May 19-20; Fairfield Circuit, May 26-27; Mansfield and Red Spring at Mansfield June 2-3; Coushatta, June 9-10; Natchitoches and Campe, at Natchitoches June 15-17; Allenzville June 30 and July 1; Alexandria and Catoken, at Alexandria July 7-8.

S. DARAGH, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Rebuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 16 and 16; Spring Hill, May 19 and 20; Coney Creek, May 26 and 27; Walnut Ridge, June 3 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Boudo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 6; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Helmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Holly Springs, Miss., District.

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Washing wee faces and little black fists,
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Putting them into clean garments and white,
That is what mothers are doing to-night.

Spying out holes in the little worn hose,
Laying by shoes that were worn through the toes,
[illegible] garments so faded and thin,
[illegible] where to begin?
[illegible] to make it look right,
[illegible] are doing to-night.

[illegible] all round her chair
[illegible] their evening prayer,
[illegible] Seals of old,
[illegible] gather the lambs to His fold;
[illegible] listen with weary delight—
[illegible] mothers are doing to-night.

[illegible] softly to take a last peep,
[illegible] all are asleep;
[illegible] to know if the children are warm,
[illegible] each little form;
[illegible] rosy and bright—
[illegible]

[illegible] beside the white bed
[illegible] she bows down her head
[illegible] a mother can pray,
[illegible] keep them from going
[illegible] them, O Lord, by thy
[illegible]
[illegible] what mothers are doing to-night.

The Beginning.

[illegible] a cent and you may
[illegible] the rings, and if it
[illegible] I'll give you
[illegible]
[illegible] but enough, so the
[illegible] a cent, and took a
[illegible] back to a stake,
[illegible] caught on one of
[illegible] to pitch
[illegible] the answer, and
[illegible] were put into
[illegible] off well
[illegible] he had done,
[illegible] having an idea
[illegible] A gentle-
[illegible] watched
[illegible] he had time
[illegible] rejoin his com-
[illegible] on his
[illegible]
[illegible] your first lesson
[illegible]
[illegible] your penny and won

[illegible]

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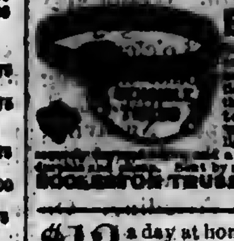

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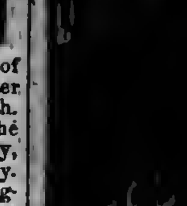

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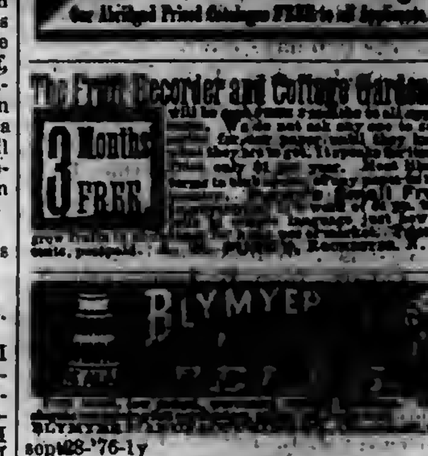

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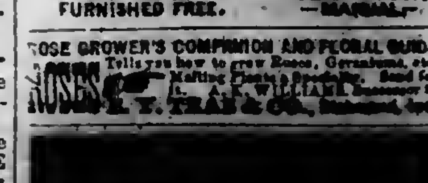

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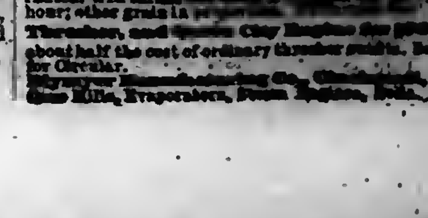

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CONFESSION.

I came down the garden path,
My neighbor's door behind me,
The scent of rose and violet
Could nothing do but find me;
While coming, all the flowers from me,
They knew where I was going,
And knew I knew a tempting snare
Per head and heart were throwing.

The rosebuds pleaded a creamy white
From out the shadowed bushes,
I plucked and stole a bud or two—
The morning hid my blushes.
My footsteps sounded loudly on
The path—the rosebuds where I hastened,
I pressed the rosebuds to my lips,
Aware how sin is chastened.

The stars were twinkling in the sky—
I fancied that they saw me—
Their mute reproof of guilt was all
I needed to awe me.
I felt the eyes of her who sat
Behind me,
And felt her kindly spirit sent
Then, even then, to find me.

MRS. R. W. B.

To Mrs. J. G. H.

New Church at Galveston.

The Methodist Episcopal congregation, near second church, will dedicate their new building on Sunday morning next. The Rev. [illegible] Presiding Elder, will preach the dedicatory sermon. Yesterday was very intelligent work vigorously prosecuted. The building, when completed, will be an ornament to the city, and a credit to the noble religious enterprise upon which it is based. The following is a statement from about ten years since. As it was then, so it is now, a mere plastered and unpainted mat. [illegible] $7,500, as follows: The [illegible] by Mrs. E. [illegible] cost of repairs [illegible] Board (without the [illegible] have [illegible] donations for [illegible] priving people [illegible] in the very centrally [illegible] from the city in capacity [illegible] and will [illegible] people. By [illegible] were yesterday [illegible] Presiding Elder [illegible] Dr. Bunting, [illegible] at a [illegible] religious [illegible] upon which [illegible] from [illegible] about ten [illegible] building [illegible] and, dif- [illegible] moved in ten [illegible] of one hundred [illegible] wisely [illegible] several years since. As it [illegible] nearly plastered and [illegible] carpets and mat- [illegible] worth is $7,500, [illegible]

SOUTHWESTERN
Christian Advocate.
39 Natchez St., New Orleans.

J. C. HARTZELL, D.D., EDITOR

THURSDAY, MAY 10, 1877.

Bishop Wiley has appointed Rev. J. Gould Presiding Elder of Baton Rouge District, for the remainder of this Conference year.

Rev. J. H. McCarty, Pastor of Ames Church, will deliver his course of *Four Scientific Lectures* before the Students, beginning Monday, June 14, 7½ p. m.

The *Western*, of May 2d, says: "Rev. Dr. Rust, after having been confined to his house by illness for over a week, was able to be at his office last week."

Rev. Dr. W. W. Patton, founder and editor of the *Advance*, has been elected President of Howard University, Washington city.

God and the sinner must meet some time, either at the cross for [illegible] pardon and life, or at the great white throne for judgment and doom.

President Hayes made Gen. Hampton governor of South Carolina, and yet in a long message to his legislature, Governor Hampton does not so much as refer to the President.

Gen. Sherman thinks the European war will be general, and that it will culminate in the greatest war of civilized times. He thinks the [illegible] Europe will be very [illegible] as one of the results.

We were pleased to greet our friend [illegible] Rodenhausen, who re[illegible] city to remain, after a [illegible] in McComb City, [illegible] an important position [illegible] the N. O. St. Louis and [illegible] Company.

[illegible] of Wm. Goanaway [illegible] known as "Parson [illegible] whose death we an[illegible] week, took place [illegible] at the First M. E. [illegible], Tenn. Rev. [illegible] the pastor officiated [illegible] T. W. Hames.

[illegible] who it was re[illegible] murdered at Marlboro, [illegible] is still alive [illegible] learn this authori[illegible] A. W. Cumming of [illegible] O. We are glad to [illegible] make the correction.

[illegible] April 27, was at [illegible] physician had [illegible] from work [illegible] into his [illegible] Africa could be [illegible] He [illegible] City for [illegible]

[illegible] of State, [illegible] York, last [illegible] a reception [illegible] Democratic [illegible] would recog- [illegible] Cabinet as [illegible] their post [illegible] Eldon advised [illegible]

[illegible] service on the [illegible] Sherman [illegible] the White [illegible] to the Presi- [illegible] leave [illegible] about [illegible] "You [illegible]

Development will not Save us.

The theory is this. The human race lives under laws of progress, and these laws whether we study them in their relations to the physical world, to nations, or individuals necessarially tend to higher types of development. All the evils and wrong that come on earth, producing misery and pain come from misunderstanding the laws of nature, and not following her prescribed laws of development. As the flower blooms upon the mature stock, so human happiness and redemption are to be complete, when nature's laws are fully known and natural development has done its work. If we ask how are nature's laws to be known, we are told that all needed instruction is acquired by experience. Every law is its own vindicator by its penalties. As the child after having once been burned will not again put its hand into the fire, so a man by suffering from the violation of any law will learn to obey all law.

Development is the central idea of this plan. Nature is not so much a creation as a development. Nations are outgrowths from barbarism. Language was at first among men what it is now among brutes. The individual whether considered physically, intellectually or morally is but a more or less perfect development.

The apostles of this plan bring to their aid every form of advanced civilization and government, every new step in literature by which the world is made wiser, every new discovery in science by which new theories are solved as to the earth's history or destiny, or by which a deeper insight is given into the mysteries of nature: every new discovery by which the burdens of the race are lightened, in short every thing that indicates progress in the world, and claim all the legitimate result of natural development, and as prophetic of the time when the race is to be completely and gloriously saved from Sin. In this view, christianity is considered a good thing for the time being. Christ was probably the best man that ever lived. But both Christ and christianity will serve their time and pass away. They together form a leaf in the book of development to be read and then to be a thing of the past.

Now let us test his plan by the logic of facts and experience.

And first, there is a broad distinction between development as a *fact* and development as a *cause*. Progressive development is a law that is universal. We see it in the physical universe from the insect, so small that millions may flutter in a single ray of light without casting a shadow, up to the grandest system of worlds on high. We see it in the rising progressive power of civilization, we see it in every department of science, whether of nature, language or thought; we see it in the individual, first he is a babe then he is a man; first he chatters, then talks; first he is a mere animal, then his thought rules empires. But development as a fact and as a cause are two things, as distinct and different as night and day. Back of every fact must stand a cause, and therefore it is absurd to say that development is the prime cause of the world's reformation.

Again as to nations, history gives no instance of permanent development from the savage to the civilized state under strictly natural causes. Take a few facts—(1) The savage state bears upon it every mark of being not the natural, but a degraded state, of man—(2) Natures are called "savage" because there is no longer any hope of development from within themselves, (3) All advanced nations appear to have had more or less supernatural light. Underlying all civilizations of the past can be traced distinct evidences of the power of recorded truth. The scriptures in many places indicate this. The true God was known in Egypt. Cyrus also acknowledged him. [illegible] Moses, father-in-law, the Midian priest was not ignorant of God. Neither was Cornelius. [illegible] civilization was not a natural [illegible] from the Pelasgic [illegible] so many evidences [illegible] handed down, [illegible] sentiments from [illegible] religions. [illegible] The Teutonic [illegible] the evi- [illegible] (4) [illegible] sunset. Assyria is gone. Babylon is no more. The Medes and Persians are lost And so of many others. The Aztect or Mexican race, are so degraded that they do not know their own movements.

> "Nations live and die like men
> The old powers never revive again
> They are lost in the nations to be,
> Lost as the rivers are lost in the Sea."

Still again, let it be stated, that God does not mend the disasters that came to the world physically, by mere development. We see this in the succession of species as revealed by geology. When one passed away another took its place by a new creation. The gradual grading of species from lower to higher orders shows development to be a law of nature, and even if we admit all that Mr. Darwin claims in his development theory, the birth of every new species would be a *creation*.

Notice again how the healing power in nature (vis medicatrix) operates, in curing the wounds of animal and vegetable life. The mode is not by natural development. Suppose the bark of the tree is torn, or the muscles of the body are torn. Now nothing short of some new bark and new muscle can heal the wounds. To develop a wound is no way to cure it. There must be a direct and specific creation of material, to replace that which is destroyed. What an impressive type is this of the plan by which God proposes to heal the diseased soul! By the power of the Holy Spirit the stony heart is broken, and the heart of flesh takes its place. Hence the meaning of the new birth.

But let us admit all that the Apostles of the natural development theory claim. Let us suppose that all the laws of nature were perfectly understood. And that man knew well every law of his own being. What then? Would this afford any refuge for the sinner? To begin with, the teachings of nature would not harmonize. The evening zephyr would whisper in softest accents of God's love: and the hurricane would speak of his anger.

Then, again, there would be no balm for the woes of life. When death would sweep away loved ones, or when poverty would come upon us, or sadness from disappointed hopes shroud the soul, how could nature give any solace or comforts? It may be very well for a man to be posted in physiology, so that he may know how it is the body die, and be able to explain the nature of every disease, but a lesson in physiology, or a lecture on some disease, would be poor comfort to a dying man.

And, then, what provision for the soul does this plan make. The soul is something more than matter or thought. It has an immortal being. It has moral faculties that demand something more than simple knowledge of nature, and how to shun the penalties of her laws.

Decoration Day.

The 30th inst. is "Decoration Day," and we trust that it will be properly observed. 18,000 Union soldiers lie buried at Chalmette, a few miles below this city. Gov. Hartranft, of Pennsylvania, Commander-in-Chief of the national organization of the Grand Army of the Republic, has issued the following general order, dated Philadelphia, April 26, 1877:

In accordance with the annual custom, Wednesday, May 30, 1877, will be observed as "memorial day," in commemoration of our dead comrades. It is fitting that we should turn aside from accustomed pursuits to do honor to those who have given the strongest testimony of patriotic devotion, and a general observance of the day through the active participation of the members of societies, the children of the various schools and the citizens generally is earnestly invited.

Every effort should be made to mark the last resting place of each soldier and sailor, and we should also remember with tenderness those who died away from home and kindred and now rest in distant or unknown graves. Each post will be the judge of the manner in which it may best perform this duty, but concert of action should be had wherever practicable. Wherever there are no posts of the Grand Army to lead in this good work the Commander-in-Chief, in behalf of their surviving comrades, asks the citizens to take steps to decorate the graves of the gallant dead and secure a proper observance of the day.

The *Central* of May 2, reports that the first week of Mrs. Van Cott's meetings in St. Louis have been successful. About 70 had made a profession of religion or of having been recovered from back sliding.

Gov. Nicholl's Thanksgiving Proclamation.

Gov. Nicholls has issued the following proclamation:

Whereas, The political troubles which have weighed upon the people of the State of Louisiana for the past years have under the merciful dispensation of the Providence of God been brought to a happy end; and, Whereas, It is meeet that, in the hour of their deliverance and union, the people should return thanks for danger past and seek strength to fulfill the promises held out by the dawning of an auspicious future: Therefore, I, Francis T. Nicholls, Governor of the State of Louisiana, do issue this my proclamation, fixing THURSDAY, the 10th day of May, as a day of thanksgiving and prayer, and do invite all the good people of this State on said day to abstain from their several avocations and to resort to their wonted places of public worship, there to offer up their hearts in thanksgiving to that Divine and merciful Providence, who has vouchsafed to guide them to a haven of peace and union, and to ask at His hands for the future the blessings of His Divine guidance so that all the people of the State, forgetting past dissensions and bitterness, may unite in the fulfillment of a common and happy destiny.

{L. S.} In testimony whereof, I have signed these presents and caused the same to be authenticated with the seal of the State of Louisiana, at the city of New Orleans, this twenty-eighth day of April, in the year of our Lord one thousand eight hundred and seventy-seven, and of the one hundred and first year of the independence of the United States of America.

By the Governor:
FRANCIS T. NICHOLLS,
Governor of the State of Louisiana
WILL A. STRONG, Secretary of State.

To say the least such a proclamation is an anomoly in American politics, and is, in our judgment an unwise precedent. If it is intended to ask the people of Louisiana to offer thanks to God for the success of the political party of which Gov. Nicholls is the successful candidate, the proclamation is an insult to the intelligence and liberty of all who voted against him. In this nation, the right of every citizen to vote as his best judgment dictates, is sacred, and the successful candidate is bound to regard the convictions of them who voted against him, as sacred as those who voted for him.

But we will not insist on an interpretation of this proclamation, which Gov. Nicholls probably did not intend. His words during the past months have proclaimed a policy truly wise and good. He promises protection and education to all classes, and the discountenance of of social and business ostracism on account of political differences. No good citizen of Louisiana can withhold a word of cheer to the Governor who, in spite of the baser elements of his party, commits it to such a policy. While, therefore, we doubt the expediency of the proclamation, because of the partisan interpretation to which it is liable, we will not charge Governor Nicholls with any such narrow and unstatesmanlike motive.

There are many things for which Louisiana should be thankful, a few of which we name.

1. We thank God that Louisiana is still a part of the American nation. Years ago a political heresy, known as—the right of secession—triumphed in a large part of this nation. And the fair State of Louisiana was swept into the current, and for a time was lost in the horrible war which followed. Thank God, the nation is yet one, and that heresy is buried.

2. We thank God, that not only is the institution of human slavery past away in our commonwealth, but that many of its former advocates and apologists have come to acknowledge, that its destruction was right.

3. We thank God for the establishment of the public schools of Louisiana, where *under the constitution* all children are invited to go and receive an education.

4. We thank God for the spirit of brotherly kindness which is rapidly increasing between the races.

5. We thank God that the party which years ago taught the secession heresy; which defended slavery as a divine institution; which passed laws making it a penal offence to educate the Negro; and which opposed his enfranchisement; has, in these last days, under the benign influences of American unity; and liberty, proclaimed itself the rightful champion of national unity; of the equality of all before the law; and the special guardian of our educational system, by which all, irrespective of race are to be educated.

The Internal Revenue receipts for the last year to April 30th were $93,382,710; receipts for 1877 have been 95,932,210-18, showing a gain for ten mouths of $2,599,499.

A New York clergyman makes the announcement that there are, in that city, five hundred and twenty-five converts from Judaism to Christianity. These conversions have come through several Jews converted at the time of the Moody and Sankey meetings in that city.

The Archbishop and Gov. Nicholls.

The Catholic Archbishop of New Orleans has issued a pastoral letter to the Catholics of Louisiana, calling upon them to observe May 10th, the Thanksgiving Day appointed by Gov. Nicholls. He says:

It is peculiarly incumbent upon us Catholics to enter into the religious and Christian views of Governor Nicholls, and, in thanking God for His favors, to beg of Him a continuance of his blessings upon our State, and the completion of the work of pacification so happily begun. The accomplishment of this will be so much the more easy for us that the day of thanksgiving is fixed for the 10th of May, the day on which we celebrate the Feast of the Ascension, a holiday of obligation for Catholics.

Here is the first instance when the Roman Catholic Church, through her highest representative in an American State, has pointedly and directly identified his Church with a political party. Why it is "peculiarly incumbent", for the Catholics of Louisiana to "enter into the religious and Christian views of Gov. Nicholls," it is not difficult to infer. A majority of the present State officers are Roman Catholics. A majority of the City Council of New Orleans are Roman Catholics. A large majority of the city Schools Board of New Orleans are Roman Catholics. A Majority of the city police are Catholic. And from all we can gather a chief passport to preferment in any city appointment, is a certificate from some priest that the bearer is a Roman Catholic. We have heard it asserted that Gov. Nicholls is himself a Catholic. We do not know, and do not care, provided he does not allow himself to be the instrument of Jesuitism. The fact that the Governor's proclamation fixed a Catholic holliday, as a thanksgiving day, we suspect was not an accident. The Governor may not have known it, but probably some Jesuitcal lips or pen inserted the date.

Collector King.

Judge King, who has been appointed Collector of this port by President Hayes, has been a leading man in this State for many years. He was born in Opelousas, where he now lives, received part of his education in New England, but is an Alumus of Centenary College of this State. He was an active whig for many years in this State. He opposed secession but went with his State into the rebellion and did active service. In 1865 was elected to Congress. 1870 he was appointed Judge of the Eighth Judical District, where he served three years. After the war he acted with the Democratic party, but after the passage of the constitutional amendments he became an earnest Republican.

The appointment has given general satisfaction.

The *Christian Recorder* comes to hand for the first time in several weeks. It has changed its form from eight to four pages, and has a now head and outfit. The general appearance of the paper is greatly improved. This issue—April 26—contains an extract from Bishop Haven's letter to the SOUTHWESTERN, and this paper receives no credit for it. We are glad the extract was quoted, but would have liked it better had the SOUTHWESTERN received its dues.

The editor prefaces his quotation from Bishop Haven, with a compliment to him and thinks the M. E. Church will yet live even "if it have some congregations among it, that will not allow a colored man to attend its service—not even if he sit in the gallery. The M. E. Church has some such congregations, and we challenge any of its organs to dispute it."

We except the challenge and say, that within the scope of our knowledge the M. E. Church has no congregation, where a colored man cannot attend service, even if he sit in the gallery. If such a church exists we never saw it or heard of it. We profess to stand among the foremost in the battle against cast prejudice in this nation, but we want to be just to all, including those whom occasionally we must criticise.

Mount Zion Church, New Orleans, is having great prosperity under the pastorate of Rev. C. Hunt. The congregations are very large, and an excellent spirit pervades the church and congregation. Since January 15th, when Bro. Hunt took charge of the church, 806,45 have been raised.

War Notes.

Roumania a province of Turkey has joined against Turkey.

The Russian Imperial family gives $30,000,000 from their private purse for the war.

The first battle between Russia and Turkey occurred Tuesday April 27 near Kars, an Asiatic city. But little fighting occurred.

The Powers refuse to grant to Turkey the benefits of the Paris treaty. So Turkey must go alone, unless Russia whips her so badly as to awaken the jealousy of the Powers.

England and Austria have issued proclamations declaring that they will stand neutral, unless the protection of their own interests should demand their active interference. This is practically the position of all Europe.

Napoleon the First saw the rising power of Russia and foresaw that the day would come when Western Europe must either let Russia control the East, or destroy the power of Russia. His plan was to break the power of Russia and devide her territory. He failed and now Russian ascendency in the East is a fixed fact.

France proclaims neutrality, but at the same time is developing her military power with wonderful rapidity. Germany sees this and Gen. Von Moltke, who now speaks where Bismarck formerly did, says Germany must recognize this fact and "could not avoid a measure destined to compensate her for it." This means that Germany is determined that France shall not gain her old leadership among the nations of Europe.

Russia has a population of 86,586,000; Turkey 28,500,000; Austria-Hungary, 35,904,435. The Russian debt is £301,000,000; the Turkish, £200,000,000. The total Russian army is 1,789,751 men; the Turkish 629,736; the German, 1,248,834; the French, 1,118,525; the Austrian, 964,028; the Italian, 871,871; the English, 655,808. Of England's force only 183,342 are regulars. In the other countries the proportion is about half active and half reserve forces.

The Crimean war was opened in October, 1853, between Russia and Turkey. Six months after, on April 10, 1854, France and England had united with Catholic France and England lashed boats, and notified Russia that Protestant England had united, and Catholic France to maintain Mohammedan Turkey against Greek Christian Russia. That is a problem that ought never to be repeated. Annihilate the Turk in Europe, re-establish the old Greek Empire, give to that new nationality a public police, and then let time and the Gospel do the rest. But we fear the repetition of the old game. When will Europe outgrow a general war?—*Christian Advocate.*

A writer in the Church *Union* says that "As regards the puerile assertions of Russian intolerance, there seems to be a wilful forgetfulness that this is a government which has led the world of late in political emancipations, and is gradually throwing open her whole ecclestical establishment—her clergy life, her mission work, her external relations to the full light of this reforming and reviving age. There can be no possible question to any candid mind that Russia—Russian civilization—means light, means life, means progress, improvement, aspiration—Christianity, in short; while, on the contrary, Turkey—Turkish ideas—mean darkness, decay, deterioration, degeneracy, death—heathenism, in short."

The American Navy in the Bosphorous consists of the following vessels under the command of Rear Admiral Wordon.

The Trenton, flagship, carrying eleven guns and 434 men. The Marion, eight guns and 214 men. The Vendalia, eight guns and 160 men (not a full complement). The Alliance, six guns and 119 men. All of these are new vessels. The Gettysburg, two guns and seventy-five men, is on special service in Mediterranean, but will render any assistance required of her in looking after American interest. The Despatch, one gun and forty men, sails from Norfolk for Constantinople in a few days for special service under direction of the American Minister at that city.

The Secretary of the Navy has instructed Admiral Worden to ask permission of the Turkish Government to move the fleet up to Constantinople, so as better to look after and protect American Commerce during the war between Russia and Turkey.

The Paris Treaty.

What is known as the Crimean war between Russia and Turkey began in 1853. In 1854 England and France and Sardinia united with Turkey and fought Russia. When Sebastopol was captured Sept. 8, 1855, by the allied armies, an armistic was declared. The representatives of Russia. Turkey, England, France and Sardinia met in Paris, determined to establish a permanant peace on the basis of maintaining the "independence ant integrity of the Ottoman Empire." Austria and Prussia were invited to participate in the conference and did so. The conference began February, 1856, and March 30, the treaty was signed.

The treaty opened the Black Sea to the commerce of the world; also Bosphorous and Dardanelles; made semi-independent States of Romania and Servia, which were to be under Turkish rule, subject to advice from Europe, and no nation was to be allowed to go to war with Turkey unless the other power had the "opportunity of protesting such an extremity by means of their mediation". Turkey was pledged to care for and protect her christan subjects.

It is rumored that Austria and England will unite in demanding of Russia to preserve the integrity of the Ottoman government under the Paris treaty. But Russia will claim that when all the powers united in the late protocol, addressed to Turkey, which Turkey rejected, the powers had used their "Mediation", to prevent trouble and their mediation had failed. Therefore Russia takes the matter in her own hands

It is believed that the interpretation and force of this Paris treaty, will decide whether other nations besides Russia and Turkey will be drawn into the present war. The treaty was never popular with Russia, and in the negotiations of the past months she has been shrewd enough not to be embarrased by that treaty, and at the same time Turkey has been forced into and attitude of opposition to some of its provisions, and the great Power have been allowed their "Mediation."

Southern Methodism.

Rev. M. B. Pullman, Rose Hill, Texas, says: "We have a protracted meeting in progress. So far there have been twelve persons join on probation and five in full connection."

Rev. T. Kennedy, Napoleonville, La., says: "There have been 81 accessions to the Church since I have been here. A protracted meeting has just been commenced; there have been two conversions. At Woodlawn there have been 31 accessions and 12 conversions."

Rev. Edward Lee, Bryan, Texas, says: "We have been greatly blessed of the Lord during this conference year. There have been 37 accessions to the Church and 17 adult conversions; eight men and nine women. Our Sunday-school has been organized into a Missionary Society, and is doing effective work."

Rev. C. Thompson, Mansfield, La., says: "Our new parsonage is up, and nearly completed; we are getting ready to move into it in a few days. And the best of it is that it is all paid for excepting fifty dollars, and we expect to get that within thirty days. In temporal and in spiritual matters my church seems prosperous."

Rev. D. A. Williams, Grenada, Miss., writes: "So far in our protracted meeting there have been 24 conversions and 49 accessions to the Church. Our quarterly services were specially interesting; Presiding Elder Johnson was present and preached for us. Our people are much pleased with the SOUTHWESTERN; all the principal families among the colored people of Grenada are subscribers."

Rev. Provine, Gallatin, Tenn, says: "Since our quarterly services we have been holding a protracted meeting. One has made profession of religion and several seekers are at the altar every night. Some greatly needed repairs are being made on our church building. We invited the annual Conference to hold its next session

here. Our friends of the Church South have promised us their assistance in caring for our white brethren at the Conference."

Rev. W. D. Sims, Meridian Circuit, Miss., says: "The good Lord is blessing us on this work. There have been three recent conversions and eighteen accessions to the Church. A new church building is now in process of erection. And as a matter of no little importance to me personally, in doing the work of this circuit, I may mention that my people have provided me with a horse."

Rev. A. Cook, Columbia, Miss., says: "We have just closed a one week's protracted meeting. There were four conversions and eleven accessions to the Church. Our Sunday-school is very prosperous. On last Sunday it numbered one hundred and eighteen; we very much [illegible] sent for by some of the [illegible] of the school." (The [illegible] sent as soon as we [illegible] to what express [illegible]. We wrote to [illegible] the money for [illegible] at as yet have no [illegible]

[illegible] Wesley Jones, Columbus, Miss., writes: "We commenced a protracted meeting on the 11th of March which continued until the 29th of April. It was a season long to be remembered on account of the outpouring of the Spirit. There were seventy-five conversions and forty-five accessions to the M. E. Church. Thirty-eight persons have been baptised, and five [illegible] baptism. In addition to the assistance of Rev. Hardy of the [illegible] Circuit, several of our brothers of other denominations [illegible] and preached for [illegible] W. M. Wordsworth of the M. E. Church South, Rev. Robert [illegible] of the Baptist Church, and [illegible] of the Christian [illegible] brethren I return [illegible] thanks."

[illegible] Harrisburg, [illegible] interesting so- [illegible] school to which [illegible] its exercises. She [illegible] reads the Southwestern [illegible] all [illegible] figures, [illegible] for this depart-[illegible]

[illegible] Items.

[illegible] of the Young [illegible] will be [illegible] Louisville, Kentucky, June [illegible]

[illegible] Methodists in the [illegible] the Baptists, there [illegible] all branches of [illegible] about 800,000 of the [illegible]

[illegible] of Rhode Island, [illegible] Wesleyan [illegible] American [illegible] to that [illegible] of the [illegible] the past [illegible] 124,000 in [illegible] of those [illegible] The legs [illegible] indicate [illegible] this cause has [illegible]

[illegible] a State [illegible] of Ohio, has [illegible] France. [illegible] the [illegible] in [illegible] Presbyte- [illegible] the [illegible] Ill. [illegible] and [illegible]

Gulf District Mississippi Conference.

Presiding Elder L. Bradford, says, May 4th:

I have just finished my first round on the Gulf District, and desire to say a few words in regard to the work, through your valuable paper, in the interests of which I have faithfully labored, but, owing to the exceeding hard times, I must confess, with little success. I am quite pleased with the condition of the work as a whole. At several points revivals have been or are in progress, and quite a number have been converted, and united with the Church. The preachers I found, generally, at their posts, laboring faithfully, and, in some instances I may say, heroically. One preacher had received 75 cents, during the quarter with a large family to support. Another had received 30cts, both on large circuits that report 300 to 400 members!

Let me say to those concerned, *Brethren, these things ought not so to be.*

While, perhaps, the majority of the people are poor, many are in good circumstances—as, owners of pleasant little homes, and some possess large farms, or plantations, containig from 160 to 500 acres of land, with stock and every necessary to carry on the same successfully. I would direct the attention of the preachers and people to one evil, viz: the condition of our Church property. In several places I found that we have no title for the land. At one place where the Church property was given in last year to be worth $1,055 there being four or five churches, they have not a single title, consequently, no Church property. This would indicate that the preachers who have allowed this have not studied, sufficiently, our Discipline.

I hope this matter will be promptly attended to, titles obtained when it is possible, and no more churches built until a perfect title for the land is secured.

I would especially commend the excellent singing I heard at a *few* places, and the attention paid to the cultivation of music. Would that it were universal on the Dist. At Moss Point on the Pascagoula work, they have a good choir and good singing.

At Bay St. Louis, Bro. Peany has organized a choir that sings by note, sings our good old Methodist hymns and are not surpassed anywhere on the work. In several places there is much interest manifested in the Sunday-schools. On the Columbia circuit, at Zion's Ridge the school numbers upward of 180 and is the best trained school I have found on the work. It was my privilege to visit this school last Sabbath, and was greatly pleased with the exercises, they being, in part, entirely new to me. I would like to describe them for the benefit of others, did space permit me.

Dr. McCarty's Lectures.

As announced last week, Rev. Dr. McCarty, of Ames Church, gave the first of a series of Popular Lectures on Scientific subjects. The subject of the first Lecture was "The Air we Breathe," and was intensely interesting and instructive. After a general discussion of the importance of scientific studies, the Doctor discussed the elements which compose the air and exhibited the different gases in jars and by a series of simple tests showed to the audience their peculiarities. Many practical hints were given on the importance of having pure air to breathe. We regretted that the audience was not larger.

After the lecture, the audience was invited into the session room where ice-cream and strawberries were for sale.

The next lecture will be given next Friday night, on "The Water we Drink." The component parts of water will be discussed. The combustible elements in water will be discussed and illustrated, and experiments with oxygen and hydrogen will be made. Admission 25 cents. We hope to see the house crowded.

The New Orleans City Police.

What was known as the "Nich[illegible]" numbered over twen-[illegible]. The regular [illegible] been reduced to [illegible] thrown out of [illegible] whom [illegible] that [illegible] the place, has [illegible] and much [illegible] says, he [illegible] with so few, [illegible]

and that his recommendations were disregarded in their selection. One correspondent in the *Times* says the three hundred to many are Irish, while the *Times* shows that the Irish of our city compose one-third of our foreign born, and one-sixteenth of our population. There are forty colored men on the force.

Our Mission Work in Mexico.

Dr. Butler, Superintendent of the Missions of the Methodist Episcopal Church in Mexico, reports that, notwithstanding the terrible year of uncertainty, revolution and bloodshed through which Mexico has passed, God has protected all our missionaries and their fellow-laborers, and has advanced and consolidated their work, so that it is in a better and more spiritual condition than it was twelve months ago. In illustration of this, he states: "I have just returned from visiting our central mission at Guanajuato, where yesterday week I saw 118 persons in morning service, 101 in Sabbath-school, 153 in the evening service, and at night 49 received the holy sacrament of the Lord's Supper (all of whom are members in full, or on probation in our Church,) while at all of these services fully one-half were women." All this work had been accomplished during the past eleven months.

Methodism in the Fiji Islands.

The annual meeting of Methodist missionaries in Fiji has been recently held. The following are the statistical returns for the past year: Chapels, 668; other preaching places, 265; missionaries, 10; English school-master, 1; native ministers, 54, catechists, 764; day school teachers, 2,941; Sunday-school teachers, 3,107; local preachers, 810; class leaders, 2,406. English Church members, 39; members, 17,302; on trial, 5,436; Sunday-schools, 1,178; Sunday-school scholars, 39,873; day schools, 1,462; day scholars, 37,9d2; hearers, 89,531.

That Mississippi Horror.

Jackson, May 1.—Thursday evening, John W. Gulley, a prominent citizen of Kemper county, was assassinated by an unknown party, which created intense excitement. Every means was resorted to discover the perpetrator. On Saturday two colored men made affidavit that Benjamin Rush, a white man, did the shooting, and that Judge Chisholm, who ran for Congress on the Republican ticket in the third district at the last election, his son, Gilmer, Rosenbaum and Hopper, prominent white Republicans, knew of and instigated the crime. Chisholm and his son were arrested and imprisoned at DeKalb.

Mrs. Chisholm and daughter insisted on sharing their confinement. Sunday Chisholm sent to Scooba for Gilmer, for whom a warrant had been issued. Gilmer came, and on his arrival was arrested; but just as he arrived at the jail he was set upon by a mob and killed. The jailor was then overpowered by a mob, who immediately attacked Chisholm, mortally wounding him and killing his son. Miss Chisholm, in defending her father, shot and killed Dr. Rossen, and Mrs. Chisholm severely wounded young Gulley, a son of Gulley who was assassinated. Miss Chisholm was also seriously wounded. Rosenbaum and Hopper, were carried to the woods by the mob to extort from them the whereabouts of Rush, the alleged assassin of Gulley. When last heard from, some weeks ago, Rush was in Arkansas. It is supposed that Rosenbaum and Hopper were hanged. It is reported that a horrible state of affairs exists throughout that section. The people are wild with excitement, and other hangings will probably follow.

President Hayes' Views.

The President in a conversation with a personal friend recently, referred to the agitation in some quarters for a new party, with a new name, when the President said, in substance, that it is one of the last thoughts that could occur to him to abandon the name or principles of the Republican party, and though the threatening storm, which is imminent in and out of Congress, might rage about his course, he would never swerve from his conviction, and that his intention and aim is the perpetuity of that party, on the line on which so much good has already been done. Nothing could be further from his thoughts than the surrender of its name; as well might his opponents accuse him of wishing to surrender its principles.

The President holds it near to his heart that the differences in the South shall be perfectly harmonized, and that this is a duty which he owes to the country at large, as well as to the Southern States. The charge that he would forget the interests of the emancipated race would be preposterous were it not made by those whose prominence gives them a right to be heard. Nothing troubles him more than this. All the labors of the President are easy

beside the burden of being unjustly accused. He was a supporter of the Republican party when it first had an existence. Even in his boyhood his sympathy was with Garrison and Phillips on the anti slavery platform. The idea that he could forget for a moment the great opportunity he has of bettering the condition of the freed people of the South is so preposterous that he has hardly the patience to assure his accusers of their mistake. He knows the course he is to pursue, and he is confident that the end will justify the means he has taken to insure the promotion and welfare of every citizen of the South. It is no recent conviction with President Hayes that the time has gone by for holding an iron hand over the Southern States had He been President four years ago that which has but recently been done would have come to pass in the early day of the administration. The pacification of the South is the only outcome for the colored race. He sees it is the only possible source of sustaining the Republican party, and he repeats as to the key of that policy, "He serves his party best who serves his country best." More than this the President leaves to the future to decide.—*National Republican.*

LITTEL'S LIVING AGE. The numbers dated April 21st and 18th respectively, of this sterling electic weekly, contain Spinoza, the Man and Philosopher, from the Contemporary Review; On the Influence of Authority in Matters of Opinion, by Rt. Hon W. E. Gladson, Nineteenth Century; The religion of the great Pyramid, by Richard A. Proctor, Fraser; Dr. Schliemann on Mycena, Nature; The Gossip of History, Cornhill; Natural Religion, part VIII, Macmillan; News from Jupiter, Spectator; Deronda's Mother, a Literary Parallel, Temple Bar; Mail Coaches, St. James Magazine; Walter Bagehot, Spectator; Australian Perl fishing, Gentleman's Magazine; together with shorter articles poetry and miscellany, and installments of the "Marquis of Lossie," by George MacDonald; "Carita," by Mrs. Oliphant, and Wm. Black's new and fine serial.

A new volume, began with April. For fifty-two numbers, of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

Our Bishops.

The New York *Advocate* of May 3rd. has a good editorial on, Our Bishops. Of their work it is said:

The work they are required to do is of the utmost importance. The fixing of the appointments of the preachers is the most sensitive, as it is the most vital, part of their duties. It is no small matter to determine the field of labor of 10,000 preachers every year; to touch so delicate a question as the society, surroundings, and friendships of these 10,000 families; to enter the school-relations of these 10,000 families, and change them all about. To bear this responsibility is no mean load. Add to this the responsibility of furnishing the religious instruction and pastoral care of 5,000,000 of people, and the work becomes immense. Add to this the administration of all the business of eighty annual conferences, and advice on every Church matter every waking hour in the year, and the work becomes too vast to be treated indifferently.

The special work of our Bishops at the conferences is one of inspiration. The majority of the pastors have been on their charges in a quiet fidelity, that has sought to please the King by doing well the work he has assigned to them.

They are not starring it. They are not running over the country, doing every body's business except their own. They are not able to take many journeys out of their work. They are common-sense men, doing much of the hard work of saving this world. This work sometimes seems difficult and discouraging. It does not go on as they desire. It is a load on their faith and patience. They are seldom permitted to hear any one preach. They are kept preaching all the time. Thus it happens that they not unfrequently come up to conference with a heavy heart, hardly knowing what to do. They are anxious to do their work the best possible, and they go to conference praying that God will give them new life and light and help, and thus enable them to preach better for the future.

"Keep thy Heart."

REV. C. HUNT.

Yes, keep your heart, young man! Set a watch over it. Post a guard at its gate and suffer not vain thought or desire to find either entrance or lodgment. The warrior in battle fails not to keep strict guard over his magazine of gunpowder least the enemy beselge and take it, or lest a spark of fire or flaming combustible reach it, and immediate explosion and destruction ensue. But a thousand times more dangerous is your heart! The enemy is at the gate; keep it shut. For, permitting entrance to an evil thought, an unchecked desire, a flaming passion, may ruin your reputation, destroy your peace, drive you from the society of friends, and sink you to perdition's depths. Then, you may find no place of repentance, though you seek it carefully with tears. "Keep thy heart with all dilligence for out of it are the issues of life."

Believers should not have a slavish dread of death; for where is the infant that fears to go to sleep in his nurse's arms.—Toplady.

Sunday School.

May 20, 1877.—JONAH AT NINEVEH.
SCRIPTURE.—Jonah 3: 1-10.

GOLDEN TEXT.—"The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas; and, behold, a greater than Jonas is here."—Matt. 12: 41.

TOPIC.—"Godly Sorrow Worketh Repentance to Salvation."—2 Cor. 7: 10.

HOME READINGS.

M. 2 Sam. 12: 1 13. T. Judg. 10: 1-16. W. 2 Chr. 33: 1-20. Th. Joh. 42: 1-17. F. Luke 15: 1-32. S. Matt. 26: 57-74. S. Luke 23: 26-43.

(Condensed from Nat. S. S. Teacher.)

The Command. (1, 2).—This was the second time it had been given. When, first, Jonah was told to go to Nineveh his response was flight. He took ship at Joppa, and for Tarshish, or Tartessus, a city supposed to have been in the South of Spain. He went to the opposite point of the compass from the one to which he had been directed. His design was the shallow one of fleeing from the presence of the Lord.

The Cry.—So Jonah arose and went. From that baptism and burial he had come up a new man, ready to do the Lord's will. He had now the same temper that those have who have been buried with Christ in baptism and risen with him into newness of life.

Yet forty days and Nineveh shall be overthrown! Short sermon that was. No text, no elaborate introduction, no logical division into heads, no climax, no closing exhortation. No adroit way of putting an unwelcome truth so as not to offend the hearers—nor arouse them to their danger. It was plain, blunt, harsh, uncompromising. It suggested no way of escape. It did not set forth the sins for which this judgment was coming—the people knew them too well to need to be informed why, at last, it was so close at hand. It was a singular cry from a singular preacher. Into the great city of Nineveh one day walked a foreigner, showing the signs of long travel afoot, uncouth in speech and aspect. No sooner was he in the city than he commenced to proclaim its doom. In forty days. Probably the first groups that heard him eyed him curiously and then passed on esteeming him a lunatic. But in one place and in another that monotonous but terrible, earnest, presaging cry was heard. Conscience took hold of the people and made them feel that their destruction was deserved, and this really was the voice of God pronouncing their sentence. When the Spirit of God is upon him, even one man can shake a great city.

The Contrition (5-9).—*So the people of Nineveh believed God.* Not Jonah. Jonah uttered the prediction, but the voice of God in their consciences was louder than that of the prophet. His words would have been in vain had it not been for that inner witness. *Believed God.* An expression that under the circumstances is remarkable. Fear we should have expected, but hardly belief; for belief in this [illegible] their [illegible] shall rise in judgment with [illegible] eration, and shall condemn it; because they repented at the preaching of Jonas; and behold a greater than Jonas is here."

Proclaimed a fast. There was but one fast ordained by Moses. That was on the day of atonement. Lev. 23: 26-32. This appears ever to have been solemnly kept. Afterwards, on account of great national calamities, other fasts were instituted—fasts of fourth, fifth, seventh, and tenth months. Zech. 7: 3-5; 8; 19. Extraordinary fasts, to obtain God's blessing or forgiveness, or to avert impending danger, were not unusual occurrences. They seem to have been born not of law, but of nature—for when one sorrows deeply on account of sin or any other reason, there is but little disposition to eat. Doubtless the Ninevites had at times fasted before their idols, but never before had there been such universal abstaining from food. The king himself set the example—and when the king becomes repentant and humble the people cease to be hardened and proud. Under the black shadow of their impending doom he and all the city felt the extreme necessities of the hour, and they not only wore sackcloth and sat in ashes, but even impressed the cattle into their service to help express their sorrow. Everywhere was seen that coarse texture of goat's hair, called sackcloth, the symbol of mourning. It was as if in some modern city, people and horses and houses were all dressed and draped in black.

The people not only repented, but, 1st, they cried "mightily unto God," and 2nd, they turned "every one from his evil way." Repentance without prayer, which is the sign of faith, and without reformation, which is a guarantee of the genuineness of repentance, amounts to but very little. And the cause of this mourning and amendment was the hope, expressed by the king, that perhaps God, seeing their change of heart, would refrain from his fierce anger. It was a remarkable faith for a heathen king to exhibit. It showed an intelligent and correct appreciation of the attributes of God.

God's Compassion (10). *God saw the works.* Not their sackcloth and ashes, nor the draping of their beasts, nor their fasting, nor their profession of sorrow—*but their works.* They had ceased to do evil and learned to do well. They were not pardoned on account of their works, but because their works testified to the reality of their repentance. *God repented of the evil.* It was man that changed, not God. Punishment and blessing are both conditioned. Men can escape the one or forfeit the other without involving the least change on the part of God. God is eager to forgive. His great, tender heart yearned over Nineveh as Christ's did over Jerusalem.

CHEER UP.

If fortune frowns on you to-day,
She'll smile again to-morrow,
Be bright and cheerful while you may,
And do not trouble borrow.

You know each dark and gloomy cloud,
Is lined with silver bright,
And morning light will surely dawn,
Upon the darkest night.

A smiling face will sunshine make,
However dark the day,
And where contentment finds a home,
There, trouble will not stay.

Then banish dismal fears, and try
Each day to do your best
To make your home a happy one,
And leave to God the rest.

Okolona, Miss. MRS. S. M. MCL.

Married.

In Thibodeaux, by Rev. E. P. Royal, March 7th, 1877; Mr. Henry Brown to Charlotte Josey of Thibodeaux.

Superstition.

A panacea, or "cure-all," is one of the myths of the age of superstition. Dr. R. V. Pierce does not recommend any one or even his whole list of standard remedies as adequate to cure every disease. For severe lingering coughs, bronchial, throat, and chronic lung diseases, he believes his Golden Medical Discovery is unsurpassed, but it will not cure you if your lungs are half wasted by consumption. The Discovery not only exercises a potent influence over pulmonary affections, by reason of its pectoral properties, but possesses also the most valuable alterative, or blood-cleansing properties, and is therefore a sovereign remedy in blood and skin affections. But while it will cure scrofulous and other ulcers or sores, blotches, pimples, and eruptions, it will not cure cancer, nor does its manufacturer claim any such merit for it as is done by proprietors of other blood-cleansing medicines, who dishonestly try to deceive the afflicted into the belief that their preparations will accomplish impossibilities. By reason of its real intrinsic merit it has a sale surpassing that of any other blood and cough medicine.

BUSINESS COLUMN.

Publisher's Department.

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Quarterly Meetings.

Meridian (Miss.) District.

Paulding and Claiborne, May 12-13; Garlandville, May 14-15; Newton, May 16-17; Crawford, May 19-20; Starkville, May 26-27; Brooksville, May 26-27; Carthage, June 2-3; Mishularville, June 2-3; Trenton, June 2-3; Whitefield, June 16-17; Louisville, June 19-20; Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29. M. ADAMS, P. E.

Okolona District.

(Second round,)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 19-15; Athens, July 21-22.

The Okolona District Conference well meet at Pontotoc June 10. I hope all the member of the Conference will be present. All the ministers of the Okolona District who are in charge of a work will please send on their post-office address at once.

D. MCLACHLAN, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17-18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 5-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 13-14; Hamburg Circuit, June 21-22; Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Columbia, July 2-3; Augusta, July 4-5. L. BRADFORD, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

Shreveport District.

(Second Round.)

Cross Lake Circuit April 28-29; Scotts Circuit May 5-6; China Grove Circuit May 12 and 13; Shreveport, St. James and St. Paul, May 19-20; Fairfield Circuit, May 26-27; Mansfield and Red Spring, at Mansfield June 2-3; Conshatta, June 9-10; Natchitoches and Campo, at Natchitoches June 15-17; Allenсville June 30 and July 1; Alexandria and Catoken, at Alexandria July 7-8.

S. DARAGE, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Rohuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 15 and 16; Spring Hill, May 19 and 20; Caney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Hondo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Holly Springs, Miss., District.

Mt. Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abbeville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3, Holly Springs Circuit, June 6-7; Chulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. JOHNSON, P. E.

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, lock box 905, Covington, Ky.

Consumption Cured.

An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, RochesteN. Y. [may10-77-4t

JewelRY for all. The EUREKA JEWELRY CASKET contains one pair gold-plated engraved sleeve buttons, one set (3) spiral shirt studs, one Gents Im. coral pin, one improved shape collar stud, one Gents fine link watch chain, and one Ladies Heavy wedding ring; price of one casket, complete, 50 cents; three for $1.25; six for $2, and 12 for $3.50, all sent postpaid by mail. Sixteen and a solid silver watch for $20. Agents can make money selling these caskets. Send 50 cents for sample and catalogues. We have all kinds of jewelry at low prices.
COLES & CO., 736 Broadway, N. Y. City.
☞ We are the originals in this business, and have no "Milton Gold" or "brass" jewelry.
This Jewelry casket is remarkably attractive, and COLE & Co. are reliable dealers.—Boston Globe. [may10-4t

GET THE BEST
New Sunday-school Music-Book,
"HEAVENWARD,"
BY JAMES R. MURRAY,
With old and new favorites by
P. P. BLISS,
and contributions from most of the leading writers of Sunday-school music.
"HEAVENWARD"
is the only new Sunday-school book containing the best and most popular sacred songs by the late
P. P. BLISS,
with new hymns and music never before published. Don't fail to examine
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Price, 35 cents; $30 per hundred, in boards. A sample copy, in paper covers, mailed for 25 cent. Sold by most booksellers. Specimen pages free.
S. BRAINARD'S SONS, Publishers,
apr26-77-1yl Cleveland, Ohio.

Lungs and Throat.

Inhalation of common air in Incipient Consumption will cure. Dr. J. M. Howe, of Passaic, N. J., sends his Tube, with full directions, post free for $3 50. Send for circulars.

may2tf.

BISMARCK.

THE Authentic Biography of the great German statesman, with curious researches into his ancestry; lively incidents of his youth and student life; and a full account of his social surroundings and the growth of his official and public career. A translation from the German, with an introduction by BAYARD TAYLOR, and over 100 illustrative home scenes, battles, portraits, etc. Vivid, Picturesque and absorbing, it is replete with anecdote, wit romantic incident and great historical events. SPECIAL CANVASSERS wanted to supply the urgent demand for this live book. J. B. FORD & Co., Publishers, 27 Park Place, N. Y. [apr26-3t

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Below we submit the MODEL SERIES of books (so conceded by the leading educators of this country) for use in PRIMARY, INTERMEDIATE and GRAMMAR schools. To insure their adoption by the progressive teacher we have only to ask a careful comparison with books of a like grade, a critical examination and a thorough, practical test in the class-room:

	Prices.
Harper's Introductory Geography	[illegible]
Harper's School Geography	$1 25
" United States First Reader	15
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" Progressive Grammar	55

Catalogues, circulars, and testimonials sent on applications. Correspondence solicited and will receive prompt attention, when addressed
W. P. ROGERS & W. L. JARVIS, Agents for the introduction of Harper & Brothers' Educational Works, New Orleans, La.; [illegible]

WHICH LOVED BEST?

"I love you, mother," said little John;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And left her the water and wood to bring.

"I love you mother," said rosy Nell;
"I love you better than tongue can tell."
Then she toyed and pouted full half the day
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan;
"To-day I'll help you all I can;
How glad I am school doesn't keep!"
So she rocked the babe till it fell asleep.

Then stepping softly she fetched the broom,
And swept the floor and tidied the room;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said,
Three little children going to bed,
How do you think that mother guessed
Which one of them really loved her best?

A Great River from A Little Rill.

A Welch clergyman asked a little girl for the text of his last sermon. The child gave no answer, she only cried. He ascertained that she had [illegible] in which to look for the text. And this led to inquire whether her parents and neighbors had a Bible; and this led him to [illegible] meeting in London in 1804 of a few devoted Christians to devise means to supply the poor of Wales with the Bible; the grand issue of which was the foundation of the British Bible Society, a Society which has already distributed more than fifteen millions copies of the Bible; its issues now reach nearly [illegible] hundred thousand [illegible]. And this in turn led to the formation of the American Bible Society, and to the whole beautiful [illegible] of sister institutions throughout the world, which are so many [illegible] of life, scattering the golden [illegible] of immortality among all [illegible] on the earth. This mighty [illegible] so broad, so far-reaching in its mighty branches, we may [illegible] the tears of that little [illegible].

Prepare Ye the Way.

[illegible] will build a house on [illegible] never can you lay [illegible] upon rolling [illegible] or loose lumber. [illegible] to have a [illegible] work on top of [illegible] and the devil. [illegible] baptised and [illegible] understanding in the world, build a foundation; [illegible] when [illegible] must dig deep [illegible] and lay [illegible] Christ Jesus the [illegible] foundation; [illegible] when the storm [illegible] on that house it will not fall, for it is founded on a rock. [illegible] Athens have [illegible] and pride and [illegible] been fostered and cherished, until [illegible] such a [illegible] own [illegible] Work, [illegible] Brook [illegible] Let the Gospel [illegible] no [illegible] If [illegible] Work, [illegible] Brook [illegible] Let the Gospel [illegible] no [illegible] Confess your old [illegible] Purge out the Athens [illegible] before the [illegible] for your [illegible] way of the [illegible] straight [illegible] wait [illegible] The Bible [illegible] The Christ [illegible] German [illegible] that tide [illegible] [illegible] Work [illegible] Brook [illegible] Let the Gospel [illegible] no [illegible] Confess your old [illegible] Purge out the Athens [illegible] before the [illegible] for your [illegible] way of the [illegible] straight [illegible] wait [illegible] The Bible [illegible] The Christ [illegible] German [illegible] that tide [illegible]

the achievement of German unity diminish the chances of demoralization from European wars and by contagion from France.

7. That in the field of exegetical research, while Rationalism has caused the discovery of many new facts and the adoption of a new method, the naturalistic theory by Paulus, the mythical theory by Strauss, the tendency theory by Baur, and the legendary by Renan, have been so antagonistic to each other as to be successively outgrown by both Christian and by rationalistic scholarship.

The American Giant.

The largest man on record was Miles Darden, a native of North Carolina, who was born in 1798, and who died in Tennessee in 1857, at the age of fifty-eight years. He was seven feet six inches in height, and in 1846 weighed eight hundred and seventy-two pounds. At his death he weighed over one thousand pounds. In 1839 his coat was buttoned around three men, each of them weighing over two hundred pounds, who walked together in it across the square of Lexington. In 1850 it required thirteen and one-half yards of cloth, one yard wide, to make him a coat. Until 1853 he was active and lively and able to bear labor, but from that time was compelled to stay at home, or be hauled about in a two-horse wagon. His coffin was eight feet long, thirty-five inches deep, thirty-two inches across the breast, eighteen inches across the head, and fourteen inches across the feet. It required twenty-four yards of black velvet to cover the sides and lid of the coffin. Miles Darden was twice married, and his children are very large, though it is not probable that any of them will ever attain the gigantic weight and size of their father.

What a new home we should live in, if we would only allow every kind thought that comes to us to blossom into words and deeds.

A Wonder-Working Remedy.

No remedial agent has ever been offered to the sick and debilitated at all comparable to Hostetter's Stomach Bitters, in cases of remittent and intermittent fevers, constipation, nervous ailments, rheumatism and disorders involving constitutional weakness or physical decay. It literally "works wonders." The botanic ingredients which its spirituous basis holds in solution, act like a charm upon the stomach, and through the stomach upon the brain, liver, bowels and nervous system. There is nothing in its composition that is not salubrious. It contains some of the most potent tonics of the vegetable kingdom, and the juices of the best aperient and anti-bilious roots and herbs, combined with a perfectly pure stimulating element. The bitters are peculiarly adapted to those engaged in exhausting or unhealthy occupations, for by its use the strength is sustained and the vitality of the system to resist atmospheric and other influences prejudicial to health largely increased.

PRICE CURRENT.

NEW ORLEANS, LA., May 9, 1877.

It must be borne in mind that the following quotations represent what we pay or sell for small lots, higher rates are obtained and in selling small quantities a low price must be accepted.

BACON—	
Shoulders ₱ lb	4½@ 7
Ribbed sides ₱ lb	9 @ 9½
Clear sides ₱ lb	9½@10
Hams ₱ lb	10 @11½
Breakfast Bacon ₱ lb	9½@10½
BRAN—Per 100 lbs	.81 50
BEANS—	
White Northern ₱ lb	4 @ 4½
White Western ₱ lb	3½@ 3½
Red Kidney ₱ lb	5 @ 5½
BUTTER—	
Choice Western ₱ lb	26 @28
Medium " ₱ lb	18 @24
Choice Western ₱ lb	20 @22
Medium " ₱ lb	13 @15
Inferior ₱ lb	10 @12
COTTON—	
Good Ordinary ₱ lb	9 @ 9½
Low Middling ₱ lb	10 @10½
Middling ₱ lb	11 @11½
Good Middling ₱ lb	12 @12½
Fair ₱ lb	12 @13
CORN—	
Yellow per bushel	60 @ ----
White per bushel	60 @ ----
Mixed per bushel	50 @ ----
In Sack per bushel	50 @ ----
CORN MEAL—	
Per barrel	$3 00@3 25
COFFEE—(Gold)	
Prime ₱ lb	20½@22½
Good ₱ lb	19 @20
Fair ₱ lb	18½@19
CHEESE—	
Goshen ₱ lb	16½@17
Western good ₱ lb	15½@16
Medium ₱ lb	13 @13½
Inferior ₱ lb	8 @10
DRIED FRUITS—	
Apples ₱ lb	3 @ 6
Peaches ₱ lb	---@---
EGGS—	
Western per doz	10 @ 10
Creole per doz	11 @ 14
FLOUR—	
Superfine ₱ bbl	$5 50@$6 75
Double Extra per bbl	7 00@ ----
Treble Extra ₱ bbl	8 00@ 8 50
Family Brands ₱ bbl	10 @11 00
RAY—	
Prime ₱ ton	$16 00@$18
Choice "	19 00@20
HIDES—	
Country Green, ₱ lb	7 @ 8
Dry Salted ₱ lb	8 @10
Dry Flint ₱ lb	12 @14
LAND—	
Tierce ₱ lb	10½@11
Keg ₱ lb	10½@10½
Pail	12½@13
MOLASSES—	
Common ₱ gallon	30 @35
Fair ₱ gallon	35 @37
Prime ₱ gallon	40 @47
Choice ₱ gallon	48 @50
OATS—	
St. Louis ₱ bushel	35@----
Galena ₱ bushel	30@35
POULTRY—	
Chickens Small ₱ doz	$3 00@----
Chickens Small ₱ doz	3 00@4 00
Ducks ₱ doz	3 50@4 50
Geese ₱ doz	5 00@6 00
Turkeys ₱ doz	$24 00@----
RICE—	
Carolina ₱ lb	7½@8½
Sack ₱ lb	4½@5
Rangoon ₱ lb	3½@4
SUGAR—	
Louisiana ₱ lb	7 @8
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"The principle of combining English and American writers in a common literary enterprise, merits all encouragement."—J. Anthony Froude.

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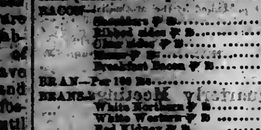

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Washington, July

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NEW SERIES—VOL. 1—NO. 20. NEW ORLEANS, LA., THURSDAY, MAY 17, 1877. WHOLE NUMBER 350.

SOUTHWESTERN
Christian Advocate.
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Between the Lights.

A little pause in life while daylight lingers
Between the sunset and the pale moonrise,
When daily labor slips from weary fingers
And soft grey shadows veil the aching eyes.

Old perfumes wander back from fields of clover,
Seen in the light of suns that long have set;
Beloved ones, whose earthly toil is over,
Draw near, as if they lived among us yet.

Old voices call me; through the dusk returning,
I hear the echo of departed feet;
And then I ask, with vain and troubled yearning:
What is the charm that make old things so sweet?

"Peace! peace!" The Lord of earth and Heaven knoweth
The human soul in all its heat and strife;
Out of his throne no stream of Lethe floweth,
But the clear river of Eternal Life.

He giveth life, aye, life in all its sweetness;
Old loves, old sunny scenes will he restore;
Only the curse of sin and incompleteness
Shall taint thine earth and vex thy heart no more.

Serve him with daily work and honest living,
And faith shall lift thee to her sunlit hights,
While a sweet psalm of gladness and thanksgiving
Shall fill the hour that comes "between the lights."

Preaching in Song.

BY IRA D. SANKEY.

I believe there are more ways of praising God than by singing hymns. There is another kind of singing which I observe here in Boston and elsewhere. It is put under the head of praise, while there is no praise in it at all. Singing to one another in psalms and hymns and spiritual songs; now this is solo singing, or singing alone, as we have been doing here and elsewhere. I conceive that this kind of singing is not thoroughly understood by most of the people. That is to say, our understanding of it and theirs are not alike. If I should come here and sing a solo, as we shall have to-night some songs sung in that way, there is no praise in that; [illegible] in our prayers on this platform [illegible] ask God's blessing upon [illegible] of praises, and we join [illegible] his praise. [illegible] ever ask a blessing [illegible] of his word in [illegible] mission of preaching [illegible] in song is not under[illegible]y. I believe that the [illegible] "Jesus of Nazareth passeth [illegible] Ninety and Nine," [illegible] the harvest be?" [illegible] a word of praise, and [illegible] in all the meet[illegible] country. I wish [illegible] the distinction [illegible] hymns is to teach, [illegible] such as "Praise God, [illegible] blessings flow," and [illegible] of my soul," are [illegible] whole congre[illegible] praising God. [illegible] to sit here and try [illegible] for this whole [illegible] be a strange per[illegible]

[illegible] many wonder why I [illegible] to praise God. It [illegible] that by these [illegible] I might reach [illegible] great congrega[illegible] God that he has [illegible] sung in these [illegible] God has been [illegible] when it has [illegible] testimonies [illegible] poor [illegible] message [illegible] these little [illegible] therefore, I [illegible] have faith [illegible] way of de[illegible] of love; and [illegible] heartily [illegible] the [illegible] the bed[illegible] and [illegible] you [illegible]

Wiley University, Marshall Texas.

BY REV. W. H. DAVIS.

The Texas Annual Conference, at its last session passed a resolution to take up a collection at sometime during the present year in aid of Wiley University. With our educational work on a good footing, we can raise the banner of our church in many new fields already whitering for the harvest; but without an improvement in this respect and an awakened enthusiasm on the subject, we will hold but our ground already occupied with tremulous hand. Most marvelous have been our successes, but like raw militia we have hurled back the opposing powers without the necessary discipline to make good our conquests, and carry forward this work, so grandly begun, to ultimate success. Wherever Christianity has shed its gladdening rays, it has not attempted to hold its ground without fostering the cause of education. The light of education follows everywhere in the wake of religion; and darkness, poverty, and vice, only haunt the countries and dwellings where religion is not known. "Methodism was born and cradled in a College," and much of its success it owes to the polished minds that shaped its doctrines, and directed its policies. In keeping with progressive Methodism the Texas Conference passed this resolution. We hail the breaking morn of better times. The Freedmen's Aid Society proposes to put up for us a new College Building, provided only that we rally to their aid. The church through this society has done nobly, and we can hardly ask them to do more, unless we are willing to do something ourselves. The good work is already begun. Marshall begins the work with a $6000 subscription, Jefferson promises $147 on subscription, and the work is only begun. Let all respond to this call. Wiley University ought to be sustained well if it is worthy of our support at all. Dr. Rust, Cor. Sect. of Freedmen's Aid Society, has promised as much as we will raise. We need a $10,000 building to meet our wants. Can we not raise half of this amount. Heretofore our school has been crippled for the want of sufficient accomodations. We trust every member of our Conference will raise all that can possibly be raised. Subscriptions will be duly credited in the SOUTHWESTERN. I give below an additional list of subscriptions secured.

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India Methodism.

—*Northern Christian Advocate* gives the following interesting facts concerning Methodist missions in India. The Methodist work in India is divided into two Annual Conferences, North and South. In 1876 1,174 probationers, 2,460 members and 8,190 Sunday school scholars were reported. "There has been money enough contributed in India by the people living there directly to the treasury of our mission, to pay all the salaries of all the missionaries sent out by our church, with their wives, from the very beginning of our work until now. More than that, the sums raised in India for our work would exceed this by at least $50,000, possibly by $100,000. Besides this, however, there have been contributions to our work, not reported to our treasury there, which amount to a considerable sum. For instance the Bible and Tract Societies of India have contributed the cost of an average of fifteen colporteurs for some years past, all of whom have been exhorters, preachers or Bible readers, and all of whom have labored exclusively in our own mission field and under our own missionaries, just as if they were paid by our society. The societies have also donated literature which, we judge, in round numbers, to stand about as follows for my five years past: Vernacular Old Testament, 60 copies; New Testament, 2,500 copies; portions of Scripture, 15,000; Bibles, over [illegible] of tracts, considerably [illegible]. All these have, of [illegible] to our general [illegible] and augment our [illegible] from India resources to [illegible] than *half a million of dollars.*

Ecumenical Council of Methodism.

The proposition for an ecumenical council of Methodism was evidently received with much favor at the late General Conference. A committee appointed by the Bishops has the matter in hand. We can see no grave reason to hesitate before such a proposition, even were there no very important reason for encouraging it. Of course the council would have no legislative power; it could enact nothing hazardous to the Churches. At most it could make suggestions for the action of the only authoritive bodies of the denomination. Its importance and power would necessarily be entirely moral; and in this respect it would not only be safe, but might be most salutary.

Methodism has become so ecumenical in extent and in common interests that an ecumenical gathering might well be approved as a means of promoting its common ties, of invigorating its common spirit. The latest authentic summary of its numerical force which we have seen (Methodist Almanac for 1876) gives for the whole world:

Itinerant Ministers	27,812
Local Preachers	69, 180
Lay Members	4,172,579

These millions scattered around the world, maintain a certain moral unity which is represented by delegates from the leading branches of the denomination in their respective highest assemblies. These assemblies are, however, bodies of great and pressing labors, legislative, judicial, executive; they have hardly time enough for their indispensable business, much less for purely religious exercises or moral ends We fear that few Methodists would find a visit to the Methodist General Conference a special means of grace. Nor could they reasonably expect it to be so. The sessions are particularly for business—for legislation, and its attendant incidents of discussion, debate, canvassing, even caucussing, and the nomination and election of candidates for office Whosoever expects to find the more spiritual phases of Church life especialy brought out amid such scenes knows little of human nature, and perhaps demands too much of it.

An ecumenical council would be exempt from most of the harassing, hurrying incidents of a General Conference. It would be preeminently a devotional, rather than a business assembly. Its spirit would be its chief power, and that spirit could hardly fail to radiate out from the central assembly to all the circumference of the denomination. It should be a baptism of the Holy Spirit and of fire; and the gathering might well be looked to as a pentecostal one, for the promotion of Methodistic catholicity and the renewal of spiritual Church life. It would, indeed, be a grand occassion in this respect alone—the interchange of fraternal greetings among representative Methodists from all the ends of the earth; the commingling of their prayers and praises; the reports of their work, their prosperities and adversities, from their many and far seperated nations, and the devout communication of opinions and counsels on subjects common to them all. The "love feast" of such a meeting ought to be a sublime scene.

There might, also, be some more directly practical matters considered by such an assembly. The relations of their respective mission fields might be better adjusted, providing against mutual intrusions by defining better their respective boundaries, and thereby securing a better distribution of their common work. Though this could not be legislatively accomplished, it could be better ascertained in such a gathering than anywhere else, and perhaps be effectively suggested to the bodies having power in the premises.

There is one thing especially which we should like to see attempted by such a council, namely, the introduction of a common psalmody or hymnal for universal Methodism. Charles Wesley's hymns have been called the *liturgy of Methodism.* They were so once, but we have now different hymn books in the different great sections of the denomination. Why should not a Methodist, travelling in any part of the wide world, be able, on entering any Methodist chapel, to sing his old hymns, to recognize the old denominational liturgy of song, as readily as a member of the Church of England finds his old prayer book in all the colonies and chaplaincies of his nation. A common hymnal for universal Methodism would be one of the best possible guarantees of moral unity to our growing brotherhood throughout the world. Charles Wesley's hymns should be the chief substance of such a psalmody, but there could be added any desirable amount of other hymns, to adapt the book to the wants of the denomination.

Such a council might also lead to a uniform plan of congregational worship for universal Methodism. Every Methodist, traveling anywhere on the planet, should know exactly what to do when he enters a Methodist church or chapel; but he would find it impossible nowadays. Not only do we differ, in detail at least, in different countries, but among ourselves at home. We have tried to attain uniformity, but have not succeeded. An ecumenical agreement in this respect would have moral weight enough, we think, to settle the question. Most good Methodists would be willing to sacrifice any local or personal partialities for entire denominational uniformity.

But the moral advantages of such a convention would be its chief recommendation; and these might be precious beyond all price. At least one attempt of the kind should be made, even should we not approve of ecumenical councils in general. One gathering, one devout, universal greeting of Methodists, could not fail to be a signal; a salutary, a sublime occasion, even should we then adjourn to meet no more in the present generation. The Presbyterians have had a similar gathering in London, under the presidency of Dr. M'Cosb, and found it a blessing. At this epoch of the general revival of the higher spiritual life in Protestant Christendom—a marvelous revival of what for a long time had been almost peculiar and distinctive ideas of Methodism—an ecumenical gathering of Methodists, without dogmatic discussions, might give a world-wide inspiration to the highest spiritual aspirations of the denomination; might turn back the tide of worldliness with which our great temporal prosperity threatens us; and might bring out more prominently than ever, before not only our own denomination, but the whole Christian world, what was Wesley's greatest idea of Methodism: its chief mission in the world, its "grand *depositum*," as he called it, the doctrine of holiness, the "spread of scriptural holiness over these lands"—over all lands. The advocates of this one idea would, doubtless, favor an ecumenical gathering for its promotion alone, and deem that single motive a sufficient justification of so great an occasion. Much more would it be desirable if, in connection with such a purpose, it could accomplish the other ends we have mentioned.—*N. Y. Advocate.*

Noah and the Antediluvians.

"And the Lord said unto Noah, Come thou and all thy house into the ark, for thee have I seen righteous before me in this generation." When God speaks we want to listen. This text is from His own lips; they are His own words. It was the voice of grace; it was the voice of mercy. God called Noah out of the world that must be destroyed, and one hundred and twenty years before Noah had the most awful communication that had ever come from heaven to earth. God had told him that He was going to destroy the world. The world was corrupt. Men lived longer than they do now, and they had time to go into all manner of sin; and there was not any sin those men did not plunge into. They cared nothing for God's word, and now he was coming to rise in judgment, but he came first in mercy. These Antediluvians were warned. Noah's building that ark right before them all those years was a warning to them. But they didn't believe the word of God. They said God could not destroy the world if He wanted to. Noah told them that the deluge would come, but they did not believe it; they could not see any sign of a storm. But Noah knew that God would come and judge the world in righteousness, and all those long years he preached righteousness. I don't doubt that often the sound of the carpenters' tools was not heard in the ark, and that Noah was off upon the hills preaching. Not a man outside of his own family believed him. The carpenters didn't believe in him, and you can see them in billiard saloons scoffing at him and ridiculing him. But they worked for him because he paid as well as any one else, and it was money they were after. They cared nothing for Noah. There were probably a great many visitors to it, and they made sport about it, and if they had performances, and I don't doubt that they did, you would see that ark represented at them. People said they would not be influenced by that fanatic that was going out of his mind. Some one said that Noah must have been deaf that he did not hear this scoffing, but if he were deaf he could hear the voice of God, and he obeyed it. One hundred years passed and there was no sign of the deluge. They said there is no sign of its coming, and Noah has been telling this for one hundred years. Where are the signs of the coming storm? Methusaleh told them nothing about it. Yet the old man toiled on until it was finished. The people continued to laugh. They said they never were more prosperous. If God was going to destroy the world why did He let them prosper as they were doing. When the ark was finished Noah moved into it. As long as he remained outside of it they did not mind it so much, but when he moved into it they were somewhat astonished, and some of his neighbors wanted to know what he was going to do with his old homestead. And he said, "Any one may have it, for God is going to destroy the world." And men reason that way now. They say: "If these things you preach are true, why don't the whole world believe." There are a great many who don't believe it, and they think because the world don't believe what God says He will do that He will not do it, and that these threatenings and warnings in the Bible are just to frighten a few weak-minded people, and the strong-minded are not moved by them at all.

We are told that God shut Noah in. Bear in mind, Noah didn't shut that door, but God shut him in. "When once the master of the house has risen up and shut the door, there is no hope." The door that shut Noah in shut the world out, and the moment the door was shut the doom of the world were *sealed*. Noah was safe in the ark, but God gave them seven days of grace; and I can just imagine, during this seven days of grace, they still were all ridiculing Noah. Christ gives us the picture, for there was not one left to tell the story. He said, "They bought and sold, and were married and given in marriage, till the flood came and took them all away." Judgment came suddenly. You will find when God has risen to judge the world He will come suddenly. Bear in mind some in this vast assembly are spending their last year on earth, and some their last month. But the last year had come to those antediluvians, the last month had come, the last week had come, the last day had come, and now the last hour had come. The sun has gone down and they have seen it for the last time. When it shall rise the next morning the clouds shall obscure it from their faces. I don't know what time the storm set in, but I can imagine it was midnight. They heard the rolling thunder, and perhaps the women at first were alarmed, and then the children began to grow frightened. It kept on raining, and not only did it rain, but the fountains of the deep were broken up, and the great ocean burst its chains and flowed over its banks and the rivers began to swell. The people who lived on the low lands now began to climb up the mountain side. But the storm didn't abate. And, my friends, that storm was not twenty hours, no, it was not ten hours, before that ark of Noah was worth more than all the world put together. So, a time is coming that Christ will be worth more to each one of us than the whole world; for the heavens and the earth are to be destroyed, they shall roll together like a scroll. If we have an interest in Christ, and if we are hid in His ark, it will be worth more than ten thousand worlds like this. But the storm rages. I have no doubt but that a crowd gathered around the ark and cried to Noah, "Let us in." But there came a voice from within: "God has shut the door, I cannot open it. The Lord has shut me in." The people began to build boats, but the storm did not abate. Business was all suspended the first day. Bear in mind there was no distinction between their great men and their little men; their mighty men and their wise men; their learned and unlearned, they all perished alike. Every man outside the ark was swept away. The ark was the only safe place of refuge, and they had mocked and made light, and ridiculed Noah and his entreaties, and now they must perish. I have no doubt they cried for mercy; but it was too late. People now cavil at religion. They scoff at the God of Noah; they cavil at people; they make light of these services; but oh! my friends, the time is coming when these scoffers will pray; and they will cry out to God for mercy; but we are told in Scripture that the time is coming when it will be too late. Then prayers will not be heard; then prayers will not be answered. You to-day are on praying ground; to-day you can intercede with God if you will. Every thing may be very prosperous, but oh! how suddenly judgment may come. It may come to some of us here to-day; it may be that some of us here to day are bearing our last invitation to come into the ark. Let me extend it to you again. "Come thou and all thy house into the ark."—*Moody.*

A memorial of colored citizens of Louisiana was presented to the President recently by T. Morris Chester and James M. Vance, indorsing Gov. Packard but accepting the situation, and asking the appointment to Federal offices in Louisiana of men who have the respect of the whites and the confidence of the blacks. The President said he had no doubt his policy would bring ample protection to the colored people and a happier condition of affairs. He had no idea of deserting the colored people, and in the event of changes in the Federal offices in Louisiana representative colored men would be recognized.

The Duty of Parents to Baptize Their Children.

First. It is the duty of parents to baptize their children because baptism is substituted in the place of circumcision. Upon this point all that the argument strictly requires is that it be shown that baptism answers the same ends to the Church under the New Testament that circumcision did to the same Church under the Old Testament.

(1) The Church under the Old Testament and that under the New are substantially one and indentical.

(2.) Circumcision under the Old Testament was the initiating rite into the Church, the same as baptism is under the New Testament.

(3.) Circumcision was an indication of purity of heart. As the flesh which was circumcised was not cast away, it indicated the putting off all carnal and fleshly lusts which war against the soul; or as Paul says, it was putting off the sins of the flesh. To this baptism now answers. Circumcision attested the right of the person who bore its mark to the blessing of the covenant of Abraham, which covenant embraced the Messiah. So baptism in the New Testament, is but the mature and complete development of the Abrahamic covenant, and baptism attests our connection therewith and our right thereto. Must not baptism then be considered as succeeding to circumcision?

Second. It is the duty of parents to baptize their children because of the relation that baptized infants hold to the Church. It is important to our general interest that we should understand that baptism introduces a person into the catholic or general Church of Christ.

Third. It is the duty of parents to baptize their children, because the principle of infant Church membership is recognized by civil laws, sound reason and the practices of civilized nations.

Fourth. It is the duty of parents to baptize their children, because infant baptism is an impressive memorial of original sin. "Behold." says David "I was shapen in iniquity and in sin did my mother conceive me." No method could have been adopted which could have more fitly aroused the human mind to a just sense of corruption of our nature and of our utter need of sanctification in order to enjoy the favor of God. This is the Jewish ritual respecting outward washing, the same emblematical sense is preserved in the Christian ordinance of baptism and in this sense the rite is fitly applied to infants.

Fifth. It is the duty of parents to baptize their children, because they belong to the kingdom of heaven, as that term applies to this life, for if it be not synonymous with, evidently it includes idea of the visible Church. Our Savior affirms that infants are included in the kingdom of heaven, and thus affirms what is tantamount to their Church membership. And what is the grand object of the visible Church but to gather together in one, all the people, whether Jews or Gentiles, and thus to erect a spiritual kingdom in this sindisordered world.

A FATAL MIRACLE.—Nothwithstanding the success which has attended some of the pretended miracles of Rome, others have sometimes failed of the desired result. The *Imparcial*, a Spanish paper, is credited with the following story, the events of which occurred at Cervera, a town of 5,000 inhabitants, in the Province of Logrono:

A rich proprietor, well known in the country for his advanced opinions, refused on his death bed to accept any spiritual help, nothwithstanding the prayers of his family and the advice of his best friends. There was a moment, however, when it was thought that the patient had modified his determination. The priest of the parish presented himself by the bedside of the dying man, but finding that he persisted in his refusal, he retired precipitately, saying aloud to those present that after the death of the reprobate the devil would come in person to take charge of his body, and conduct him to hell. Two days after, the family were watching over the corpse of the relative they had lost, when the door of the mourning room was suddenly flung open, and an indefinable being, dressed in scarlet, smelling of sulphur, and dragging an immense tail, presented himself before the mourners, who, full of terror, rushed away from the room. On hearing the screams of these people, a man-servant, who was in the next room, snatched up a revolver and entered the scene of the scandal. As may be supposed, he stood terrified at the sight of the devil; but thinking that it would be better to kill his infernal majesty than be killed by him, he fired three shots at him point blank. Shortly after, the family of the deceased found themselves face to face with the sacristan of the parish, *deguise en diable*, with three shots in his breast, and the foam of death upon his lips. The authorities at once interfered and took four priests into custody. On the following day the unhappy sacristan was buried.

General News Items.

Brigham Young is arming and drilling the Latter-day Saints, to resist Federal authority.

Europe has no grain to spare. Asia is exhausted, and the United State alone have a surplus of provisions.

Carlotta, wife of the unfortunate Maximilian, of Mexico, is slowly fading away at Brussels. She is hopelessly insane, and is a prey to the wildest madness, in which she breaks everything that comes to hand.

Three hundred girls were recently reported to have been sold as slaves in Cairo, and the British Government has requested its representative in Egypt to make inquires with a view to remonstrance.

Part of a large meteor, which passed over Vermont recently, has been found buried four feet in the earth. It is composed of iron ore, lava and soapstone. It weighs two tons.

In Corvell county, Texas, on the 22nd ult., Mr. Alex. McEtheney and Miss Bettie McAdams, both deaf and dumb from infancy, were united in the holy bonds of matrimony The marriage service was written out, and the couple placed their fingers on the words "I will," and thus promised to love, cherish etc.,

North Carolina's cotton crop last year was 250,000 bales, worth $13,000,000. This is a small portion of the State's possible capacity, and the Legislature is considering the founding of agricultural colleges and draining Great and Little Dismal Swamps, which would give some 3,000,000 additional acres of cotton land.

"Uncle Tom," Rev. Josiah Henson, is now 88 years old. He has recently been to England, and by lecturing, etc., collected $7,000 for his home and school in Canada. He told the Archbishop of Canterbury that he graduated at the University of Adversity.

There is a heavy foreign demand in the United States for ship-building timber by European nations. Great Britain is buying largely. The live oak in the country is mostly owned by the United States government, and is stored in the navy yards.

The New Braunfells, Texas, woolen mills are now meeting with an extensive demand for their fabrics from various portions of the country; large quantities are now sold in Missouri, Kansas and Arkansas. The manufacture of cadet cloth has been commenced and soon the various military schools in Texas will adopt it in preference to that imported from the east.

During July an aeronautic convention will be held in Philadelphia. Professor Coleman will attempt to cross the atlantic in an air ship, constructed on a new model, and which will be inflated with hot air instead of gas. Arrangements are also in progress for a grand easterly current balloon race between six of the prominent aeronants of this country, the six balloons to ascend simultaneously from West Philadelphia, and the aeronaut making the greatest distance in an easterly course from the point of departure to be declared the champion aeronaut of the United States, and receive a gold medal.

Certain persons of New York, Williamsburg, and Union Hill, N. J., claim to have recently made the discovery that they are the heirs to property in Philadelphia, estimated at $150,000,000, and are about to institute proceedings for its possession. It is claimed that one Henry Becker came to this country in 1741, and located in Philadelphia, where he resided until his death in 1801 or 1802. During those years he accumulated a large property. Having never married, he bequeathed his entire wealth to his only sister, who had two sons, Ludwig and George Maudller, residing in the old country. It appears that these men took no steps towards its recovery, but their descendants intend to enforce their claim. The property consists not only of valuable blocks in Philadelphia, but also of a block of houses on Third Street, New York, the entire town of Beckerville, Berk County, Penn., about forty miles from Philadelphia. The lawyers may gain something.

The Washington correspondent of the Cincinnati *Gazette* says nothing hurts the President so much as the charge that he will forget the interests of the emancipated race in the South. The correspondent adds: "Nothing troubles him more than this. All the labors of the President are easy beside the burden of being unjustly accused. He was a supporter of the Republican party when it first had an existence. Even in his boyhood his sympathy was with Garrison and Phillips on the anti-slavery platform. The idea that he could forget for a moment the great opportunity he has of bettering the condition of the freed people of the South is so preposterous that he has hardly the patience to assure his accusers of their mistake."

SOUTHWESTERN
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J. C. HARTZELL, B.D., EDITOR

THURSDAY, MAY 17, 1877.

Col. J. K. Berry of Chicago, a Baptist minister and well-known railroad operator of that city, was in New Orleans attending the Southern Baptist Convention, and gave us a friendly call on Wednesday.

Rev. Conrad A. Sipe, of Pittsburg Conference of the Methodist Protestant ... Church gave us a call last week. He is spending a few weeks in the South for his health.

Mr. W. H. Thomas has been appointed District Superintendent of the Southwestern Bible Society. He has been successfully engaged in the work of a colporteur for several years, in the other states.

The Protestant population of Rome is four thousand. The whole population of the city is 245,000. The late anniversary of the establishment of the Methodist church in Rome, was a joyful occasion. The largest theatre of the city was crowded.

Our Missionary Secretaries report that letters from different parts of Turkey received lately, indicate no anxiety on the part of the missionaries for their personal safety. So far as heard from the Turkish government, has favored them in every instance.

[illegible] Texas State Sunday-school [illegible] held lately at Houston [illegible]. The attendance was good, and the work of thoroughly [illegible] every county in the [illegible] planned for the coming [illegible] L. H. Carhart, of [illegible] was president of the Convention.

[illegible] Baptist Convention [illegible] in this city last [illegible] large and influential [illegible] the Southern States [illegible] Home Missions, [illegible] work among the [illegible] of the South, occupied a good share of the time of the Convention.

[illegible] Mrs. Godman having [illegible] some parties find fault [illegible] name "New Orleans [illegible]" applied to the [illegible] are organizing to take [illegible] them, wish us to [illegible] have not yet named [illegible] The SOUTHWESTERN [illegible] the name above, and [illegible] a good one, and see no [illegible] unfavorable criticism [illegible]

[illegible] sometimes names sent [illegible] request on the part [illegible] we charge to his [illegible] the statement that [illegible] for them. [illegible] to remember [illegible] in advance [illegible] on our sub- [illegible] If a [illegible] can not [illegible] part be ad- [illegible] time.

[illegible] to try the [illegible] including [illegible] Hamburg [illegible] all the [illegible] ex- [illegible] gravest [illegible] only three [illegible] are to be [illegible] free. [illegible]

The Church of God.

The church of the living God is unlike any other body in the world, in the fact that while in one sense it is a human organization, yet in another there enters into it the element of divinity—like Christ its Founder, it is both *human* and *divine*.

The language of Gamaliel was indeed replete with significance when he said—"if this counsel or this work be of man it will come to naught—but if it be of God ye cannot overthrow it; lest happy, ye be found to fight against God."

The word *church* etymologically considered is most likely derived from the Greek word *Kuriakon* from *Kurios*—Lord, and hence (*church*) means the *the Lord's house.* We have as derivatives the Scottish *Kirk*. The German *Kirche* and the English *Church*. The word *Ekklesia* by others has been held to be the original word rather than *Kuriakon*.

In the New Testament the Greek word *Ekklesia* is found in many places in the sense of calling, as in Matt. 16: 18. "Upon this rock I will build my church"—*Ekklesian* from *Klesis* a calling, or *Kletor* called," and the gates of hell shall not prevail against it."

As synomymous with the word *Ekklesia* Christ uses the term "Kingdom of God"—"Kingdom of Heaven"—"Thy Kingdom," etc.

Hence we are to conclude that in the use of the words which designate the people of God, all these words have an accommodated sense. The church is the body of God's Saints in the whole universe. The term may apply to the building in which they meet, or to the members which compose it—the "called."

1st—*The divinity of the church* It cannot be said that there is any prescribed form of church government to which the word absolute may properly apply. A few cardinal principles are laid down in the New Testament, while all the details are left to the judgment of mankind to suit the circumstances and conditions of times, places and customs of society.

The divinity of the church lies in the subjective life wrought in the hearts of all true believers by the operations of the Holy Spirit.

He who spake as never man spake, once said—"If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself, which is in fact subjecting the christian religion to a logic peculiar to itself, as every thing has its own logic. The true test of the gospel is in the heart of the believer. Hence the church of God consists, not in any outward form or ceremony, but in the spiritual life of the soul. "The kingdom of God cometh not with observation, not of form, but is "within you."

We may see here the absolute folly of exclusiveness. The utter preposterousness of any sect setting itself up as supreme, calling itself "the church," and making a mode of baptism, or the laying on of hands or anything else, the conditions of the soul's salvation in eternity.

Had Jesus intended that baptism in order to be valid, must be performed by immersion of the whole body in water, he would have said so; but in as much as he did not say so, and we challenge any man on earth to prove that he ever did, we therefore conclude that the mode of baptism is not in any sense essential. If Jesus had intended that the true ministry must descend in some way by a regular succession, as an essential features of its validity it would have been so stated, but in as much as it is not stated any where, therefore we claim that what men have called "succession" is only something of imagination, a myth.

The divinity of the church in a strict sense, then is first found in the few items specifically laid down, and flexible; and secondly the divine life which is communicated to the soul of the individual by means of the atonement of our Lord Jesus Christ, who tasted death for every man. Beyond this we [illegible] go.

[illegible]—*The human element in the church.*

[illegible] mankind have been left to [illegible] of reason in church [illegible] strictest harmony [illegible] plan. But then [illegible] divine gift; and [illegible] is Godlike [illegible] in logic it- [illegible] of God—whose [illegible] self, said, "I am the way, the truth and the life." (John 14: 6.)

And that which is in itself true cannot be any more when uttered from the clouds by the voice of God. So that even reason itself has in it the element of divinity.

A plan of salvation to be world wide in its application, to reach all climes, where men live amid eternal snows or pant beneath oppressive tropical suns—to reach and affect the lowest grades of humanity as well as the more elevated and refined, to address itself to those whose minds have scarcely opened to thought, as well as to sages who have looked into the arcana of nature; we say a plan of salvation to be thus adapted must be simple, flexible and free from the absolute in form.

Methodism as a whole is a system. We will not say it is complete save in the sense of aim. If we look the world over we discover that in different nations and places it adapts itself to its surroundings. It clings to its Divinity—that is its spiritual power and life, and its spiritual work, while its forms may of right vary as the circumstances of men may determine. At the basis of Methodist Church economy there is this maxim of old St. Augustine: "In essentials, unity; in non-essentials, liberty; in all things charity." Her discipline says: "It is not necessary that rites and ceremonies should in all places be the same, or exactly alike, for they have always been different and may be changed according to the diversity of countries, times and men's manners, so that nothing be ordained against God's Word." By this we simply assert that the human part may vary as the reason of man shall determine—provided the divine part, the divine life and the sources of the divine life shall not be disturbed. It matters not how men and saved only so they are saved.

Self Reformation cannot save the Soul.

This plan has been tried under different forms for centuries. *There is the ethical education of China.* The plan is to educate men upon the principles of moral science, and let their laws and habits be shaped upon those principles, and the result will be virtue. The classics of Confucianism are wonderful for their pure doctrines and great wisdom. The precepts of poor Richard are not more true than the principles of Confucius, teachings. He gave five precepts and three laws. The precepts were truth, justice, charity, sincerity, and conformity to established institutions. The laws were the law of the family, of the State and of the universe. The leading principle was that all moral evil springs from the antagonism between superiors and inferiors. Filial obedience is therefore the prime necessity, hence the monarch is the father of the people. No system of morals aside from revelation could be more perfect. China has been a world within itself for thousands of Years, so that the opportunity was the very best to test its power. What is the result? China is a nation devoid of the highest types of manhood, and sits in the darkness and gloom of superstition.

Another form under which the self reformation theory has been tried is that of *metaphsical culture.* In this, sin is regarded as the result of the soul's being overshadowed by the improper elements from natures. Hence it must be isolated from the senses, and given up to abstract thought. The body must be considered only as worthy of death. India is an example. Her system of philosophy has never been equaled. It inspired Greece, and has of late attracted the attention of modern thinkers. Much of the skepticism of today is but repetitions from it. India astronomy dates fifteen hundred years before Christ, and long before the ancient nations bordering on the Mediterranean arose to power. Her trigonometry was a thousand years in advance of that of Europe. The intellect of India is still the speculative mind of the East, and is to Asia what Germany is to Europe. The fascinating Pantheism which Germany elaborates and England echoes, and Emerson discourses of as if it was new, has been taught for two or three thousand years. The language of India Sir William Jones pronounces more perfect than the Greek and more copious than the Latin, and more refined than either, and is capable of expressing every movement of the human passion, with unsurpassed clearness, elegance and force.

What is the result of this wonderful culture? A nation living in grossest idolatry, every form of animal or of human device worshipped. Widows buried with the bodies of their husband, children destroyed to save the expense of raising them, and murder performed as a religious rite.

There is still another form under which the plan of salvation by self-reformation has been tried, viz, *Aesthetical Culture.* It is said delicacy of taste, increases our sensibilities to pleasure or pain. This increases sympathy, invites communication, and this leads to good will and love. Also external beauty is closely allied to internal moral beauty, so that the study of that which is beautiful and chaste must elevate and purify the soul. Greece and Rome were examples. The former under Pericles and the latter under Cicero. The culture was unsurpassed. Athens counted under the shadow of her Acropolis 30,000 Gods. Her marble breathed under the chisel of Phidias and the birds picked at the grapes on the canvas of Apolles. There Thucydides, Demosthenes and Plato cast their grand thoughts in style of wonderful beauty.

What was the result? Paul gives it to us in the first chapter of Romans. A nation reveling in sins too gross to be even mentioned.

But it may be said, that these forms of culture failed because they were one-sided. Let them all be combined and then the result will be different. This is precisely what the moralist of today claims, that modern civilization does. But alas: look at the most enlightened nations of today, and behold their leading cities where there is concentrated the most of learning, and so-called moral culture,—Washington, London Paris etc. The conclusion that all are forced to reach is that *men do not grow better as they grow wiser.*

The plan that proposes to save men by self-reformation must fail. It begins in and depends upon the will of man which by no sort of practice can restore the diseased soul. The salvation that is to save from sin is something more than a legal transaction. There must be an inspiration.

Then the coner stone of the self-reformation plan is *transgression.*

But let us grant the greatest posible blessing that can come from the study of nature, and self culture. Let all law be fully comprehended, let the culture include everything that is pure and elevating; what then?

We have no provision for the immortal soul.

We have no preparation to meet God.

A Southern Democratic View of Education.

Hon. Alexander H. Stephens is regarded as one of the best exponents of conservative Southern democracy, and his views are just now of importance in view of the fact that the whole South is under democratic rule.

The *National Republican* of April 30. has an account of an Interview with Mr. Stephens, from which we extract his views on Education, especially as related to the colored people. In the first place we have the old story that colored people pay no taxes, where in his own state of Georgia, they already have several millions of property and are rapidly gaining more. He believes in educating colored people because "it will make them better *servants* and *citizens*." The idea of servitude stands first. He expects to see the old plantation regime reestablished, without of course the right to buy and sell colored people. He don't believe in free public schools. The "Boss" planter is to take enough out of the wages of the colored people on *his place*, to support teachers and build chapels, but mark, "*the lord of the manor, could reserve the right of presentation of teacher and preacher.*"

No man knows better than Mr. Stephens, that his plan means the practical restoration of slavery. The colored people are not to own land. Their labor, their education, (the precious little they would get) their church privileges, are to be controlled by the 'Boss planter,' who is the "Lord of the manor." Under this system the plan of "working and voting the colored people," would be a complete success for the land owners, but alas, for the poor Freedmen

Here is what Mr. Stephen. Says: He said that he had some decided views on education, but they were not matured for publication. He has always been a firm supporter of theory of the education of all classes. He long advocated the education of the colored race when slaves because he believed that education would render them better capable to discharge even their most menial duties. Now that they were free, he believed they ought to be educated, as it would make them better servants and better citizens. He said that while the colored people of the South were in some places in large majority, yet they paid no Taxes. As a general rule, taxation falls upon the white population, and public schools, if maintained at all, would have to receive their support from the white people. As to public or free schools, generally, he was not much inclined to believe in them. His experience has taught him that men seldom fully appreciate that which costs nothing. He thought every child in attending school should be impressed with the idea that he was enjoying a privilege for which he or his parent was bound to pay. He said further, that the colored people were lacking in the skill required to run a large farm or plantation, and for this reason they would always, more or less, depend upon the whites. They would be found flocking around their old masters or those treating them best and paying highest wages. It would then be feasible for each "boss" planter to establish a general school fund on his place, to which all the laborers should contribute alike. They could have their own school houses and chapels while the lord of the manor could reserve the right of presentation of teacher and preacher. This contribution could be fixed at a sum certain and prearranged by the contract of tenantcy. He talked at some length on the subject, strongly approving of education of the masses.

A Pointed Question.

When will the democratic religious Editor of the South, come to have sufficient regard for the truth, to acknowledge the good work done by christian men and women, from the North among the Negroes in the south, since the war? We do not now recall a single instance, of a religious journal of the south edited by a man of southern sentiment, where the work for example, of the Methodist Episcopal Church in the South, has received a fair representation, to say nothing of commendation. This cannot be the result of ignorance. Our work in the South is known to every reader of newspaper literature. The work of our Missionary, Church Extension, and Educational Societies in the South: together with the ingathering of over 300,000 members in the South since the war are known. It is not a question of knowledge: it is a question of regard for the truth. Scarcely a day passes but we read some mean, contemptable insinuation against the Christian workers who have labored for the colored people since the war. Just now we read in the *Central Methodist* the following:

If the conduct of the Northern preachers sent South don't so disgust the better part of the Negroes as to drive them into the Romish Church, there is, we think, little cause for alarm in that direction."

And yesterday we saw in the *Richmond Christian Advocate,* a slur upon Mr. Charles Heath, of Malden, Mass., who with his brother in this city had sold their plantation on the Ouchita in small parcels to colored people. The sales have been made and the people are paying for their places and doing well. The Richmond paper would like to know how much "*Mr. Heath made by that little transaction,*" and then speaks of the Freedmen's bank swindle etc. Mr. Charles Heath, and his brother of this City, are christian gentlemen of so high a type, that any man who would insinuate against their honesty is not worthy of their contempt.

Another German Church in Texas.

A good Brother writes: We again have reason for great rejoicing in our German work in Texas. On last Sunday (April 29) we dedicated to the service of Almighty God a neat chapel, at Giddings, Lee County, Texas. It is a suitable church edifice in every respect and *free from debt.* The Board of Church Extension gave $200, and the citizens and members raised $700. Glory to God! it was needed and it is a harbinger of great joy to many, Two souls joined the church. Rev. Wm. Pfeffle, Presiding Elder directed the meeting. Rev. F. v. Schlenmbach of Galveston preached in German in the morning and in english in the evening. Rev. Stroteer of Brenham preached in the afternoon. Bro. Schlenmbach lectured to a good congregation on Monday night on "Infidelity and its Consequences." Dr. Bun of the Presbyterian church assisted, but no brother of the M. E. Church South found the place. Please, Mr. Editor, publish again the Cape May Report for the Texas Southern Methodist brethren. Our people at Giddings rejoice in the Lord.

On last Sunday the Roman Catholics of New Orleans celebrated the Fiftieth Anniversary of Pope Pius IXth, priest hood. An immense procession paraded the streest, and the ceremonies at Lafayette square were of an imposing character. A salvo of fifty guns was fired as the procession moved from Canal street. In the evening, Lafayette square was ablaze with fire works.

As we beheld the magnificent display, and remembered that this was a Protestant country, we could but remember how differently Protestants are treated in Catholic countries, Spain for example. Only a few days ago, four hundred Spanish Protestants were worshiping in their chapel in Cadiz, when two policemen entered the room, armed with swords and pistols, passed up the aisle ascended the pulpit and directed the preacher to dismiss the Congregation.

The New Orleans CHRISTIAN ADVOCATE, follows the SOUTHWESTERN, in regretting that the majority of the New Orleans City School Board are Roman Catholics. That paper however says: "It is a hard fate indeed to be compelled to choose between the Catholics, and the carpet-baggers, and the negroes." No matter about the "fate,"—that is just where the Southern white protestants of Louisiana have in the providence of God, been brought. They must either strike hands with the good men of all creeds and professions, who come to their state to live, dropping their use of that word "Carpet-bagger," and with these allies, lay hold manfully of the work of elevating and educating the Negroes, or they must go quickly and surely, under the political yoke of the Roman Catholic hierarchy.

The Greek Church is similar to the Roman Catholic in church government, but differs widely from it in other respects. The Greek Church denies the spiritual supremacy of the Pope, it prohibits the celibacy of the clergy, it authorizes all individuals to read and study the scriptures in the vernacular tongue, it rejects the doctrine of purgatory, and has nothing to do with works of supererogation, indulgences, and dispensations, and reorganizes no one as the visible vicar of Christ on earth. No priest can perform any spiritual function before be is married, nor after he becomes a widower.

Mrs. Dr. Daily left this City in the Steamer "Golden Rule," on last Thursday evening for Madison, Indiana. She took with her the remains of her late husband, Rev. Dr. W. M. Daily, intending to bury them at Madison, where other friends and loved ones are buried. We but speak the sentiment of all our people here when, we commend the bereaved widow to our heavenly Father, whose love and sympathy are by his own word, made sure to her.

The *Christian Intelligencer* to our great surprise, criticises President and Mrs. Hayes for refusing to have wine on their tables. It says: Like every other polite host he is to consider the habits and wishes of his guests. If he, as President, invites to his table distinguished gentlemen, who from early youth have been accustomed to take one or two glasses of wine at dinner, he is to provide for this want. As an individual, at his private table, he can do as he pleases, as President he may not."

We say all honor to the President and his wife, for boldly taking the stand in favor of total abstinence from all intoxicating drinks, at their table. This world needs just such examples in high places, and shame on any religious paper, which will not commend them.

Italy has declared its seventeen universities open to women. Similar action has been taken by Switzerland, Norway, Sweden and Demark. A ministerial order has been issued in Holland, opening every university and gymnasium to women. France has opened the Sorbonne to women, and Russia its highest schools of Medicines and surgery.

Subscribe for the SOUTHWESTERN.

Our Southern Methodism.

Rev. A. J. Turner, Victoria Texas, says: "We have had fifteen recent conversions and accessions to the Church. The cause of religion is making progress among my people."

Rev. B. F. Smith, Hallettsville, Texas, says: "The Lord has been very gracious to us this year. My church is in a very prosperous condition. On last Sunday we had six accessions. Times are very hard, but our people are determined to keep up their subscription to the SOUTHWESTERN."

Rev. P. Jamison, Shubuta, Miss., writes: "Our protracted meeting has just been brought to a close. There were fourteen coversions and fifty-four accessions to the Church. And the revival has had a good effect upon our Sunday-school as upon our congregation—sixty-five new members have been added to it."

Rev. P. Martin, Brentwood, Tenn., writes: "We have just closed a protracted meeting in which there were nine conversions and a number of accessions to the Church. Our membership at this place has increased from 26 to 40 this year. We have four Sunday-schools on the circuit; we are not forgetting the missionary cause in our collections."

Rev. H. T. O. Abbott, Shreveport, La., sends subscribers and adds: "We have had a meeting in progress for three weeks, and have been greatly blessed of the Lord. There have been thirty-three conversions and forty-four accessions to the Church. May the Holy Spirit direct our efforts in building the walls of Zion."

Rev. L. Callaway, Fairfield, Texas, says: "The package of Sunday-school books was duly received and we are well pleased with them. Our Sunday-school now numbers one hundred and ten scholars, which we think does well for this locality. Our people are learning that the things they most need in this world are educated minds and the love of God in their hearts."

Religious Items.

The Presbyterians have four churches and one academy in Uthah Territory.

The General Conference of the Methodist Church South will meet next May at Atlanta, Ga.

The General Assembly of the Cumberland Presbyterian Church will meet at Lincoln, Illinois, on the 17th inst.

The receipt of the American Bible Society for the year ending April 1, 1877 from all sources, amounted to $543,579.55. The income exceeds that of the previous year by $16,000.

Pro. A. Yeager, Professor of Hebrew in the Southern Baptist Theological Seminary, at Greenville, S. C., has joined the protestant Episcopal Church, and resigned his professorship.

The Methodist Episcopal Church in Boston was organized by Rev. Jesse Lee in 1791. There are now in the New England States 125,000 members of the church, 500 church buildings, 1,900 ministers.

Baltimore has 288 churches. Of these 52 are Methodist Episcopal, 38 Protestant Episcopal, 22 Roman Catholic, 18 Lutheran, 17 Presbyterian and 15 Baptist. The Methodist churches of all branches number 79.

St. Paul's Methodist Episcopal church in New York contributed to benevolent objects during the conference year just closed the sum of $14,774,55, besides its current expenses about $8,000 more. The General Missionary Society received $10,395.48 of this sum, and the City Church Extension and Missionary Society $1,479.12.

The Missionary Society of the Methodist Episcopal Church carries on its foreign work in Africa, South America, China, Germany, Switzerland, Scandinavia, India, Bulgaria, Italy, Japan and Mexico. Its foreign mission was undertaken in Africa in 1838. It now has in the foreign field 207 missionaries and assistants, 246 native preachers, 782 local preachers, exhorters and teachers, making in all 1,235 agents. In the African field there are 2,500 communicants; in China, 2,300; in Germany and Switzerland, 10,224; in Scandinavia, 9,149; India, 3,664; Bulgaria, 77; Italy, 73; in Mexico, 518. All these missions have been fruitful the past year.

General News Items.

Nearly 100,000 Germans are settled in forty counties in Texas.

The extra session of Congress has been deferred until October 15th.

Hon. A. H. Stephens has entirely recovered from his recent illness.

A New York Engineer proposes to light the streets of New York by electricity.

The Graniteville factory at Augusta, Ga., consummed 8,688,410 pounds of cotton during the last year.

The West Point graduating class this year numbers 77, the largest ever graduated.

The Public Debt Statement shows a reduction of $4,315,509 for the month of April.

The Niagara Falls water power on the American side was sold at auction recently for $71,000.

It is reported that the Stevens battery has been bought by the Russian Government for $1,000,000.

It is rumored that the British Government has authorized the Canadian military authorities to raise five batallions of infantry.

The plague has appeared at Resht, in Persia. One hundred and seventy-six deaths occurred in Bagdad between April 16 and 23.

Personal applications to the President for office will not be considered. They must be made in writing and presented to the proper department.

The bullion product of New Mexico is reported by Gov. Rich to be as follows for 1876: gold, $281,862; silver, $425,328; copper (ore mine) 306,000 lbs.

A dispatch from Havana says: "Planters have decided to introduce Chinamen as laborers. The capital required is fixed at 2,000,000, half of which has been subscribed.

Mrs. Geo Sherman, who has been managing in this country contributions for the Pope, to be presented this month, on the fiftieth anniversary of his elevation to the Episcopate, has $230,000 in hand.

Steam street cars in Philadelphia have proved so successful that the horse car companies of New York are talking of adopting them, if they can get the right to do so.

The accumulation of gold in the United States during the current year will probably be greater than during any previous year of its history. It is estimated at $50,000,000.

The balance of trade, which was [illegible] in favor of the United States for the nine months ending March 31, 1876, was $155,000,000 for the same period this year, an increase of over a hundred per cent.

A dispatch from Cape Town, Africa, states that Great Britian has taken forcible possession of the Republic of Transvaal. The President objects, and prominent citizens are on their way to Europe and America to protest against the annexation.

Texas is larger than France by [illegible] square miles. If every man woman and child in the United States should emigrate to Texas, [illegible] would then be less thick- [illegible] per square mile than [illegible] is at present.

[illegible] in Colorado over fifty [illegible] rise more than 14,000 [illegible] the sea level. Blanca [illegible] State, the elevation of [illegible] determined last year by [illegible] survey, is probably the [illegible] within the limits of [illegible] being 14,464 feet [illegible] the sea.

[illegible] are endeavor- [illegible] in Charles- [illegible] feet of sawed [illegible] for lock gates of [illegible] The order was [illegible] of the great [illegible] of the pieces, [illegible] sufficiently [illegible] in Canada.

[illegible] floating in [illegible] the other day with [illegible] fastened upon [illegible] evidently [illegible] but had [illegible] weight of [illegible] to hold [illegible] shortly

[illegible]

War Notes.

Turkey proclaims a holy war, and the Sultan is to be blessed by Sheik Ul Islam as its leader.

It is said that the cheif rabbi at Constantinople have ordered prayers to be offered for the success of the Turks in all synagogues of Roumania.

Egypt tells Turkey its Mother Country that it cannot furnish the 18,000 troops asked for. Russia forbids Egypt to send them, and France has warned the Khedive against using money for war which has been set apart for his creditors.

The sultan was much pleased with Earl Derbys reply to Prince Gortchakoff's circular, and has ordered the porte to officially thank the English government. He has also sent Said Pasha, his aide-de-camp, to thank Mr. Layard.

Intelligence is received from Sulina that on Wednesday the Russians attempted to cross the Danube at Reni. They threw a bridge over the river, but were met by Turkish infantry and artillery, assisted by three gunboats. The bridge was broken and a large number of Russians killed and captured. The Russians were completely defeated.

The British press is sensitive regarding the presence of the Russian squadron at San Francisco. It expresses the belief that its chief purpose is an attack and seizure of British Columbia in the event England allies with Turkey in the pending war. Many concur in the recently expressed declaration by the *Pall Mall Gazette* that in no other part of the world could British commerce be so seriously damaged as by a few active vessels in the Pacific Ocean. It is also suggested that the Russian Grand Duke's visit to New York with several war vessels looks to a readiness to swooping upon steamers in the Atlantic trade in the event of war.

The Parliamentary debate Nov 7. clearly discloses the fact that the British foreign policy is helplessly drifting on a sea of uncertainty on the Eastern question. The dangers pointed out by Gladestone are not denied by the ministerial party but the latter safely taunts the opposition with inability to get popular approval of any proposition to join in alliance with Russia for the purpose of coercing Turkey, The position of parties confirms the impressions that England will do nothing rashly, but watch and wait until British interests shall be threatened by overt acts, either East or West.

In the meantime preparations for the war are being energetically pressed forward, and no effort is spared to place the army and navy in the bes tcondition.

The Loss of Trade from New Orleans.

The loss of trade from New Orleans has been immense since the war. St. Louis, Memphis, Louisville, Cincinnati and Galveston have all come to control large trading interests which in former years belonged to this city. The popular notion has been that this was caused by the Republican politics of the State. The New Orleans *Times* states the true reasons, and gives our business men a plain talk:

We think the loss of trade is largely due to mere inertia and a silly over-estimate of themselves which is no better than stupidity. They sit in their dignity like an ancient three decker dressing of the glories of the past, unconcious that their style is superannuated and their armament a laughing stock. The merchant who formerly shipped large invoices to Tennessee, Kentucky, Alabama and Arkansas, fondly imagines that he is as important as he was thirty years ago, and that the country dealers are only waiting for something or other to turn up in order to rush to his arms again. That ardent rush will never be. The country merchants are meditating nothing of the kind. Where New Orleans is as accessible as other cities, they may, other things being equal, prefer to trade here, but they will not pay two cents a year for the privilege. Henceforth forever they must be secured by superior or at least equal inducements. When our merchants reach this commonsense and efficient basis they will accomplish something, not before. In the meantime, there is no doubt that the drummers are swarming all round us and literally camping on our customers. While we are sadly in want of facilities comparable to those of Western and Northern cities, still New Orleans has more "facilities" than her people use wisely or effectively. She ought to compete where she does not compete and ought to regain trade she has lost. She has been a vast and antiquated mutual admiration society long enough. While we have been indulging in high-toned complacency the subtle and stealthy drummer has been dazing up our channels of traffic and decimating our [illegible]. The *Times* will decline to [illegible] over this unpleasant state of affairs [illegible] merchants wake up and at least [illegible] natural and adequate effort, that [illegible] can do no better than they are doing.

One tree in Adams county, Fla., bore 4,000 oranges last season.

Sunday School Meetings.

The following from Rev. J. B. Ford, Sunday-school agent for the South, explains itself. We shall be glad to meet Bro. Ford in the Southwest.

Mr. Editor.—Please publish in the "SOUTHWESTERN" the following list of appointments for me. I am anxious for the preachers on adjoining circuits to attend.

I want large enthusiastic meetings. I will have with me books, papers, maps, charts, etc.

Kingston, Tenn, May 10–11; London, Tenn., May 12–13; Knoxville, Tenn., May 15.

Memphis District Sunday-school convention at Clarksburg, Tenn., May 22; Huntsville, Ala., May 25; Dadesville, Ala., June 1–3; Athens, Tenn., June 5–6; Greensboro N. C., June 8–10; Columbia, S. C., June 12–13; Atlanta, Ga., June 15–16.

Springfield District Conference at Center, Ala., June 22. I visited the annual conferences in Tenn, Ga., Ala., N. C., S. C., and Florida, and think it best to spend my time until fall within the bounds of these conferences, lookingafter and working up the Sunday-school interest. Then if I am spared, visit the Southwest, work there as I work here.

Some might think I felt no interest in the Southwest, as I had not visited any part of it. In my work I know no section or conference. I am deeply interested in the prosperity of the Sunday-school cause in the *entire* South. I hope to visit every conference and every section.

We want a collection from every station and circuit for the Sunday-school union.

A Sunday-school at every appointment (a Methodist school) and a collection by every pastor for Sunday-school union.

Brothers, if you would build up a strong Methodism, look after every interest connected with the Sunday-school cause.

J. B. FORD.

The New Orleans Southern Methodist Churches.

The New Orleans *Christian Advocate* says:

We are glad to report a considerable degree of prosperity in our New Orleans churches. St. Charles Avenue, under the ministrations of Rev. John Hannon, has a large and increasing congregation, and all departments of church work there are in vigorous operation. Louisiana Avenue, under its new preacher, Rev. J. T. Sawyer, has been in a revival condition for some time. A number have been converted, and about twenty-five have been added to the membership. Felicity Street, Dr. Walker's charge—has enjoyed a special season of refreshing during a protracted meeting of three weeks' duration. At last accounts a good number were seeking salvation. Bro. Mathews, at Carondelet, gathers some members every week; there are conversions frequently, and prayer meetings are lively and well attended. The large church on Sundays is well filled. Brother Schroeder, at Moreau Street, is doing a good work. Congregations good for that place, and a number have been received into the church. In Algiers Bro. Werlein is preaching to good congregations, and making progress. Last fall there was a large ingathering there, and the results are still apparent. Our city Sunday-schools are more flourishing than any time within the past ten years.

Shaw University.

The annual examination of classes in Shaw University will begin on Friday, May 25, and close on Wednesday May 30. The annual sermon will be preached on Sabbath afternoon by Rev. J. W. Dunn. On Monday evening the literary societies will give an entertainment in the college chapel.

The Board of Trustees will meet on Tuesday afternoon, and the closing exercises will take place at the M. E. Church on Wednesday evening.

W. W. HOOPER.
President.

The summer term of the University will begin on Monday, June 11th.

In a letter to the Nashville *Advocate* Bishop Marvin refers to the Chinese as follows: "They are the progressive people of the East. The Government of China is not progressive, but the people are. They have overflowed on all the shores on Eastern Asia and Western America. They are influential, especially in Asia. The conversion of China would go far to complete the conquest of the world for Christ. It is the great achievement which the Church has before it now. That accomplished, between Russia and China on this side and the North, and Europe on the other, Western Asia would be compelled to capitulate; and, as for Africa, it will ultimately be what Europe and Asia make it."

The forms of religion profit not when the life-giving power is absent.

When our work is ended, if we are faithful, God will take us to Himself in heaven.

Sunday School.

May 27, 1877.—THE DEATH OF ELISHA.
SCRIPTURE.—2 K. 13: 14-21.

GOLDEN TEXT.—"He being dead yet speaketh."—Heb. 11: 4.

TOPIC.—"O grave, where is thy Victory." 1 Cor. 15: 55.

HOME READINGS.

Monday, Gen. 50: 14-26; Tuesday, Deut. 34: 1-12; Wednesday, Josh. 24: 14-31; Thursday, Judg. 16: 23-30; Friday, Acts 7; 51-60; Saturday, Luke 23: 33-56; Sunday, I Cor. 15: 35-58.

(Condensed from Nat. S. S. Teacher.)

Now Elisha was fallen sick. The longest and most useful life must have its close. Even the prophets do not live forever. Elisha had overcome death for others, but could not conquer it for himself. Probably he would not have done so if he could. Perhaps, like Paul, having fought a good fight he was now ready to be offered.

Joash the king of Israel came down to him. And yet he was not a good man. "He did that which was evil in the sight of the Lord." Very likely Elisha had often counseled with and rebuked him. Though uncompromising toward evil, yet the prophet seemed to possess the rare faculty of making the erring one feel that he was his friend. Joash wept over the departure of Elisha—the king, for the time, being lost in man, and being exalted by the act. No good man dies, whose life has been full of beneficence, but what, to the surprise of every one, there are those who, though supposed to be lost to all influences, show that in his death they have been sorely wounded. One's death is apt to reveal how much his life has been worth.

The Royal Pupil (15-19). There is, also, a strong contrast between the prophet and his visitor. The one old, feeble, and sick—the other young, strong and full of health. But of the two the dying seer evidently is incomparably the stronger man. The king is despondent—the prophet reliant. It is the the dying man, unmindful of his own sufferings, that comforts, instructs, inspires the well one. So it often is at the death-bed of the saints. *Take bow and arrows.* We have here a prophecy in symbolic action. One reason of the detection of Joash was that for so long a time his kingdom had been overrun by the Syrians that defeat had become chronic with the Israelites, and the prospect either of expelling their enemies, or even preventing further encroachment, seemed quite remote. A symbol appealed to one's imagination much more powerfully than a mere prediction would have done. Symbols forshadowed—hence, "take bow and arrows." See, for example Is. 20; Ezk. 4, 5, and 12.

Put thine hand upon the bow. Position for shooting—left hand grasping the bow, etc. *Elisha put his hands upon the king's hands.* To show that when it came to the battle, typified by the shooting of the arrow, the hand of God would be with Joash even as the hands of his prophet were now upon his. Strength to overcome the enemy was thus symbolized. It was, too, an assertion, in act, that it would not be Joash that should gain the victory, but God through Joash. Joash might hold the bow, but unless God gave him strength, and directed the arrow, his effort would be in vain. *Open the window eastward.* Toward the country where the victories were to be gained—not Syria, for that was northward, but the east side of Jordan, where Hazael and Benhaded had wrested away portions of Israel. The "window" was a mere grating.

The arrow of the Lord's deliverance and the arrow of deliverance from Syria. In that came the explanation of the mystery. There was no doubt now of the prophet's meaning. Joash felt that all the horizon was brightening; for he could not doubt the words of the man who had received, again and again, such divine endorsement. It was the arrow of the Lord's deliverance. Once more Jehovah was to interpose in behalf of Israel. Its rescue was to be clearly his work, and not man's.

Take the arrows. Elisha had given a general promise of deliverance, specifically naming only one victory. Now he bids the king take all the arrows that he may appropriate this general promise and make the most of it. The promise of victory was his, and it now remained for his faith to say how complete it should be. He was not limited in that any more than the widow whose oil was increased was limited as to the number of jars which should be filled. It was a test of Joash as well as a promise to him. *Smite upon the ground.* Our translation gives a wrong impression. Joash was not to take one arrow, or the bundle of arrows, and smite upon the ground as though he were striking an enemy. That is not the meaning at all. He was to take the arrows and shoot them in the ground, as typical of shooting them into the ranks of the Syrians. "Hit" the ground is our corresponding expression. 1 K. 22: 35; 2 K. 9: 24. *Smote thrice and stayed.* As we have before remarked, this was a test of the man. It tested both his faith and his natural temperament. That he shot no more than three arrows indicates that he lacked both faith and perseverance enough to give him a thorough triumph. He was a man, evidently, who, from natural indolence or lack of zeal and force, never made use of all the means he had. He had more arrows, but he did not shoot them. Understanding, as he no doubt did, that shooting those arrows into the ground was the same almost as shooting into the Syrian host itself, he was aroused to no such ardor and fury as would have led him to exhaust his quiver upon the ground, that semblance of his foe. In not doing this he betrayed the fact that he was no warrior to drive out not only, but also in turn to subjugate his foes.

The man of God was wroth. He was a patriot as well as a prophet, and was vexed that when God was ready man should prove so weak. He was angry because he loved his pupil—wanted him to be conspicuously victorious. Anger sometimes is the very best proof of love. *Till thou hadst consumed it.* War would not have stopped with merely reclaiming the cities taken from Jehoahaz, nor even with the boundaries of Israel, but would have been aggressive, destroying the power that had proved itself such a destructive and persistent enemy. The Church should never content itself with victories that drive sin out of it, but should carry on the war beyond its own boundaries to the very strongholds of Satan's kingdom. *But thou shalt smite Syria but thrice.* And so it fell out. Verse 25 tells how Joash was victorious over Benhaded three times. He recovered his cities, but left his enemies so that at any time they could resume the offensive.

— A great many are hindered from the religious choice because they do not know the proper order of events. They think that there must first come the correction of evil habits and then the choice of Christ. That is not the order of grace at all. It is first acceptance of Christ, and then the correction of the life. You say, "When I shall get rid of this or that habit; when I can quench my thirst for strong drink; when I can break this particular shackle of sin and temptation, then I will enter into the life and hope of the gospel." You have mistaken the order of spiritual events. The first thing for you to do is to come to God, and say, "Lord Jesus, take me. I find myself incompetent to do the work of correcting my life, and delivering myself from evil habits. Do thou the work." That is the order of events.—*Christian at Work.*

"Let me see," says the nurse of a sick man, "the doctor said one tablespoonful every ten minutes, that makes six every hour, say seventy-two during the night. I shall give him seventy-two spoonfuls right away, and have a chance to get a little sleep myself."

"We wish there were more missionaries like Mr. Charles Heath of Malden, Mass., who some years ago with his brother in New Orleans purchased a farm of eleven hundred acres, on the Black river, of Louisiana. He sold it in small lots to the freedmen, who were to pay a small sum yearly. Mr. Heath's success is complete and the small farmers are prosperous and laying up money, which is about the first Christian duty of the negroes. We would like to see a denomination started in the South of Three-Principle-Baptists, or Methodists, or Presbyterians, no matter what; said three principles, to which all members should be most faithfully pledged—being, first, one against theft,—second, one against adultery, —and, third, a requirement to become landholders and keep a bank-account."—*Independent.*

DIED.

In Hallettsville, Texas April 25th, at the age of 23 years, Sister Ellen Govan. After a long illness, her death was peaceful, and she met it full of christian hope and faith. Her memory will be long cherished by her large circle of friends and acquaintance.

B. F. SMITH,
Pastor.

Cross Husbands and Scolding Wives.

"Domestic infelicity," which newspaper reporters nowadays credit with playing such an important part in life's drama, is often the result of lingering or chronic disease. What husband or wife can be cheerful, smiling, and pleasant constantly suffering from the tortures of some dread disease? Perhaps the husband's liver becomes torpid, and he experiences bitter, disagreeable taste or nausea, has chilly sensations, alternating with great heat and dryness of the surface of his body, pain in his sides, shoulders, or back, eyes and skin or tinged with yellow, feels dull, indisposed, and dizzy. Through his suffering he becomes gloomy, despondent, and exceedingly irritable in temper. Instead of resorting to so reliable a remedy as a few small doses of Dr. Pierce's Purgative Pellets, and following up their action with the use of Golden Medical Discovery, to work the biliary poison out of the system and purify the blood, if he play the part of a "penny wise and pound foolish" man he will attempt to economize by saying the small cost of these medicines. Continuing to suffer, his nervous system becomes impaired, and be is fretful and peevish—a fit subject to become embroiled in "domestic infelicity." Or the good wife may, from her too laborious duties or family cares, have become subject to such chronic affections as are peculiarly incident to her sex, and being reduced in blood and strength, suffering from backache, nervousness, headache, internal fever, and enduring pains too numerous to mention, she may become peevish and fretful—anything but a genial helpmate. In this deplorable condition of ill health, should she act wisely and employ Dr. Pierce's Favorite Prescription, it will in due time, by its cordial tonic and nervous properties, restore her health and transform her from the peevish, scolding, irritable-tempered invalid, to a happy, cheerful wife. Laying aside levity and speaking seriously, husbands and wives, you will find the Family Medicines above mentioned reliable and potent remedies. For full particulars of their properties and uses, see Pierce's Memorandum Book, which is given away by all druggists.

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BOOKS.

Any book published by the Methodist Episcopal Church, and advertised in this paper, will be sent ON RECEIPT OF PRICE.

NELSON & PHILLIPS,
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Where is my son, Willie Franklin, from Galveston City. He was last year with Hon. G. Schlichor on a centennial tour, but got lost at Dallas, Texas. He is 12 years old in June next—any one able to give us information through Rev. F. von Schluembach, Drawer No. 3, Galveston, Texas, will confer a great favor upon

Thomas Franklin
and
Silvia Franklin.

Quarterly Meetings.

Meridian (Miss.) District.

Paulding and Claiborne, May 12-13; Garlandville, May 14-15; Newton, May 16-17; Crawford, May 19-20; Starkville, May 26-27; Brooksville, May 26-27; Carthage, June 2-3; Mishularville, June 2-3; Trenton, June 2-3; Whitefield, June 16-17; Louisville, June 19-20; Rome. June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29. M. ADAMS, P. E.

Okolona District.

(Second round,)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 1g-15; Athens, July 21-22.

The Okolona District Conference well meet at Pontotoc June 10. I hope all the member of the Conference will be present: All the ministers of the Okolona District who are in charge of a work will please send on their post-office address at once.

D. MCLACHLAN, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17:18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 5-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 18-14; Hamburg Circuit, June 21-22; Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Columbia, July 2-3; Augusta, July 4-5. L. BRADFORD, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

Shreveport District.

(Second Round.)

Cross Lake Circuit April 28–29; Scotts Circuit May 5–6; China Grove Circuit May 12 and 13; Shreveport, St. James and St. Paul, May 19–20; Fairfield Circuit, May 26–27; Mansfield and Red Spring. at Mansfield June 2–3; Coushatta, June 9–10; Natchitoches and Campe, at Natchitoches June 16–17; Allenville June 30 and July 1; Alexandria and Catokon, at Alexandria July 7–8.

S. DABABE, P. E.

Greenwood (Miss.) District.

Yazoo City, March 17 and 18; Benton, March 24 and 25; Pickens, March 31 and April 1; Goodman, April 7 and 8; Durant, April 14 and 15; Greenwood, April 21 and 22; Rohuck, 28 and 29; New Midway, May 5 and 6; Panola, May 12 and 13; Hernando, May 15 and 16; Spring Hill, May 19 and 20; Caney Creek, May 26 and 27; Walnut Ridge, June 2 and 3; Shiloh, June 9 and 10; Austin, June 16 and 17; Bolivar, June 23 and 24.

J. W. DUNN, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Hondo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Holly Springs, Miss., District.

Mt. Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abbeville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3, Holly Springs Circuit, June 6-7; Chulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. JOHNSON, P. E.

Consumption Cured.

An old physician, retired from active practice, having had placed his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this receipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, Rochester, N. Y. [may10-77-4t

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[illegible]

30 Natchez st., (3rd floor) New Orleans, La.
Takes contracts for printing newspapers,
Job Work neatly executed.

FIND A WAY, OR MAKE IT.

[illegible] dreams, lad, in your brain,
[illegible] hopes may soon awake it—
[illegible] the goal, but ne'er a path,
Then find a way, or make it.

To get the covenant's rich meat—
[illegible] shell is hard—you break it;
[illegible] leaf his elder holds
Until you bruise or shake it.

[illegible] in the path you choose—
[illegible] may be wise to take it;
[illegible] ahead, all danger see,
[illegible] time you may forsake it.

[illegible] mountain, far too steep to climb—
[illegible] then, don't try and do it;
[illegible] may be able to go round,
[illegible] patiently dig through it.

[illegible] you say, but ne'er a gate!
[illegible] can you do? you wonder.
[illegible] scale the wall, mount if you can,
[illegible] if you can't, crawl under.

[illegible] deep, you can not swim!
[illegible] there, you know it?
[illegible] there is no other way,
[illegible] your own boat and row it.

[illegible] we know the way is hard—
[illegible] and an open mountain;
[illegible] drink from muddy stream
[illegible] some clear fountain.

[illegible] you'll have many a kick,
[illegible] maps will push you;
[illegible] way and praise will come
[illegible] who tried to crush you.

[illegible] river, toiling through a fear,
[illegible] hurriedly go and shake it,
[illegible] don't rest—to reach your goal,
[illegible] way or make it.

[illegible] Golden Rules for [illegible] Families.

[illegible] confined to this world. [illegible] as followers of God, [illegible] children. Eph. v. 1. Be ye [illegible] and watch unto prayer. [illegible] 7. Be kindly affectioned [illegible]. Rom. xii. 10. Be [illegible] such things as ye [illegible]. 5. Be ye the doers [illegible] and not hearers only. [illegible] of one mind, live in [illegible] xiii. 11. Be patient to[illegible] 1 Thess. v. 14. Be [illegible]ffity. 1 Peter v. [illegible] courteous. 1 Peter [illegible] in the Lord, and re[illegible]. 11. Be ye ready, [illegible] man cometh. Luke [illegible]

[illegible], of Space.

[illegible] delivered in [illegible] Profes[illegible] idea of the [illegible] said a [illegible] night and [illegible] miles an [illegible] in six [illegible]dred [illegible] the [illegible] you'll have many a kick, [illegible] maps will push you; [illegible] way and praise will come [illegible] who tried to crush you. [illegible] river, toiling through a fear, [illegible] hurriedly go and shake it, [illegible] don't rest—to reach your goal, [illegible] way or make it.

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

My father and mother were Samuel and Leona Rhodes. The other children were Mary Jane, Eliza Nelson, Jordan, John and Wilson. We belonged to Stephen and Nancy Johnson, who lived about ten miles from Richmond Virginia. I will be thankful for information concerning any of my relations.

Address me at Shreveport, La., care of St. Paul's M. E. Church.

MALINDA RHODES JONES.

My family belonged to Mr. Bennett, in Charleston, S. C., and we had his name. I do not remember my father. My mother's name was Nancy; she died at Bennett's. I had a sister Eliza, and another sister Frances. Bennett sold us just before the war to a slave dealer named Anker, and we were separated. Our grand-parents were Jacob and Milly Roberson, and they lived at Beaufort, S. C. I had two aunts named Mary and Hester Bennett and three of my uncles were Joseph, Benjamin and Peter Roberson. I was sold by Anker to Mr. Dean in Tennessee. I will receive any information concerning my dear relatives most thankfully. Address Solomon Dean, Nolensville, Tennessee.

My two sisters, named, one of them Sarah Catharine and the other Frances, and myself belonged to Selia Hunt, in Lexington, Ky., and we had the name of Hunt. Our mistress married Jim Crane, and he sold both my sisters. It is one of them, Sarah Catharine, that I desire to find. Please address Rev. W. W. Brown, Marshall, Texas.

I desire information of my brother, Sam Kennedy. We belonged with our mother, who was named Eliza, to Wm. Kennedy, in Jasper Co., Miss. My brother left us one Sunday night in Feb. 1863. Address H. L. Kennedy, Paulding, Miss.

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NEW ORLEANS, LA., May 9, 1877.

It must be borne in mind that the following quotations represent wholesale prices. In purchasing small lots, higher rates are charged, and in selling small quantities a late price must be accepted.

BACON—	
Sugar cured ₱ lb	6½ @ 7
Smoked ribs ₱ lb	9 @ 9½
Clear sides ₱ lb	9½@10
Hams ₱ lb	10 @11½
Smoked Beef ₱ lb	9½@10½
BRAN—Per 100 lbs	$1 50
BRAND—	
White Northern ₱ lb	4 @ 4½
White Western ₱ lb	3½@ 3¾
Red Kidney ₱ lb	5 @ 5½
BUTTER—	
Choice Goshen ₱ lb	26 @28
Medium " ₱ lb	18 @24
Choice Western ₱ lb	20 @22
Medium " ₱ lb	13 @16
Inferior ₱ lb	10 @12
COTTON—	
Good Ordinary ₱ lb	9 @ 9½
Low Middling ₱ lb	10½@10¾
Middling ₱ lb	11 @11½
Good Middling ₱ lb	11½@12
Fair ₱ lb	12 @13
CORN—	
Yellow per bushel	62 @ —
White per bushel	60 @ —
Mixed per bushel	58 @ —
In Bulk per bushel	58 @ —
CORN MEAL—	
Per barrel	$3 00@3 25
COFFEE—(Gold)—	
Prime ₱ lb	20½@22
Good ₱ lb	19 @20
Fair ₱ lb	18 @18
CHEESE—	
Goshen ₱ lb	16½@17
Western good ₱ lb	15½@16
Medium ₱ lb	13 @13
Inferior ₱ lb	8 @10
DRIED FRUITS—	
Apples ₱ lb	5 @ 8
Peaches ₱ lb	—@—
MOLASSES—	
Apples ₱ bbl	$2 50 @3 00
Peaches ₱ bbl	4 00 @ 5 00
Quince ₱ bbl	4 50 @ —
EGGS—	
Western per doz	10 @ 12
Creole per doz	11 @ 14
FLOUR—	
Superfine ₱ bbl	$5 50 @ $6 75
Double Extra per bbl	6 75 @ —
Family Extra ₱ bbl	8 00 @ 9 00
Family Extra ₱ bbl	10 @ 11 00
HAY—	
Prime ₱ ton	$16 00 @ $18
Choice "	19 00 @ 20
HIDES—	
Country Green ₱ lb	7 @ 8
Dry Salted ₱ lb	8 to 10
Dry Flint ₱ lb	12 to 14
LARD—	
Tierces ₱ lb	10½ @ 11
Kegs ₱ lb	10½ @ 10¾
Pails	10 @ 12
MOLASSES—	
Cuba ₱ gallon	30 @ 32½
Fair ₱ gallon	35 @ 37
Prime ₱ gallon	40 @ 47
Choice ₱ gallon	48 @ 50
OATS—	
St. Louis ₱ bushel	60 @ —
Choice ₱ bushel	50 @ 52
POULTRY—	
Chickens ₱ doz	$4 00 @ —
Hens ₱ doz	3 00 @ 4 00
Roosters ₱ doz	3 00 @ 3 50
Turkeys ₱ lb	12 @ 14
Geese ₱ lb	75 @ 80
Ducks ₱ doz	3 @ 3½
Pigeons ₱ doz	1 @ 1½
Rabbits ₱ doz	1 @ 1½
Venison ₱ lb	5 @ 6
Bear ₱ lb	3 @ 4
Beef ₱ lb	3 @ 4
Mutton ₱ lb	3 @ 4
Pork ₱ lb	8 @ 9
Turkey Gobblers ₱ lb	12 @ 14
Turkey Hens ₱ lb	12 @ 14
Ducks ₱ pair	1 @ 1½
Geese ₱ pair	1 @ 1

Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 21. NEW ORLEANS, LA., THURSDAY, MAY 24, 1877. WHOLE NUMBER 351.

SOUTHWESTERN

Christian Advocate.

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[illegible]

"LO, I AM WITH YOU ALWAYS."

It is sweet to read the promise he hath given,
To cheer the hearts along the pilgrim way,
But sweeter far to know its blest fulfillment,
And humbly walk with Jesus day by day.

[illegible] Who shall tell the [illegible]
Of those whose daily life the Master [illegible]
Who hear his voice so full of love and pity,
And [illegible] him their burdens and their [illegible]

And this is mine—the joy of knowing [illegible]
[illegible] in the sunlight of his [illegible]
[illegible] floweth like a river,
[illegible] growing all the [illegible]

No more a transient guest my Savior comes [illegible]
To [illegible] but a while and then depart [illegible]
[illegible] his glad presence fills my [illegible]

Sometimes when busy with my daily labor
[illegible] of the mighty love he [illegible]
[illegible] he giveth,
[illegible] but never mine [illegible]

[illegible] he gives his choicest [illegible]
[illegible] of his love,
[illegible] it runneth over,
[illegible] his wondrous grace I [illegible]

[illegible] he called me, so unworthy,
[illegible] way toward his [illegible]
[illegible] willing feet I [illegible]
[illegible] to hear him say,
[illegible] in paths of his own [illegible]
[illegible] along the [illegible]
[illegible] journeying [illegible]
[illegible] the pilgrim's path [illegible]

[illegible] Shepherd.

[illegible] preached [illegible] He said: [illegible] John we [illegible] down [illegible] Paul [illegible] gave [illegible] man in the twenty-third [illegible] Shepherd [illegible] of death though I walk [illegible] in the green pastures, and leadeth us beside still waters. There was a friend of mine in England who told me that she went out to ride one day, and met with a shepherd with a large flock of sheep in front of him—instead of being like the Good Shepherd, he was not leading them but driving them—and if they stopped to eat the grass by the wayside a dog started out to scare them on, and she got so interested, as she thought he was very cruel, that she watched them for a long time; but by and by he opened the gate, and they passed into a beautiful park, and she saw a beautiful stream running through that park, and after he had got them into that inclosure they went down to that stream and drank, and then laid down by the side of that river, and then she understood why he didn't want them to eat by the roadside—there was danger there. He wanted them to lie down in the green pastures and beside the still waters. Now we turn over to this fifteenth chapter of Luke, and we find one of the sheep going astray, and we find the Shepherd going after him. I may be speaking here to-night to some backslider. I am come to-night to tell you that the Good Shepherd loves you still. He wants to bring you back, and if you will give up your evil ways, and let Him bring you back, you can say with the Psalmist, "He restoreth my soul." But the trouble with a good many is, they are not willing to be brought back in h's own way. Dr. Andrew Bonar told me how, in the Highlands of Scotland, often a sheep would wander off into the rocks and get into places that they couldn't get out of. The grass on these mountains is very sweet and the sheep like it, and they will jump down ten or twelve feet, and then they can't jump back again, and the shepherd hears them bleating in distress.

There may be there for days, until they have eaten all the grass, and he will wait until they are so faint that they cannot stand, and then they put a rope around him and he will go over there and pull that sheep up out of the jaws of death. Why don't they go down there when the sheep first gets there? I asked. "Ah!" he said, "they are so very foolish they would dash right over the precipice and be killed if they did!" And that is the way with men; they won't go back to God till they have no friends and have lost everything. If there is a wanderer here to-night I come to tell you that the Good Shepherd will bring you back the moment you have given up trying to save yourself and are willing to let Him save you in His own way.

Christ says, "You can get the victory through Me." How easy, when the love of God is shed abroad in our hearts, it is to speak kindly of those who hate us and speak contemptuously of us. Some men want to get the whole world in their grasp, and never care for the unfortunate. He wants the Lord to bless him and his family, and let the rest of the world perish. Ah! my friends, you want to take that fault to the Lord and ask him to correct it. Another feeling men have is that of self-righteousness and self-sufficiency. That was the trouble with Peter once. He said that, though all the rest might deny the Lord, he would not, and it was not many hours before he denied Him, and said he never knew Him at all. Ah! how soon we learn the lesson that we need His care. Then we have another besetting sin—the flesh. How it lusts against the spirit! How the lust of the pleasure of the world comes in and mars our happiness, but if we take it all to Christ He will give us the victory. Then there is another thought, if we are truly His there is no power, infernal or on earth, than can take us from His grasp. Neither the devil nor man can take the sheep out of the Shepherd's hand. "They shall never perish, neither shall any man pluck them out of my Father's hand" (John x. 28.) If you read that carefully you will find that "man" is put in italics, and really the true rendering is that "none shall take them out of my hand." The Lord, our Shepherd, is able to take care of His sheep. It would be a reproach to Him for all eternity if Satan should prove stronger than He. Why not to-night every one of us make the Lord our shepherd and say, "By the grace of God we will just follow Him?" He will never lead us astray, but will lead us into green pastures and beside still waters. Dr. Booth, of New York, who has lost all his children—I say lost, but they are not lost, they are all in heaven—was telling [illegible] being in an Eastern country [illegible] to get their [illegible] into the water [illegible] by name, but they [illegible] the bank and bleated [illegible] were afraid to follow [illegible] of the water [illegible] his lambs [illegible] and [illegible] the water, and the old ones looked up to the shepherd instead of down into the water—they wanted to see their little ones—and so he got them over the water and led them into the green pastures on the other side. How many times the Good Shepherd has come down here and taken a lamb to the hilltops of glory, and then the father and mother begin to look up and follow! Am I not talking to some father or mother to-night that has some loved one gone over the stream? The Good Shepherd has taken it that He may draw you to that world of light where He has gone to prepare mansions for those that love Him.

The Second Sunday in June.

There is a recommendation in the Discipline, paragraph 371, that ought not to be overlooked, as follows:

"It is recommended that the second Sunday in June, be everywhere observed as 'Children's Day,' and that whenever practicable, a collection be taken in the Sunday-school in aid of the 'Sunday-school Fund' of the Board of Education."

The Sunday-school Fund of the Board of Education was collected from comparatively a few Sunday-schools during the Centenary year of American Methodism, 1876. The Board of Education of the Methodist Episcopal Church obtained its Charter from the State of New York in 1868, pursuant to instructions of preceding General Conference. The Board of Education also has charge of the Centenary Educational Fund, which consisted of collections taken during the Centenary year in the public congregations to assist needy students for the ministry. Though these funds were small, yet they were larger than any other Centenary contributions made for a general purpose. The S. S. Children's Fund was originally $70,000, and the General Educational Fund $14,000. Both have been enlarged slowly since, and now the S. S. Children's Fund and is more than $75,000, and the Centenary Educational Fund about $27,000.

Both funds are invested safely at seven per cent. and the income only is used. Any additions to the income made by the collections is also used.

The object of the Sunday-school Children's Fund is "to assist meritorious Sunday-school scholars in obtaining a more advanced education." These are the words of the Charter.

In the execution of this trust the Board deems it best to distribute the small proceeds of the children's fund so as to help a few of the needy Sunday-school scholars, who are recommended by Sunday-school superintendents and pastors as deserving aid, and, not only on account of good character, but because they intend to use their education in some way to advance the interests of the cause of Christ. Students preparing to teach in foreign mission fields, both male and female, as well as candidates for the ministry, are assisted. None receive more than $100 a year, some have received only enough to pay their tuition bills. All recipients sign an application in the following words:

The undersigned, a member of the Methodist Episcopal Church at ——, being —— years of age and in sound health, feeling it is my bounden duty to prepare myself for the work of the ministry, or other service in behalf of the cause of Christ, and to devote my life to that work; and cordially approving of the doctrines and discipline of the Methodist Episcopal Church, to whose ministry or service it is my serious purpose to devote my life, solicit a loan from the Board of Education of the Methodist Episcopal Church, in accordance with the Constitution of the said Society. I will endeavor after my school education is completed, as early as possible, to repay the sum received, without interest, to the Board of Education.

Dated, —— 187—.

It will be seen that the recipients promise to endeavor to repay the [illegible] received. One only as yet, a young lady, employed as teacher has made a re-payment. But it is only a short time since the Board began to help students, and yet there are several members of Conferences and several foreign missionaries who have received from one hundred to two or three hundred dollars each from this source.

The sum of $8,635 was distributed during 1876, to about 100 students in all parts of the country.

The reason why the Board has no more money is because the Conferences appropriate it for education themselves. This they have a disciplinary right to do by Conference action. But the Children's Day collections are an exception. The collection recommended by the Discipline on that day is "In aid of the Sunday School fund of the Board of education." Besides, the constitution of the Board of Education says: "Each annual Conference shall share in the annual proceeds of this fund—provided no Conference shall share in the proceeds of money contributed hereafter, which shall not take annual collections in behalf of this fund in the Sunday Schools within the bounds of said Conference."

In 1873 when I entered upon the duties of Corresponding Secretary, small collections began to come in from all parts of the country, and the practice was begun of distributing monies to students in nearly all our colleges, but of late no collections being received from some of the Conferences it becomes necessary to restrict the distribution to a narrower territory.

I would therefore respectfully suggest that Sunday Schools in all parts of the country observe Children's Day, this year, June 10th, and that the collections be transmitted to the Board of Education. Receipts will be returned and it is proper that every Church should receive credit in the Conference statistics for this collection, under the head of Education. Any other collections for Education taken by the Church can be added to this by the Pastor, and the Church be credited for the sum. All the proceeds received by the Board, together with the interest of its funds will be distributed, and every Conference whose Church sends collections to the Board will receive in the form of assistance granted to students attending schools within its bounds more than it sends to the Board.

E. O. HAVEN, Corresponding Sec.

Syracuse, N. Y., May 7, 1877.

Inspiration of the Bible.

Open the Bible, examine the fifty sacred authors therein from Moses—who wrote in the wilderness 400 years before the siege of Troy—to the fisherman son of Zebedee, who wrote 1500 years after in Ephesus and Patmos, under the reign of Domitian; and you will find none of those mistakes which the science of every country detects in the works of preceding generations. Carefully go through the Bible from Genesis to Revelations, in search of such faults, and as you carry on the investigation, remember that it is a book that treats of everything, which describes nature, which recounts its wonders, which records its creation, which tells us of the formation of the heavens, of the light, of the waters, of the air, of the mountains, of animals, and of plants; that it is a book that acquaints us with the first revolutions of the world, and which foretells also its last; that it is a book which describes them with circumstantial details, invests them with sublime poetry, and chants them in fervent melodies; that it is a book replete with Eastern imagery, full of majesty, variety and boldness; that it is a book which treats of the earth and things visible, and at the same time of the celestial world and of things invisible; that it is a book in which nearly fifty writers of every degree of cultivation, of every order, of every condition, and separated from one another by 1,500 years, have been engaged; that it is a book written variously in the center of Asia, in the deserts of Judea, in the porches of the Jewish Temple, and in the rustic schools of the prophets of Bethel and Jericho, in the magnificent palaces of Babylon, and on the idolatrous banks of the Chebar, and afterwards in the center of western civilization, in the midst of the Jews and their ignorant councils, among Polytheism and its idols, and, as it were, in the bosom of Pantheism and its foolish Philosophy; that it is a book whose first writer was, during forty years, brought up among the magicians of Egypt, who regarded the sun, planets and elements as endowed with intelligence, reacting upon and governing our world by their continual evaporation; and that it is a book whose first pages preceded by more than 900 years the most ancient philosophers of Greece and Asia—Thales, Pythagoras, Zaleucus, Xenophon and Confucius; that it is a book which carries its records into the scenes of the invisible world, the hierarchy of angels, the latest periods of futurity, and the glorious consummation of all things. Well, search in its 50 authors, its 66 books, its 1,189 chapters, and its 31,173 verses—search for a single one of the thousand errors with which every ancient and modern author abounds when they speak of the heavens or of the earth, of their revolutions or their elements, and you will fail to find it. It never does violence to facts, nor to the principles of sound natural philosophy. Never in one single instance will you find it in opposition to the just ideas which science has given us regarding the form of our globe, its magnitude and its glory. There is, therefore, no physical error whatever in the Scriptures; and this transcendant fact, which becomes more admirable in proportion as it is made the subject of closer investigation, is a striking proof of the inspiration which dictated them even to their least expressions.—*Gaussen.*

The administrative divisions of Turkey in Europe are Adrianople, Bosnia, Constantinople, Danube, Salonica, Scutari, Uscub, and Yanina. In Asia, Smyrna, Adana, Aleppo, Angora, Archipelago, Bagdad, Castamboul, Crete, Erzeroum, Hedgaz, Hondavendighiaz, Konia, Kourdistan, Sivas, Syria, Mount Lebanon, and Trebizond. In Africa, Tripoli.

Webster and Jenny Lind.

Jenny Lind gave a concert at Washington during the session of Congress, and as a mark of her respect, and with a view to the *eclat*, sent polite invitations to the President, Mr. Fillmore, the members of the Cabinet, Mr. Clay, and many other distinguished members of both houses of Congress. The concert was nearly over when Webster, Clay, Crittenden and others came in. After the applause with which these gentlemen were received had subsided, and silence was restored, the second part of the concert was opened by Jenny Lind with "Hail Columbia." This took place during the height of the debate and excitement on the slavery question, and the compromise resolutions of Mr. Clay, and this patriotic air, as part of the programme, was considered peculiarly appropriate for a concert where the head of government and a large number of both branches of the legislative departments were present. At the close of the first verse, Webster's patriotism bolled over; he could sit no longer, and rising, like Olympian Jove, he added his deep sonorous bass voice to chorus, and I venture to say, never in the whole course of her career, did she ever hear or receive one-half the applause with which her song and Webster's chorus were greeted. Mrs. Webster, who sat immediately behind, kept tugging at his coat-tail to make him sit down or stop singing, but it was of no earthly use—and at the close of each verse Webster joined in, and it was hard to say whether Jenny Lind, Webster, or the audience, was the most delighted. At the close of the air, Mr. Webster rose with his hat in his hand and made such a bow as Chesterfield would have deemed a fortune for his son, and which eclipsed D'Orsay's best. Jenny Lind, blushing at the distinguished honor, courtesied to the floor; the audience applauded to the very echo. Webster, determined not to be outdone in politeness, bowed again—Miss Lind re-courtesied, the house re-applauded, and this was repeated nine times.

Pilgrims and Puritans.

The Pilgrims were originally of the sect of Separatists, or Brownists, and they, or the most of them, lived in Yorkshire, England, near Scrooby. They refused all connection with the Church of England, and were bitterly persecuted. Under the lead of John Robinson, Brewster, and Bradford, they escaped to Holland and lived for some time there. Becoming dissatisfied with the bigotry of their fellow Separatists, they left them, and formed the first church of the denomination of Independents. Fearing the evil influences of Holland for their children, they embarked for America, and before landing at Plymouth they drew up and mutually subscribed a form of democratic government. For seventy years they maintained a separate government, and were recognized as a distinct colony. They were remarkably tolerant of differences of religious opinion, and, as all histories agree, they did not persecute any one for conscience' sake. The Puritans were the founders of the Massachusetts Bay colony. They belonged to the Church of England, but after their arrival at Salem determined to form a church organization of their own. They did persecute Qakers and Baptists; and their government, both in matters ecclesiastical and civil, was much more severe and intolerant than that of the Plymouth colony.

Perils of Falsehood

When once a concealment or deceit has been practiced in matter, where all should be fair and open as the day, confidence can never be restored any more than you can restore the white bloom to the grape or plum which you have once pressed in your hand. How true is this! and what a neglected truth by a great portion of mankind! Falsehood is not only one of the most humiliating vices, but sooner or later it is most certain to lead to serious crimes. With partners in trade, with partners in life, with friends, with lovers, how important is confidence. How essential that all guile and hypocrisy should be guarded against in the intercourse between such parties! How much misery would be avoided in the history of many lives, had truth and sincerity been guilding and controlling motives, instead of prevarication and deceit! "Any vice," said a parent in our hearing a few days since, "any vice, at least among the frailties of a milder character, but falsehood. Far better that my child should commit an error, or do a wrong, and confess it, than to escape the penalty, however severe, by falsehood and hypocrisy. Let me know the worst, and a remedy may possibly be applied. But keep me dark, let me be misled or deceived, and it is impossible to tell at what hour a crushing blow, an overwhelming exposure, may come."

"Uncle Tom" in Scotland.

The veritable "Uncle Tom" of Mrs. Stowe's novel appeared before a large audience in Edinburgh lately. In the course of an interesting address, he said he had heard a great deal about Scotland, and had a peculiar reason for desiring to see it. About thirty-seven years ago he was in the deepest distress. He had made an attempt to get his freedom by walking away, and he accomplished the journey, thus entered upon without much misgiving, till he came to a place where there was no road or other outlet for a traveler. With a poor wife and four children he had fought his way through bushes for 600 miles, and reached Lake Erie—about three hundred miles in length, and eighty miles in breadth. At this stage of the journey he did not know what to do, when unexpectedly, a Scotchman stepped forward and addressed a few words to him. The Scotchman, however, spoke English so badly, as he thought—not being acquainted with languages—that he could scarcely understand what was said. The Scotchman asked him if he was trying to obtain his freedom, but he was afraid to reply, as at that time he looked upon every white man as his enemy. "Now," said the Scotchman to him, "open your heart like a man, and you'll find a friend. Are you trying to get your freedom?" After hesitation, Mr. Henson replied that he was, and his friend exclaiming, "That's right," took him on board his vessel, conveyed him to the city of Buffalo, handed him a dollar and sent him across Niagara to a place called Erie. If that would not make a man love Scotchmen he did not know what should. Mr. Henson then proceeded to narrate the leading incidents of his life, mentioning that he was born in 1789 at Port Tobacco, that when he was about five years old his father was taken away from his home and never again seen by his family. Later the whole of them were placed upon the auction block and sold to different slave dealers, but that subsequently he was sold to the dealer who purchased his mother, and by her lead to the study of the word of God. He afterwards gave a sketch of his labors in Canada, and concluded by observing that he had now a dear little wife, ten children, forty-four grandchildren, eighty-eight great-grand children, and was not so very badly off after all.—*Missionary Messenger.*

What a Fall.

A minister of the Gospel told me one of the most thrilling incidents I have heard in my life. A member of his congregation came home for the first time of his life intoxicated, and his boy met him upon the door-step clapping his hands and exclaiming "Papa has come home!" He siezed that boy by the shoulder, swung him around, staggered, and fell in the hall. That minister said to me "I spent the night in that house. I went, out bared my brow that the night air might fall upon it and cool it. I walked up and down the hill. There was his child dead! there was his wife in strong convulsions, and he asleep. A man but 30 years of age asleep, with a dead child in the house, having a blue mark upon the temple where the corner of the marble steps had come in contact with the head as he swung him a round and a wife upon the brink of the grave! 'Mr. Gough,' said my friend, 'I cursed the drink. He had told me that I must remain until he awoke, and I did. When he awoke he passed his hand over his face, and exclaimed "What is the matter? where am I? where is my boy?" 'You cannot see him.' 'Stand out of my way. I will see my boy.' To prevent confusion I took him to the child's bed, and as I turned down the sheet and showed him the corpse, he uttered a wild shriek, 'Ah my child!'" That minister said further to me, "One year after that he was brought from a lunatic asylum to lie side by side with his wife in one grave, and I attended his funeral." The minister of the Gospel who told me that fact is to-day a drunken hostler in a stable in Boston. Now tell me what rum will not do. It will debase, degrade imbrute and damn everything that is noble, bright, glorious and God-like in a human being. There is nothing drink will not do that is vile dastardly, cowardly, sneaking or hellish When are we not to fight till the day of our death?—*J. B. Gough.*

The Russian Empire embraces about one-seventh of the territory of the entire globe, or over 8,000,000 square miles. About one-quarter of this, known as Russia in Europe, lies west of the Ural Mountains, which form the boundary line between Europe and Asia, while the remainder, over 6,000,000 square miles, lies east of the Ural range, and reaches to the Pacific and Behring's Straits.

Mean souls, like mean pictures, are often found in good-looking frames

General News Items.

Street railways at Little Rock, Arkansas, are in course of construction.

The peach crop in the Indian Territory will be larger than ever this year.

About 100,000 young shad were recently planted in the Neuse river, near Melburnie, N. C.

New England owns one-third the number of sailing vessels of the country, and one-half the tonnage.

Persia has just been celebrating the hundreth anniversary of the founding of the present dynasty.

The government is said to lose $15,000,000 annually by the undervaluation of silk importations at New York.

San Francisco has just opened another palatial hotel, called "The Baldwin." It cost $3,500,000.

The Russian government recently purchased 10,000 American plows for distribution among the Russian farmers.

Miss Maud Grubbs, Dennison, Texas, has taken the honors at the National School of Elocution at Philadelphia.

A census of Berlin, completed in February, gave it a population of 1,000,309. It is now the fourth city in Europe and the ninth in the world in point of population.

American made boots are making inroads upon Europe, and the Swiss shoemakers have sounded an alarm. American boots are sold in Switzerland at $2 per pair.

A law has just been passed in Indiana requiring the doors of every theater, church, college, school and other public building to be made to swing outward within sixty days, under penalty of $1000.

The North German Lloyd's steamship, *Numberg*, on the 8th inst., ran into and sunk the Norwegian bark, *Azow*, in Chesapeake Bay. Four of the crew of the bark were lost.

General Lew Wallace, of Indiana, has been invited to deliver an address on Decoration-day at Louisville. The citizens of Louisville, New Albany, and Jeffersonville will unite in the observance of the day.

The last intelligible words of the late Dr. Muhlenberg, author of the hymn beginning, "I would not live alway," were: "Lower not the flag at half-mast, but place it at the top as an emblem of my victory over sin and death."

Tampa Guardian says: South Florida is blessed, indeed. The Northern people who have settled here are intelligent and industrious, just such people as it takes to build up a country. More of these good citizens are constantly arriving, and others are making up their minds to come.

Petersburg *Index-Appeal* says: About 130 vessels from foreign ports have been ordered to Hampton Roads, all of which will arrive there within the ensuing two months. They will be distributed among the ports of Norfolk, Richmond and Baltimore to load with grain for Europe.

The following are the annuities received by Queen Victoria's children: The Princess Royal, £8000; Prince of Wales, £40,000; the Princess of Wales, £10,000; Prince Alfred, £25,000; Prince Arthur and Prince, Leopold, £15,000; the Alice, Helena, and Louise, £6000 each.

The Russian Church separated from the See of Rome in 1054, and from the Byzantine patriarchate in 1589. It has now its own independent Synod, but maintains the relations of a sister church with the four patriarchates of Constantinople, Jerusalem, Antioch, and Alexandria. The sacred synod of the Greek Church was established with the concurrence of the Russian clergy and the four Eastern patriarchs. The Czar is not the head of the church in the same sense as the Pope of Rome. He is officialy termed the protector or defender of the church. The Czar appoints to every office in the church, but has never claimed the right of deciding theological and dogmatic questions. The judgment of the church being once given, the Czar commands its execution.

Don't be a Loafer.

Young man, don't be a loafer; don't keep company with loafers; don't hang about loafing places. Better work for nothing than sit around day after day with your hands in your pockets. It is better for your health, better for your reputation. Bustle about if you mean to have anything to bustle for. Many a lawyer has got a paying client by working for a poor man who could not pay. Many a poor doctor has got a good practice by attending closely to a poor one. Such is the world; to him that hath shall be given. Quit dreaming and complaining; keep busy, busy, and mind your chances.

SOUTHWESTERN
Christian Advocate.
[illegible] Natchez St., New Orleans.
J. C. HARTZELL, B. D., EDITOR
THURSDAY, MAY 24, 1877.

In going North take the Great Jackson Route.

Vote for the New Orleans and Pacific Railroad Tax.

Captain George L. Norton has been appointed Harbor Master for this port.

Rev. Dr. McCarthy, pastor of [illegible] M. E. Church of this city delivers the oration on "Decoration Day," at the National Cemetery, below the city.

The *California Advocate* gives full [illegible] accounts of Sunday-school gatherings under the leadership of Dr. J. H. Vincent and Dr. C. C. McCabe.

Rev. I. S. Leavitt formerly of [illegible] Conference but now of [illegible] is enjoying prosperity [illegible] Waupaca. [illegible] January, 60 have united [illegible] the Church, mostly adults.

Let none of our readers fail to [illegible] Dr. E. O. Haven's announcement on the first page of this issue. The Doctor as Corresponding Secretary of the Board of Education, asks that none forget Children's Day, June 10th. Read what he says.

Christians are spending about [illegible] a year for the conversion [illegible] while merchants from [illegible] countries are taking from [illegible] every year $00,000,000, and [illegible] her in its place 0,000 tons of [illegible] every twelve months. So [illegible] *Central*.

[illegible] *Great Jackson Route* now [illegible] two trains daily; its track has [illegible] relaid with new rails; [illegible] superb, and it is the [illegible] route to Chicago, Cincinnati [illegible] St. Louis. Buy tickets of [illegible] D. Sheldon, 22 Camp street, [illegible] City Hotel.

[illegible] *Christian* [illegible] the democ[illegible] gained [illegible] adopting the prin[illegible] party. The [illegible] stands for [illegible] we suppose [illegible] at the end of his [illegible] doubly deceived.

[illegible] Methodist Episcopal [illegible] City where [illegible] His family [illegible] subscription [illegible] The President [illegible] to the trustees [illegible] an amount [illegible] given by any [illegible] for [illegible]

[illegible] social and [illegible] immediate [illegible] the things [illegible] every day [illegible] to behold [illegible] to [illegible] shall you be [illegible]

[illegible] this word [illegible] it will no [illegible]

[illegible] Adams has been [illegible] Louisiana Conference [illegible] Erie, Pennsylvania [illegible] reports [illegible] with many [illegible]

Human Influence.

Human influence is not a matter of choice but of necessity. There is no such power given us by which we can wrap ourselves in the cloak of our own individuality and withdraw from the world. As every spire of grass casts its shadow in the sunshine, so every soul has an influence—not from choice but from necessity. God has so constituted the soul of man, that it is wonderfully and universally susceptible of giving and receiving impressions. And this divinely appointed soul-power makes human influence a necessity as absolute as is the law that matter attracts matter. The mere fact of living makes us a power for evil or good. Let a single clod of matter by some infinite power be annihilated, thus breaking natures unending chain of relation, and the universe would be a wreck. The harmony and adjustment of God's moral universe is just as complete as that of his physical universe. How certain must it be then that no man liveth to himself.

Exactly what a man's influence is, is a separate and most important question. Every man's influence is to be judged in two respects—as regards its force and moral quality. Its force depends upon position and capacity. The more favorable the position and stronger the mind, the greater the influence. Abraham Lincoln at the head of our nation, could with a single stroke of his pen, strike the shackles from millions who were in bondage. Descartes as a private citizen, completely isolated from the world, sent forth from his retreat in Holland, thoughts which made him the father of modern philosophy. On the other hand the vast majority of men, labor a life time for their daily morsel of bread. It must not however be supposed that an extended influence is necessarily the best or the most to be coveted. So many mistake here. Not having an extended influence they conclude either that they have none, or that it is so small as to be of no importance. Many, many thousands have thus robbed themselves of a life of joy—the world of a noble example and heaven of a jewel. The cascade that tumbles down the mountain side to give drink to the beasts that roam in the valley below, and then to be lost in the adjacent bogs, is just as important in the eye of nature, as the rolling river that sweeps the distant plain. If there were no cascades there could be no river.

But more important than the question of force is the question of the moral quantity of our influence. It is vastly more important to be good than it is to be great in the worldly sense. To be good is to be great, as God considers greatness. The more highly exalted a wicked man is, the more does he curse the earth. God looks at men's souls and considers their capabilities and opportunities, and to him they are great, as they are what they ought to be, morally.

Deeper than all questions of accidental surroundings, lies the matter of man's moral character. This is the great thing to be studied in considering human influence in this life. That a man must have an influence is a fact, that is in itself solemn; but of more immediate importance is the corresponding facts that a man's influence must be good or bad—as he is virtuous or not. As the rose sends forth its fragrance to perfume the air, so the virtuous man sheds about him a hallowing influence, and on the other hand as the poisoned swamp sending forth its deadly miasma, scatters death along its borders, so he who lacks virtue scatters moral pestilence wherever he goes.

Every man's influence is eternal. If a hundred master artists should paint the same scene, each following the same general plan as to every form and shade. There would yet be enough diversities in the hundred pictures to tell us, that no one man painted any two. And [illegible] these paintings might be [illegible] by successive generations, [illegible] retain the peculiarities [illegible] master. So with the soul. [illegible] is a wonder of perfection and power, hanging upon its every [illegible] of divinity; and [illegible] a mold and shape [illegible] about it in this [illegible] of ages cannot [illegible] the soul is in time, it [illegible]

Dr. Harrison's Fraternal Visit in the North.

Rev. Dr. Harrison, of Atlanta, Georgia, a leading minister of the Methodist Episcopal Church South, is in the North lecturing and raising money to complete his church, a twenty-five thousand dollar edifice, in which the Southern General Conference is to meet next May. The first city visited was Chicago, and the pulpits of our churches were freely accorded him, and a hearty welcome given by our Chicago Preachers' Meeting. Dr. Harrison's sermons are highly spoken of and the universally fraternal greeting given him by the Chicago Methodists is worthy of high commendation.

The *Northwestern*, however, intimates that Dr. Harrison was not altogether satisfied with his visit to Chicago. The amount of money raised was not large, but whether this was the measure of the Doctor's disappointment we do not know. The *Northwestern* states that the fact that he wanted to raise money was not distinctly announced at first, and thinks if this had been fairly understood, much more would have been given.

The *Northwestern's* further remarks are so much to the point on the subject of fraternity that we quote them entire:

"One other point has perhaps misled Dr. Harrison, as many other Southern men have been misled. They come to fraternize, and therefore they have in mind a half-nation of angry, choleric, frowning, ready-to-fight semi-irreconcilables, and their inevitable idiom is that of peacemakers on the edge of a battle-field. They are, however, surprised by the quiet, oblivious, sincerely friendly, cordial way in which they are met, and are by our non-combative air mis-led into the belief that we say nothing about past wars only because we are so bent on having no future peace. The facts are—not one in a score of our people realize that we have had any non-fraternity with the Church South, and none but the few half professional contestants know more about the Plan of Separation than they accurately know of the finer points in the Russian protocal. Another generation of Methodists did the past fighting, and the very logic of the present generation has found our Southern brethren the only ones who had an interest in remembering the battle. We accept the separation by wholesale, and are ready to fraternize by unconscious but willing adjustment of that which has somehow got out of joint. Argument, rehersal of past differences, and formal stipulation will not procure a recodable treaty of peace, but, as we believe, fraternity will come when the rank and file on both sides—the people, not the professional champions of anti-discord—mutually feel that the two churches have somehow been baptised by the spirit of good behavior in current, average practical issues. The spirit of fraternity, like the quality of mercy, must not be strained or strained at; it must like dew, distil gently from heaven. Some day the two churches will get so sweet and harmonious while they are looking heavenward, that when they recover their terrestial thoughts they will find their hands in mutually-loving grasps. The short road is not by labored, stinted plans of no more separation, not by agreements to be loving, but through the the divine something that excludes everything else save—the soul of unity. The man who, as a fraternal messenger to a listening conference, insists on loving his disunited brethren with the suppressed but manifest *sotto voce* ("even if you are a set of little scamps,") does not forward fraternity at all. The consolidation, for instance, of foreign mission work by the two churches would go further toward melting down barriers than ten weeks of talk or a car load of treaties.

We shall not have fraternity until we cease talking about it, which latter is too much like practicing tears for a mourner's bench.

Liberian Aid Soociety.

The American Colonization Society has just had its anniversary, partly in Washington and then adjourned to New York. Years ago this society was strong and influential, spending hundreds of thousands of dollars each year, in aiding Negroes to emigrate from America to Africa. Now scarcely twenty-thousand dollars can be raised annually, and the best speakers cannot draw an audience in Washington at its anniversaris. In other words, this Society organized to promote the colonization of American Negroes in Africa, which was a success during slavery times, is a failure when slavery is gone. This single fact is enough to indicate that this Society never had a sufficiently broad and christian basis to make it live. It ought therefore to die. Its object was to relieve the South of its surplus Negroes before the war, and gave some conscientious slave-holders an opportunity to free their slaves, or to ease their consciences by giving money. Rev. Dr. J. M. Reid gives the suggestion in the New York Advocate, that the name of the Society ought to be changed to the Liberian Aid Society. We would rather see it die and receive a decent burial as a relic of the past. But Dr. Reid makes some excellent suggestions upon the true policy toward Liberia, and we quote and endorse them.

The infant republic on the western coast of Africa, if we do not mistake the future, will have most important relations to the world's progress. It has played no insignificant part in the suppression of the slave trade in the coast and in the work of the missions upon which the redemption of that dark continent depends. What connection it may have with our future commerce and wealth we can but dimly foresee. The treasures of gold, ivory, diamonds, dye stuffs, and productions of the soil of all kinds, are, it may be, reserved to enrich the colored race of America, and recompense them for their generations of suffering. All is inscrutible, but it is easy to see that an immensity of consequence may flow from a proper bearing of the United States toward Liberia. Up to this moment we have not at all appreciated the case as has England, and yet, with millions of the sons of Africa among us, we ought to excel England in all good offices to Africa.

The Colonization Society is just the agent by which we can most effectually promote the interests of the Republic of Liberia and the civilization of all Africa. We recommend a *radical* reconstruction on this line. Change the name of the society to *Liberian Aid Society*. Remove the office to New York, and sprinkle its board with some of our rich, enterprising philanthropic citizens, who have caught a glimpse of the possibilities of Liberia. Set on foot some broad and comprehensive scheme for inspiring the Republic itself. Bend all the energies of the society toward running a railroad to Kong Mountains. Call upon the United States for a defense and help. Speak to Chambers of Commmerce and capital as well as Senates. Men will then go to Africa as they go to the Black Hills, for land and for business. And we will in turn be enriched by the traffic brought us.

As a general thing a man who cannot rake up the trifle now necessary to take him to Africa is of the kind of which we have too many there now. We want thrift, energy, enterprise—Yankee pluck and push in Liberia! A line of steamers once a month from the United States with regular mail, under this policy, would soon spring up, instead of a sailing vessel once in six months, as now. The colonizing of Africa would then take care of itself.

This, too, would wake up the country, and give enthusiasm to the cause. This would pour money into the treasury. No mere change of office location will. The society must be born again. It must be made worthy of the best efforts of the most gifted secretaries. Instead of reducing salaries we must pay more than a mere pittance, and expect the worth of our money.

The American Colonization Society has no longer a mission, unless it possesses power of adaptation to the new and unanticipated circumstances in which it finds itself. Old things have passed away and all things must become new. The day for congressional grants for the purpose of sending colored labor out of our country is past. There is no use setting on that old nest at Washington in the hope of hatching out a new brood, for there are no eggs in it. Put in some fresh eggs, and the prospect will brighten. The Government of the United States can be induced to help that young Republic, if the eye of the society will but be single for the good of Africa; and the Republic will help the colored American; and the benevolent aspirations of the life-long colonizationist will become satisfied; and even the life-long abolitionist will be found one with the life-long colonizationist in interest for Liberia.

The Missionary Board of the Methodist Episcopal South at its meeting in Nashville, May 4th, apportioned $78,662 to its various missions for the coming year, and the conferences are asked to raise for foreign missions $100,000. We notice that Colorado, Montana and California receive large donations. We are glad to see this. If there are people anywhere in any Northern State, which the M. E. Church South can reach better than any church already on the ground, it is her duty to go to them and to help them. By-the-way that reminds us that the Southern Methodist papers have a habit every year of growling about our Missionary appropriations to the South. It strikes us that this is hardly consistent with the fact, that the Southern Church is pushing her missions wherever she can in the North.

The *National Repository* for June is at hand, and is fully up to its predecessors. This number ends Volume I. The first article is illustrated and gives the history, success and present condition of the Ohio Wesleyan University. Among the students of the Ohio Wesleyan University for two years was Miss Lucy Webb now Mrs. President Hayes. The second article is especially interesting, and gives illustrations, and an extended account of the old Spanish missions near San Diego California. A similar and equally interesting article could follow on the Spanish missions in and near San Antonio, Texas. Dr. Daniel's story, *That Boy—who shall have him*—continues with unabated interest, although we disapprove of Mrs. Leighton's superstitions about her dead husbands portrait.

The editorial miscellany is good. Dr. Curry in his Ex Cathedra, gives a brief note on the New Administration in which he says: "Mr. Hayes became President of the United States because in the final counting, the votes of all the three doubtful Southern States, South Carolina, Florida and Louisiana, were given to him. And in its decision the law-abiding people in this country, of all parties, very generally acquiesced, for two reasons; first, because, according to the forms of law, they belong to him; and second, because there was a prevailing conviction that whatever may be the facts in respect to the number of votes given, a majority of the legal voters of each of these States, if left free to express their own wishes, would have voted for him who has been declared elected." But the Doctor, like many others, is puzzled to understand how it is, that the Republican votes of South Carolina and Louisiana being good enough to make Presidents, are not equally potent in electing Governors of the same States.

A general convention of the Methodist Protestant Church, and also of the Methodist Church, the two principal non-Episcopal Methodist Churches in the United States, is now being held in Baltimore, the special purpose being a formal reunion of the two denominations. Previous to 1830 they constituted one organization, and were then divided on the slavery question. In October, 1875, commissions appointed by the General Conferences of the two Churches, with the view of re-establishing fraternal relations, met in Pittsburg and agreed upon a basis of re-union. Bishop Simpson and Dr. Alexander Gibson attended as fraternal messengers from the Methodist Episcopal Church. The re-united body will comprise about 150,000 communicants. Telegraphic dispatches announce that the union is complete. In the new body it is expressly announced that colored people are to be admitted in all churches on equal membership with whites.

The Mormons really seem to mean war. The confessions of Lee before his execution implicate Brigham Young in the Mountain Meadow massacre, and the report that he is to be arrested and tried, has led to the organizstion of military companies all over Utah. Arms are being furnished and warlike preparations are the order of the day. This defiant attitude toward the United States Government ought to be promptly met will military occupation of Utah by United States troops. Then let Brigham be brought to trial and if found guilty shot on the same spot where Lee was.

New Orleans St. Louis and Chicago Railroad

Travelers going North cannot do better than to take the "Great Jackson Route." This road has been thoroughly repaired, the cars are superb, connections close, and the time several hours shorter than by any other route. It is by 200 miles the shortest route from New Orleans to Chicago: 112 miles the shortest to St. Louis: 63 miles the shortest to Cincinnati and Louisville, and 63 miles the shortest to all eastern cities via Cincinnati and Louisville. There are two daily trains. The train from St. Louis reaches New Orleans five hours ahead of any other route, with Pullman cars through.

Mr. A. D. Sheldon is the gentlemanly Southern Ticket Agent of this route, and has his office at 22 Camp under the City Hotel, where tickets can be bought and all arrangements made for sleeping cars and movement of baggage. Mr. D. M. Morey General Ticket Agent of the road may be found at the general office of the Company on St. Charles street. He will gladly furnish any desired information.

Our Southern Methodism.

Rev. George W. Barney, Macon, Miss., says: "We have just closed a protracted meeting. There were ten conversions and thirty accessions to the church. Our Sunday-school is doing well."

Rev. R. Hodge, of New Orleans, spent Sabbath 13th, with Rev. B. L. Lynch on St. Charles Circuit, La., preaching and administering the sacrament in St. John's Parish. He reports the church in a good state of prosperity.

Rev. S. Gates, writes from Austin Texas: "On Austin circuit Rev. E. Nesbit has had a meeting in progress for some weeks. Up to this time there have been twenty-nine accessions and many conversions, and the interest is unabated."

Rev. Thos. Wadkins, Sutherland Springs, Texas, says: "During a meeting just closed, there were two conversions and ten accessions to the church. We all like the SOUTHWESTERN, and if money was not so scarce, all our people would take it. I expect to send other names soon."

Rev. J. B. Bradford, Friendship, Tenn, writes: "When I came to this work in Februry of last year, we had no place for worship that we could call our own. Now, through the help of the Lord, we have a church at each of the five appointments, and mostly paid for. In each we have a good Sunday-school, in all one-hundred and twenty scholars."

Rev. W. Wesley, Cold Springs, Texas, says: "We have just closed a two weeks meeting. There were four conversions, and eleven persons joined the church on probation. The hearts of many others in the congregation were deeply moved by the Holy Spirit. We are praying for them that they may soon be enabled to give up all for Christ."

Rev. W. W. Browne, Marshall, Texas, says: "We have a meeting in progress with favorable prospects. So far three have united with the church on probation. We are praying for the salvation of many souls before the meeting shall close. Our Sunday-school is largely attended. The good sisters of our church have a flourishing organization of the "Daughters of Conference," with a good supply of funds in their treasury to carry on their works of benevolence."

Rev. Geo. W. Smith, Indianola, Texas, writes: "Our Presiding Elder has just visited us and held the quarterly services. Fifteen persons united with our little band, and there were six infant baptisms. Our people have just completed a nice little church, built upon a lot presented for the purpose by Lawyer Proctor, of this place. I had the pleasure of joining with the Elder in the solemn service of dedicating it to the worship of Almighty God. May it prove a place of great spiritual blessing, not only to our present membership, but to all the kind friends outside who have aided so generously in its erection, and to this entire community."

Rev. S. E. H. Morant, Shreveport La., writes: "After continuing our meeting for over six weeks, we have been compelled to bring it to a close for the sake of rest. The good Lord permitting, we will commence again after awhile just where we left off, in the midst of gracious display of divine love and power. At our last meeting the altar was crowded with penitents, our church members all on fire with holy love and zeal, and Bro. Davage, our presiding elder, standing in the midst like a big angel just come down from glory. But he, like the others of us, was exhausted and needed rest. There were one hundred and two accessions to the church on probation; fifty of whom give evidence of having been truly converted to God. There were forty-two baptisms; twenty-nine of which were by immersion, ten by sprinkling and three by pouring."

The foundation-stone of the Shakespeare memorial was laid at Stratford-on-Avon, on Monday, April 23d, the 313th anniversary of the birth of Shakespeare. The plan embraces a theatre, free library and picture gallery, but $20,000 more are required to carry it out.

The season has arrived when the young man with finances to cover just two plates of ice cream awaits breathlessly to answer to, "Will you have some cake?"

General News.

The army will be reduced to 19,000 men.

T. Barnum offers $10,000 reward for the recovery of Charlie Ross.

Professor Tice predicts a dry summer and advises farmers to plow deep.

The postal union will include, after July 1, Japan, Brazil, and the Portuguese colonies.

Gen. Logan denies the report of his having accepted a commission in the Russian army.

The subject of specie payments is being considered by the Administration.

President Hayes has emphatically informed the Mexican Government that they must stop the outrages on the Mexican border.

Secretary Sherman has disposed of $5,000,000 of the 4 1-2 per cent. bonds at par and gold, the proceeds to be devoted to resumption purposes.

The loss occasioned by the fire at Sherman, Texas, the 5th, is now estimated at $150,000. The Schneider building was the finest structure burned.

Texas is now the sixth State in the American Union, New York being first, Pennsylvania second, Obio third, Illinois fourth, Indiana fifth.

Brenham has just been allowed $1,200 for her public schools by Dr. Sears, agent of the Peabody fund. Why does not every town and city in the State avail itself of this fund!

Dom Pedro and his wife visited the tomb of the Holy Sepulchre in Jerusalem, where they received communion. The wife of Pedro is the first empress who has trod the streets of Jerusalem, since Queen Helena.

Father Hyacinthe has hired the great Circus in Paris, which holds over 4,000 persons, in which to give his lectures on "The Present Moral crisis;" the lectures began on the 18th of April.

A Baptist minister in Iowa who wrote pleasant paragraphs about himself and got them printed in the local paper, has been found guilty of "an attempt to gain reputation as a minister by means unworthy a Christian."

No liquor is sold in Vineland, N. J., a town with a population of 10,000. It has practically no debt, taxes are one per cent. on the valuation, and police expenses, summed up in the duties of the constable and overseer of the poor, amounted to $75 last year.

Iowa Agricultural College has in its employ a teacher of domestic economy, who superintends the institution's kitchen. In that kitchen each young lady of the junior class will have to spend one morning in each week of this year for practical instruction.

A memorial statue of the late Rev. Dr. Norman Macleod is to be erected in front of the Barony Church, Glasgow. The statue will be in bronze, and will cost about £1,409, of which amount £637 have been already collected.

Religous Items.

There is a Y. M. C. A. at Yokahama, Japan, with 43 members.

Jewish currency was worth in our money; a gerah, 2 cents; a zuzah, 12 cents; a bekah 25 cents; a shekel of silver, 50 cents; a golden dram, $5.18; a shekel of gold, $9; a maneh, $29.50; a talent of silver, $1.707; a talent of gold $27.320.

The receipts of the American Tract Society during the past year were $449,269; expenditures, $441.119 in the same period. Two hundred and nine colporteurs labored in thirty-two states, addressed 6,937 meetings, made 152,883 family visits, and prayed with 96,378 families. During thirty-six years over 13,000,000 volumes have been distributed.

The annual meeting of the Presbyterian Board of Foreign Missions was held recently in New York. From the summary of the Annual Report presented, we learn that the number of ordained missionaries was reduced during the year from 135 to 129. The outlay of the year amounted to $418,316.46, and the receipts to $410,949.64, leaving a deficit of $7,366.82, which added to the deficit of the previous year makes the present indebtedness $43,554.75. The receipts from the contributions from the churches have fallen off $44,000, and from legacies $1125 during the year.

War Notes.

The Sultan has determined to admit Christians into the Army. A draft of 200,000 will be made, regardless of race or creed.

The success of the Turks and Circassions at Sonkgonm-Kalet was complete. They drove the Muscovite garrison and road guards all over the district, chasing them to Malgara, which they also burnt.

The simple statement that Turkey proposes to "unfurl the flag of Mohammed" contains a real and vital threat. A glance at the figures will show that Turkey, Persia, Arabia, India, even Russia, and other populous districts in Africa and elsewhere contain teeming millions of Mohammedans. That flag is the reputed banner under which the followers of Islam have won their victories. It has been in deposit under cover of three score thicknesses of silk for centuries, and its unfurling would rally the faithful as fully as though Roman Catholics were waved to battle by the miraculous motion of a scepter shaped from a portion of the Cross of Calvary. Should such a holy war be declared, that entire continent would run with blood. East Indian Mohammedans might attempt to revolt against England, and Northern Africa might revolt against France, of course all civilization would unite against the Mohammedan, and no human being could approximate a guess how the map of Europe and Asia would look when the smoke cleared over.—*Northwestern*

Lord Derby's answer to Gortschakoff's circular note was published May 7. It is quite lengthy, and concludes as follows:

In taking action against Turkey [illegible] and having recourse [illegible] further consultation with its allies. The Emperor [illegible] has separated himself from the concert, and has at the same time departed from a rule which himself had solemnly [illegible] his consent. It is impossible [illegible] consequences of such an [illegible] Majesty's government [illegible] have refrained from [illegible] one is regard to it, but [illegible] Gorchakoff seems to assume [illegible] addressed to [illegible] of Europe that [illegible] the interests of [illegible] of other Powers, [illegible] in a manner [illegible] public that the [illegible] Russian Government [illegible] which one have their con[illegible]

[illegible] European War is [illegible] by a recent lecturer: [illegible] and Rorpathian, [illegible] two chains inclose [illegible] Roumania—form [illegible] where succes[illegible] Barbarians first ap[illegible] of Europe to [illegible] scenes in [illegible] the plains of [illegible] the legions [illegible] now be[illegible] Scythians; [illegible] Great fought [illegible] the Hoeth; there [illegible] shed in the early [illegible] and the Turkish [illegible] oracular [illegible] to be [illegible]

Western Africa.

Bishop [illegible]'s recent visits to Liberia and the adjacent coast, though short and hasty, have very benefited to the interests of our Church there, and his letters and addresses have added much to our knowledge of that land. The Bishop [illegible] Christian [illegible] There is a [illegible] Grade of Barbarians. Some of them present a strange [illegible] and civilized [illegible] Is many of [illegible] may be found [illegible] in the [illegible] One of these vessels, anchored off an African trading-post, presents a strange appearance. Men of every shade, and of all degrees of dress, and undress, clamber up its sides and, according to their means and station, go at once to the stem or stern of the steamer. At one end is a huge store where all sorts of merchandise, boots and shoes, umbrellas, knives, and pistols, dress goods, and provisions, with an endless *et cetera*, are disposed of at reasonable rates. At the other end similar goods are sold to the more pretentious at dearer rates. Purchases of small value are paid for in gold coin; larger quantities or more costly goods are exchanged for the produce of the country. This consists in part of ivory, gold-dust, cam-wood,—a brilliant dye, second only to the cochineal in beauty and costliness,—and many rare tropical fruits, flowers, beasts, and birds. The ships pass from one trading-post to another, until they have disposed of their entire stock, and then return to England. The trade of the coast is now almost entirely in the hands of the English, and if no rival soon appears, they will soon add the whole of Africa—with possibly the exception of Egypt and the Mediterranean coast—to her imperial domain. Bishop Haven, with others, favors the possession of Liberia as a "territory" of the United States. But, whatever may be the political outcome, the "signs of the times" all point to speedy Christianization of the entire African continent. In the present thirst for European knowledge and aping of European manners, "Ethiopia stretches out her hands unto God."—*National Repository* for June.

Meridian District, Mississippi Conference.

Presiding Elder Adams writes, May 12th: I have just finished my first round on the Meridian District, and am glad to be able to report the District in a good condition, except in the matter of finances. The people have but little money. Committees were appointed at every charge to raise money for the Shaw University, and we hope something can be done. The pastors are all urging the people to take the SOUTHWESTERN. The people are pleased with the paper and want it, but only a few are able to subscribe. We are determined to get our share of the one thousand subscribers promised by Mississippi.

Rev. N. Cannon, pastor of Meridian, is still very sick. Rev. R. Williams is acting as pastor for the present. Bro. Cannon has the sympathy and prayers of his whole congregation. The people of Macon feel that Bishop Wiley did a wise thing in sending them Rev. G. W. Barney. They say he is the right man in the right place. The Church has been greatly blessed during the year. A large number have been converted and added to the Church, and the Sunday-schools has largely increased.

Rev. P. Jamison is well-liked a Shubuta and that Church is now enjoying a gracious revival. Fourteen have been converted, and sixty-six added to the Church.

Rev. M. Lockman has withdrawn from the Church under charges, and has surrendered his credentials. Rev. P. C. Clemens has temporary charge of the Starkville Circuit.

Our collections will be better this year. The committees on raising money for Shaw University are to report at the second quarterly meetings.

I dedicated a new Church this round and will have another to dedicate next round.

Our District Committee on education met May 4th. There were present Rev. P. Samison, chairman; and Rev. W. D. Sims was made Secretary. The other members were M. Adams, S. Doby, D. W. Maddox; D. D. Goodwin; P. C. Clemens and J. W. Johnson. The following was adopted: "Whereas, the Mississippi Conference at its last session in Macon, January 18, 1877, pledged the Mississippi Conference to raise $5,000 to assist in erecting new buildings for Shaw University at Holly Springs, said institution to accommodate students from all parts of Mississippi; therefore,

Resolved, That as representatives of the Meridian District, we heartily endorse this action, and that we will do all in our power to raise our proportion.

The Quarterly Conference of our District has already organized committees on education, and we hereby call upon pastors to help said committees in their work, and hope that the amounts raised will be forwarded to President W. W. Hooper, at Holly Springs. We are glad to know that the bricks for the building are already burnt and paid for. Meridian District ought $500 within three months.

Southern Presbyterian Assembly.

This important body of christian ministers is now in session in the city. The members number one-hundred and fifty. Rev. Dr. Smith, of Virginia, the moderator of last year, conducted the opening religious exercises. Dr. Stillman of Albany, was elected moderator. Thursday and Friday were given principally to preliminary business. We will publish further from their proceedings.

Funeral of Dr. Wm. Daily, at Madison, Indiana.

Mrs. Dr. Daily, whose departure from this city with the remains of her late husband we mentioned at the time, arrived safely at her destination in Manison, Indiana, where the remains were deposited with solemn ceremonies in Springfield Cemetary.

The pall bearers were D. G. Phillips, John Sering, John Marsh, W. E. McLeland, A. Daniels, John Roberts, R. J. Hurlburt, and J. R. Cravens. Rev. C. Tinsley conducted the exercises and delivered an eloquent address. A company of singers, led by Mr. McCoy, of Trinity Church, sang a touching hymn—"Gathering Home." We quote these facts from the *Evening Star* and *Evening Courier*, of Madison, Indiana.

The *Courier* also publishes the following:

IN MEMORIAM.

REV. W. M. DAILY, D. D., LL. D.
(Deceased Feb. 5, 1877.)
BY MRS. A. L. RUTHER DUFOUR.

A prince in Israel has fallen,
A veteran of many scars,
Seals of the Great Commander,
Won in the mighty wars;
Wars against [illegible] legions;
Faithful and tried and true;
Fallen but never vanquished,
One of God's residue.

What! with the world's distractions,
Its scars and scorn and loss,
His spirit grew cold, but undaunted
Bore upward the Savior's Cross.
When shall be counted the soldiers
To the cause of the Master he won,
Think how his spirit was welcomed,
By God—"Faithful servant, well done."

Years full of toil and discipline,
Of study, ardor and strife,
To accomplish the work of his mission
Made all of what mortals call life.
Now his labors are finished,
No longer his spirit earth bars,
Safe, safe beyond peril it triumphs,
Beyond Heaven's turret of stars.

So they pass onward, our loved ones,
The brave, wise and good from our sight,
Groping 'mid shadows we follow
Till a glimpse of ineffible light
Streams out through the portal they entered
And a beckoning hand comes in view;
And the gate of the Beautiful Temple
Swings open to welcome us through.

Mourn not—but rather chant anthems,
That a glorious life has been won;
Think of the crown he is wearing;
How grandly he sings at his [illegible]
"Glory to God in the Highest"
He sings near the great [illegible]
There may we meet him when [illegible]
Counts up all the jewels he wears.

Washington, D. C., March, 1877.

PETTENGILL'S NEWSPAPER DIRECTORY.—A very useful and interesting volume under this title has just been issued by the old and well-known advertising agency firm of S. M. PETTENGILL & CO., New York, entitled PETTENGILL'S NEWSPAPER DIRECTORY AND ADVERTISERS' HAND-BOOK FOR 1877. The preparation of the work has involved much careful labor in information having been sought from every city, town and village where even a weekly newspaper is published. The leading facts are given respecting 8,874 separate publications, designating the political or other distinctive character, the frequency of the issue, the names of the publishers, etc., and showing how much of each edition (daily, weekly, monthly etc.,) is published in each State and Territory in the United States and Provinces in British America. The work is elegantly printed from new type, and, besides being a mine of information, it contains portraits of the leading newspaper journalists and [illegible] of the extensive offices. The publishers transact the business in New York, Philadelphia, and Boston, and it is sold at the low price of $1 per copy, and is cheap at the price to any business man who does advertising, or to any person who is interested in the extent of the Newspaper business in America.

Pulmonary Consumption.

BY JOHN M HOWE, M. D.

If the value of the inhalation of common air in incipient lung and throat diseases was known, precious lives would be saved and health restored. Nearly forty years since the life of the writer was preserved by this instrumentality. Its benefits may be summed up as follows:

1. Exercise and air in the lungs, thereby enlarging these organs, and causing the surfaces of cavaties to be brought together and healed—thus pushing out the thorax. The circumference of the chest will be increased several inches, and one's weight several pounds.

2. In introducing a large quantity of oxygen of the air into the lungs, thus more perfectly arterializing the blood, and quickening its circulation.

3. It will arrest hemorrhage, and consumption from becoming seated in those predisposed to it. It will cure consumption if seasonably employed.

4. The action of the digestive organs will be promoted.

5. It will cure bronchitis, and thoughen the throat, proventing colds from exposure. It will increase the compass of the voice, and reduce enlarged tonsils.

6. It will tend to prevent sudden deaths from congestion of the lungs, brain, appoplexy, and heart diseases.

7. It will benefit asthmatics.

8. A few month's systematic use of the inhaling tube will increase the compass of the voice, and work in many instances large results, so that one's clothing will have to be enlarged.

Rev. B. M. Adams, of the New York East Conference, writes, March, 1876:

I thank the Lord I ever saw you. The inhaling tube I obtained from you almost twenty years ago has been a wonderful blessing to me, and I am glad through my recommendation to many. I think Scuseman Halstead's life was lengthened years by it. His chest enlarged, and he led the Lord's battles with a shout long after the doctors him he must stop. Many other friends of mine have had their lives lengthened by its use.

Rev. J. H. Vincent, D. D., writes: I have use the tube at times for several years, and have unbounded faith in its philosophy.

Dr. Howe sends his Tubo with full directions, post paid for $3 50 Passaic, New Jersey.

Sunday School.

June 3, 1877.—THE LAMENTATION OF AMOS.

SCRIPTURE.—Amos 5: 1-15.

GOLDEN TEXT.—"If thou seek him he will be found of thee; but if thou forsake him he will cast thee off forever."—1Chr. 28: 9.

TOPIC.—"Seek the Lord and ye shall live."—6.

HOME READINGS.

Monday, 2 Chr. 30: 1-20; Thursday, 3 Chr. 34: 1-28; Wednesday, Eccl. 12: 1-14; Thursday, Jer. 29: 1-19; Friday, Zeph. 2: 1-15; Saturday, Matt. 7: 1-29; Sunday, Luke 15: 11-32.

(Condensed from Nat. S. S. Teacher.)

A word of Lamentation (1-3).—The wreck of a nation is a sad thing to look upon. Specially sad is it when, as was the fact with Israel, it is a nation which the Lord had highly favored. *The virgin of Israel is fallen.* Israel is spoken of as a "virgin," because she never before had been reduced to subjection. *No more to rise.* The calamity here predicted happened in B. C. 721—fifty to sixty years subsequent to the prediction. Israel had sinned with singular persistence ever since the days of Jerobbam. With a patience just as singular God had dealt with Israel, treating it with such love and forbearance as only God can exercise. But even to infinite love there is a final limit to lenity. Transcressed, the transgressor sinks down to rise no more. "Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel and would none of my reproof, I also will laugh at your calamity and mock when your fear cometh." *She is forsaken upon her land.* The inhabitants were carried out of it by the Assyrians, and the country was re-populated by a colony from the land of their captors. *None to rise her up.* No deliverer was sent by God as of old time—no Moses, no Othniel, no Samson, no Gideon, no one so inspired by the Lord so as to be able with a view to overcome the many. For over two hundred years Israel had been earning her fate, and now there was to be no escape from it. God's judgment came slowly, but they are both sure and terrible.

The city that went out by a thousand shall leave an hundred. The strength of a city was estimated by the number of those who went out of its gates to battle. Only a tenth of its strong men should be left. Nine-tenths of them were to perish or to be carried into captivity. *Seek me and ye shall live.* No sooner is the doom written than side by side with it glow the words which point out the way of escape. The prisoner at the bar has been judged guilty and his sentence pronounced; but, at the very moment of his condemnation, the ever-merciful judge thrusts into his hands a scroll which bids the guilty man to seek him and apply for pardon! That is ever God's way of dealing with a sinner. All his judgments against him are conditioned on the fact that he does not repent. Until they are actually in process of execution there is still hope. Then they are beyond the possibility of arrest. The unrepentant man at last must abide by his choice. But till then the door of escape is always held open, and he is urged to take advantage of it. How strange that men will listen—and yet impassively, recklessly, go on toward the certain destruction of which they are fully aware!

But seek not Bethel—to worship its idols. The calf-worship began there and was still carried on. *Nor enter into Gilgal, and pass not to Beersheba.* Both had become seats of of idolatrous worship. Gilgal was near Jericho, and Beesheba in the southern part of Judah. There were, it appears, not enough abominations of worship in Israel to satisfy the zeal of the people, so they must needs seek for others even the uttermost boundaries of their rival kingdom. Jerobeam wiled away his people from the true worship at Jerusalem by saying to them that it was too much for them to go up to the sacred city; and yet here were the descendants of this same people esteeming it no burden to go a much greater distance to bow down before the idols. If the worship is a crucifixion of the flesh, any distance is "too hard"—if it is a gratification of the flesh, no distance is too great.

For Gilgal shall surely go into captivity and Bethel shall come to nought. No use to seek them, for they will be no place of refuge. Instead of delivering their worshippers they will themselves need to be delivered. *Seek him that maketh the seven stars.* In this beautiful passage the omnipotence of God is held up to alarm those who have set at naught his commands and defied his power—the puny arm of flesh lifted against the mighty arm of Jehovah. Note the extremes that are here coupled together: "Seven stars and Orion," the one rising while the other sets; "shadow of death" (poetical for the thick darkness of the night), and "the morning;" "day" followed by "night."

For I know your manifold transgressions. "The eyes of the Lord are in every place, beholding the evil and the good. Let this fact comfort his people when the right seems weak and the wrong securely triumphant. He who takes note of everything. No deed of oppression escapes his eye, or is blotted from his record. Against the reckoning that account is kept—and that day will surely come.

For it is an evil time. When bad men are rampant and good men dare not speak, truly it *is* an evil time. It is an evil time when the strong oppress the weak, when the rich grind down the poor, and the judges take bribes. And yet, paradoxical as the statement seems, it was a time of self-righteousness. The people punctiliously went to Bethel and to Gilgal, and offered up their sacrifices every morning, gave their thithes, called out for, and published, the voluntary offerings then made (4: 4, 5), and, no doubt, like those who get large incomes by unscrupulous means, but who give liberally to the Church, thought they were pretty good after all,—as if God's account with them was very promotion on other days than Sundays.

Seek good, and not evil, that ye may live. Some were complacently seeking God as a means of obtaining life and of avoiding death be more strenuously insisted upon? God deals with a nation as with a man, and with a man as with a nation. Repentance of evil and the seeking of good are the essential conditions. Christ's atonement does not do away with, but only emphasizes them the more strongly. And the seeking of God are one and the same thing—only that it is easier too seek a person than an abstraction. *Lord of Hosts shall be with you as ye have spoken.* They had claimed that he was with them—that the idols of Bethel and Gilgal represented him, and that they worshipped not them but the God whom they personated. They were the children of promise—God's peculiar people. And in this way they cheated themselves into believing that they had the substance while they only had the shadow.

DIED.

At Galveston, Texas, May 6th, Mrs. Rose Shackleford, wife of Rev. Jesse Shackleford, of Texas Conference. Ohitnary hereafter.

At Sutherland Springs, Texas, April 14th, Grandmother Sasan Tabor, aged, 112 years.

She was a faithful member of the M. E. Church, meeting with the congregation last, but three weeks before her death.

Thos. WADKINS.
Pastor.

"Survival of the Fittest."

The ingenious doctrine propounded by Mr. Darwin, the tireless investigator of nature and her laws, is as applicable in determining the fate of medicines as in that of animal species. Every new year remedies are brought before the public, and are soon completely discarded as their sale rapidly decreases. Only those medicines which are best suited to the people's wants survive the first test. If they are tried, and found wanting in the merits which they lay claimed to possess, no amount of advertising will make them popular. Of all the remedies ever introduced to the public, none are so popular as Dr. Pierce's Family medicines. Their sale has steadily increased each year, and wholesale druggists assert that the present demand for them is greater than ever before. If you would patronize medicines scientifically prepared use Dr. Pierces Family Medicines. Golden Medical Discovery is alterative, or blood-cleansing, and an unequalled cough remedy; Pleasant Purgative Pellets, scarcely larger than mustard seeds, constitute an agreeable and reliable physic; Favorite Prescription is a remedy for debilitated females; Extract of Smart-Weed, a magical remedy for pain, bowel complaints, and an unequalled liniment for both human and horse-flesh; while his Dr. Sage's Catarrh Remedy is known the world over as the greatest specific for Catarrh and "Cold in the Head" ever given to the public. They are sold by druggists."

Quarterly Meetings.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23d and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Pahola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept. J. W. DUNN, P. E.

Waco (Texas) District.

Seguin, May 26th to 27th; Waco Circuit, June 2d and 3rd; Waco, 9th and 10th; La Grange 14 and 15; Calvert Dist. Conference, June 16th and 17th; ——— June 30th and July 1st; Battle Creek 7th and 8th; Bisa 14th and 15th; Belton, 21 and 22; Shiloh, 28th and 29th.

S. GATES, P. E.

Meridian (Miss.) District.

Paulding and Claiborne, May 12-13; Garlandville, May 14-15; Newton, May 16-17; Crawford, May 19-20; Starkville, May 26-27; Brooksville, May 28-27; Carthage, June 2-3; Mishularville, June 2-3; Trenton, June 9-3; Whitefield, June 16-17; Louisville, June 19-20; Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shiquatala, July 11-12, DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit; Aug. 25-26; Enterprise, Aug. 28-29. M. ADAMS, P. E.

Okolona District.

(Second round.)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 14-15; Athens, July 21-22.

The Okolona District Conference will meet at Pontotoc June 10. I hope all the member of the Conference will be present: All the ministers of the Okolona District who are in charge of a work will please send on their post-office address at once.

D. MCLACHLAN, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17:18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 5-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 13-14; Hamburg Circuit, June 21-22; Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Coldmbia, July 2-3; Augusta, July 4-5. L. BRADFORD, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 9; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

San Antonio (Tex.) District.

Mission Valley April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Pesch Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Hondo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Holly Springs, Miss., District.

Mt. Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abbeville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3, Holly Springs Circuit, June 6-7; Chulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. JOHNSON, P. E.

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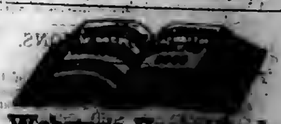

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Of [illegible] far
[illegible] sound,
As [illegible] always around.

Busily, ceaselessly goes the loom
In the light of day and the midnight gloom.
The wheels are turning early and late,
And the woof is wound in the warp of fate.

Click! Clack! there's a thread of love wove in;
Click! clack! another of wrong and sin;
What a checkered thing will this life be
When we see it unrolled in eternity!

[illegible]

When shall this wonderful web be done?
In a thousand years, perhaps, or one;
Or to-morrow. Who knoweth, not you, nor I?
But the wheels turn on, and the shuttles fly.

Ah, sad eyed weaver, the years are slow,
But each one is nearing the end, I know;
And some day the last thread shall be woven in,
God grant it be love instead of sin!

[illegible]

[illegible]

I will be most thankful for information concerning my daughter, [illegible] Lockett. We belonged to [illegible] who brought us to Texas in 18[illegible] [illegible] Gen'l. [illegible], was afterward sold to [illegible] Ward of Matagorda Co. [illegible] which time I have heard [illegible] When brought to [illegible] was twelve years old. [illegible] Lockett, in care of Rev. [illegible] Madison,
Austin, Texas.

I wish to acquire concerning my [illegible] Sam and my sister [illegible] belonged to a Mr. [illegible] [illegible]

I want to find my father and [illegible]

[illegible] Susan [illegible] Rev. H. Prinis, Cen[illegible] St. Memphis.

hand, the powers, duties and privileges of the lay officers of the Church. Trustees are told of their work and responsibilities, and how to secure and hold property. The stewards have their work made plain, and class-leaders are helped in their very important work. We wish a copy of this book could be placed in the hands of all our official members. We are sorry Dr. Porter did not give a chapter on local preachers. They are laymen, and are in a sense official members of the Church to which they belong.

HISTORY OF THE REVISIONS OF THE DISCIPLINE OF THE M. E. CHURCH. David Sherman, D.D. New York: Nelson & Phillips; 420 pages. Price, $1 75.

This book is invaluable to all who desire to study intelligently the growth of the Methodist Episcopal Church. As Dr. Stevens says: "The Methodist polity, instead of being a contrived system imposed by the ministry upon the people, providentially grew up in the progress of the denomination." This book of Dr. Sherman's enables the reader to trace this providential growth from the beginning of Methodism in America to the present time. By a simple arrangement of the matter and dates the arrangement and contents of any edition of the Discipline can be quickly gathered.

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Book second discusses at length the revision of the text of the Discipline, and makes up the main body of the work. The text of the Discipline of 1872, the last published when Dr. Sherman wrote, is printed in large type and all the changes are inserted in different type. The dates of the year on the left of the page indicate when the changes were inserted and the dates on the right indicate when they were omitted. No Methodist minister can have an intelligent appreciation of the organization and growth of his Church without the knowledge contained in this book.

LOST FRIENDS.

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters from subscribers to the SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

I desire information concerning my son, Thomas Johnson, who formerly belonged to Philip Johnson of Clarksville, Tennessee. Address me at Galesville, Coryell Co., Texas.
JESSE HARRISON.

I desire information concerning my relatives. In 1856 they were living in north Mississippi, between Cockrum's Cross Roads and Holly Springs, with John and Jake Anderson and the estate of Anderson. Some of their names were Elijah, [illegible], Maria, Milly and Morton. When I was free I was called Jacob Cockrum. Address me, care of Mr. D. C. Pennell, Stockdale, Texas.
JACOB PIERSON.

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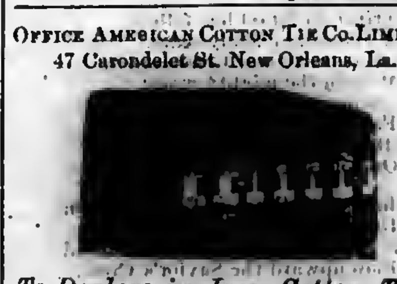

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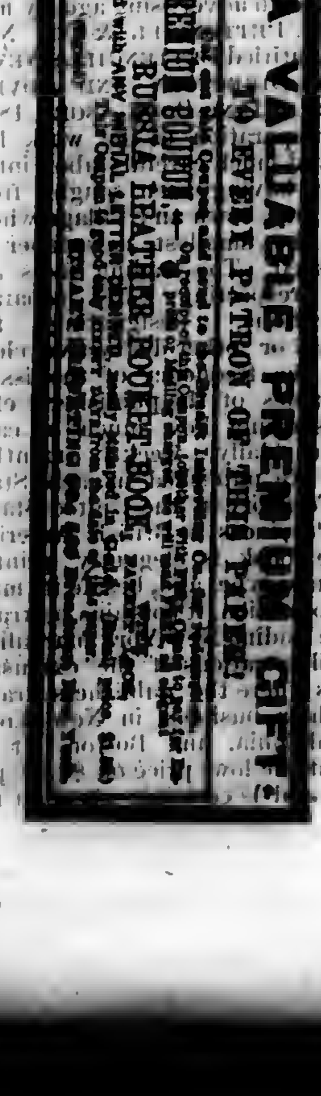

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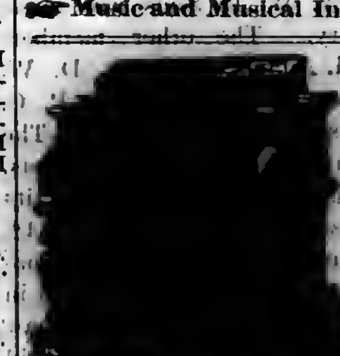

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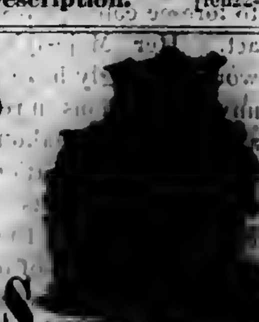

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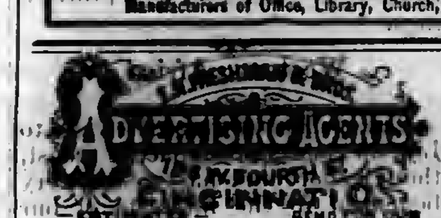

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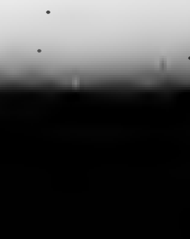

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DECORATION DAY.

[illegible] when day [illegible]
[illegible] when night [illegible]
[illegible] "Yes!" "Where?" "In the [illegible]
[illegible] then with the rest!"
[illegible]
"[illegible]—"Oh, no, not much!
[illegible] would say,
[illegible] to-day!"
[illegible] when night had come,
[illegible] Bows her head!
[illegible] mother's dead!"
[illegible] to-day,
[illegible] side by side
[illegible] died!
[illegible] of the fray,
[illegible] braves
[illegible] graves!
—N. Y. Post.

[illegible] Graduates in [illegible]

[illegible], M. D.

[illegible] to place before [illegible] not only the [illegible] citizens of this [illegible] integrity of [illegible] of learning, [illegible] "happy land," may [illegible] by its false rendering, [illegible]

was informed by a worthy member of the Board, that they were invested by the law, with authority to issue certificates of *qualification* to *non graduates*! These were doubtless, for the good of the "country" by way of equalizing the "sanitary" distribution? and, may we opine, of displacing, if possible, that "northern radical," who had dared to enter the professional arena, as a competitor, for its honors and emoluments.

The writer is an alumnus of one of the best medical colleges of the North, and fears not to challenge a comparison of moral and professional records, with the very best in the field of practice in the State of Texas, and yet, by the Dallas Board, has been refused a certificate of qualification; they having no more use for him after taking off his head professionally, and pocketing his $15,00. All right gentlemen, you are perhaps, justly entitled to the royal tribute, as a just recompense of reward, for the kindly services rendered. And again, I would say, look well to your laurels ye colleges of the North and South, and, rising up in the majesty of your undivided strength, hurl back indignantly the unjust imputation that the Dallas Medical Commission alone was capable of properly determining the professional qualifications of a practicing physician. As rendered by the Dallas Board, temporary, this law is an unmerited insult to the honesty and intelligence of the citizens of this beautiful and attractive portion of God's natural heritage, and an execrable blotch upon the statute books of this, the land of our adaptation. And shall it longer thus remain, in all its glaring offensiveness, a relic of barbarianism, as a legal bulwark behind which the professionally impotent may hide, who instinctively shrink before the valiant front of honorable competition? No! I reply; let every one say no. And I implore the generous people of this goodly land to appeal to the members of the next Legislature, personally and through the columns of the press, for its repeal, or to be so amended that it shall not be used as a means in the hands of the designing, for the purpose of monopolising the medical practice of the State of Texas. More anon.

Superstitions of the Aborigines of Liberia.

BY REV. J. H. GRACEY.

One of the noticeable things of this entire West coast is the general agreement of religious belief. We have no disposition [illegible] now to theorize concerning [illegible] fact. The Aborigines of Liberia hold their religious notions in common with the others. There is, of course, an endless variation of the details of their superstitions embraced in the general uniformity.

All believe in a God who created the world, but who has committed it to the care of two great spirits, one of whom they deem good and one evil, but really both revengeful and wicked, the good deity being only less vicious and harmful than the evil one. But even these are too high to be approached directly, and hence the invention of inferior spirits varying in character, limited in power, presiding over special departments, and local in their habitation. They abide in parts of a mountain; in deep caverns; in fissures of rocks; in old stumps. These they dread, and attempt to appease with offerings, and influence by prayers. In some localities idol worship is common, in others, rare. In some villages in Liberia [illegible] But idols [illegible] be placed in the [illegible] ward [illegible] evil. The [illegible] may consist of anything that strikes the fancy of the worshipper. Rudely carved images of wood, old heaps of stones or bundles of sticks, may be worshipped to secure good harvests, [illegible] Below these [illegible] from them, are [illegible] of their deceased relatives. These dwell near the spot where the body is buried, and they [illegible] no harm, or advise and assist in the affairs of life. A small [illegible] of food is placed near [illegible] for the [illegible]

As death is supposed to proceed from supernatural sources, immediately after death the corpse is interrogated as to why he left his family and friends, and who bewitched him. [illegible] The body [illegible] in Liberia is [illegible]

ary recently on the St. Paul's river begging for powder, as his wife was sick and likely to die, which latter fact did not seem to be the occasion of any grief, while he was in a dreadful forboding lest he would not be able to procure a sufficient quantity of powder for the "big play"—the feast of the dead—after her decease.

It did not follow, however, that he was not affectionate, but rather the contrary, as he wished his wife to secure an impressive admission to the next world, and if there is not a great fuss and feast like an Irish wake the soul will be interrogated in scorn with, "Who you be? I no hear big gun—big feast." We have heard of a single native chief, on the coast farther South, spending £150 in a single day for powder. The consequence is here that funerals often prove to be ruinously expensive, involving a family in debt which embarrasses them, and may result in their being reduced to a mild species of slavery. Often some of a person's property is buried with him. After the burial a heap of stones is placed over the grave, or a tree planted over the spot to keep an enemy from discovering the spot, as they have great dread of the bones of their relatives being dug up and insulted. The food placed at the graves is a palaver-sauce of chicken cooked with ochre. The Congoes wrap their dead in enormous quantities of white cloth.

The corpse is sometimes placed upright against a tree and the wives of the deceased brought out, together with his oxen and sheep, some tobacco, kola nuts, and kitchen utensils, and all being placed around him, the interrogation as to his departure takes type accordingly. Some one says: "Now you have so many wives, and cows and sheep and goats and tobacco; why did you die at all when you have so much that would have contributed to your happiness had you remained?"

In placing the person upright in the grave, the thought is said to be that God, the Great Father, will come one day and call so loud that all who are buried in the ground will come forth, and if they are placed in this sitting posture they will be ready to get up quickly at the great Father's call. Along with this, however, there are found, in some parts of the coast, traces of belief in transmigration, children being named after an eminent deceased person, it being claimed that he had reappeared in these children. The distinctions of rank which obtained in this world are supposed to obtain also in the next, though the individual may rise or fall in the social scale. Death as we have said being caused by witchcraft, of course on the decease of a person investigation is had as to who bewitched him, and the ordeal of drinking the bowl of poisonous sassywood is resorted to in order to detect the criminal. The bark of this tree is pounded in a mortar and a decoction made from it. The old men form a circle, in the midst of which is placed the accused. The priest charges him with the crime of having "a witch in his belly." It is a natural emetic, but may fail to produce vomiting, when the person falls sick and loses his self-control. Much is said to depend on the disposition of the "witch doctor" toward the accused, as to the manner of the preparation, administration, and fatality of results.

Amongst the Vais, perhaps the most enterprising, industrious and sprightly tribe of Liberia, the person convicted of witchcraft is hung on stakes erected for the purpose, after being rubbed with palm oil and wrapped in cotton and thus he is burned.—*Central.*

Salaries of the Bishops and General Conference Officers.

Pursuant to the action of the last General Conference, the Book Committee at its session February last instructed the undersigned to publish the statement given below. It has been delayed by waiting for information from Oregon and California, which only came to hand March 29.

J. L. SMITH, Chairman.
L. C. MATLACK, Sec'y.

The salaries as determined by the Book Committee, at its session in February last are as follows:

Each Bishop, Book Agent, Editor at New York, Cincinnati, Chicago, and St. Louis	$3,000
The Editor of the *Northern Christian Advocate*	2,500
The Editor of the *Methodist Advocate*	1,500

The above are allowed an additional sum for house rent, varying according to locality.

The Editor of the *Pittsburgh Christian Advocate*	$3,000
The Editor of the *Californian Christian Advocate*	2,200
The Editor of the *Pacific Christian Advocate* (gold coin)	1,500
The Editor of the *Southwestern Christian Advocate*	[illegible]

Neither of the last four have any additional sum allowed for house rent.

*Contingent Salary.

Nine Choctaw Indians have entered the Roanoke ([illegible]) College, intending to take the fall course.

Will Governor Stone Execute the Laws?

His Excellency J. M. Stone, Governor of the State of Mississippi, on the fourth day of October, 1876, caused to be transmitted to the Attorney General of the United States a telegraphic dispatch in which he said: "I am more than willing, and have been able to execute the laws in Mississippi and conserve the public peace." * * * "The reports to the Department of Justice in regard to this State often times allege wrongs in communities which receive first information of the said wrongs in dispatches from the national capital."

His excellency also sought to enlighten the benighted Attorney General by conveying to him this startling intelligence: "The perpetrators of wrongs are responsible to State authorities, and I am able to bring all such to justice and I am determined to do so."

Mississippi was at that time, according to the Governor's assertion, "quietly and orderly, affording amplest protection to all."

We presume that no one will have the hardihood to deny that "wrongs" were perpetrated in Kemper county.

In December of last year a cowardly attempt was made to take the life of John W. Gully, and it is now stated, on good authority, that the assassin was known to his intended victim and others, but no attempt was made to bring him to justice. On Thursday, the twenty-sixth day of April, the same John W. Gully was brutally slain by an assassin who lurked in a thicket by the roadside for the purpose of effecting his murderous work. The succeeding Sunday, April 29, Kemper county was overrun by an infuriated mob of more than 100 men. Prominent white Republicans were arrested and carried to the jail at De Kalb, at the dictation of the mob. A prisoner (Gilmer) who was entitled to protection from the officers of the law, while in their custody, was shot in the back while being taken to jail, and literally riddled with bullets where he fell.

The brave Scotchman, McClellan, was also mercilessly slain. The jail was attacked, and Judge Chisholm and daughter was shot down, and his son was instantly killed. Judge Chisholm lingered in torture for two weeks, and expired on Sunday last.

His brave and devoted daughter Miss Cornelia—all honor to her memory—who clung to her father during that awful and bloody struggle, in the hope of being able to save him from the fury of the demons, writhed in agony until yesterday, when she too was relieved by death from the sufferings which she heroically endured without a murmur of complaint.

Seventeen days have elapsed since the murderous work at De Kalb and no arrests have been made.

Will his excellency now repeat his assertion that he is able to bring all perpetrators of wrongs to justice, and that he is determined to do so?

Since the horrible tragedy was enacted the survivors of the Chisholm family—have nursed their dying loved ones with windows barricaded, in hourly fear of another attack from the murderous mob who they believed were determined to complete their hellish purpose and slay their victim if his recovery was possible from the wounds already received. Mrs. Chisholm desired to have her family removed to a place where they would feel a sense of security, and petitioned the Governor for protection. His excellency should have used his own judgment as to the manner of granting the protection prayed for, but such an appeal should not have been disregarded by an executive who is "more than willing to conserve the public peace."

It is believed by many that the chances for the recovery of Miss Chisholm would have been greatly increased if she had been moved and thereby relieved from apprehensions with which her mind was constantly tortured.

We are not prepared to express an opinion on this subject, but, however it may be, the death of the brave girl should incite Governor Stone to vigorous action in the performance of his duty in bringing to justice the perpetrators of these horrible crimes.

Will his excellency now furnish evidence that his dispatch to Attorney General Taft was well founded?

We repeat: Is Governor Stone able and will he see that the laws are faithfully executed?—*Jackson Pilot.*

To this we add a letter written for Miss Chisholm just before her death giving the particulars of her injuries, to a friend in Washington:

DEKALB, Miss., May 12.

MADAME: At the request of Miss Chiselm, whose wounds render it impossible for her to write, I serve as her amanuensis. She takes great pleasure in acknowledging the receipt of your kind letters, which have come to hand since the De Kalb horror took place, and let me assure you that your kindness is appreciated. I have had the pleasure of opening your letters and reading them to her, and from your writing judge that you do not know that the brave and devoted little daughter was shot, beaten, and mangled equally with her father. Her right arm was shot through and through while endeavoring to shield her father. A whole charge of buckshot, which first struck the flat iron bars of the cell, struck her full in the face, filling it with chips of lead and burned powder. She was struck in the face by some brutal hand, which was blackened and disfigured in a fearful manner. She was also shot in the right leg, below the knee and is now lying prostrate and helpless as an infant, and nothing but the tenderest care and best surgical aid can save her arm and precious life. Her father is still alive but suffering intensely; yet we have some hope of his final recovery. The house is being guarded by a few faithful friends and relatives, but we do not know at what hour the savage barbarians may renew the attack. You can do us all no more good at present than to lay the enormities of the massacre before the people of Washington, and especialy the President.

To the above was added the following post-script in the handwriting of Mrs. Chisolm: "Our son, the little heroic Johnnie, was shot to death because he persisted in getting before his father for his defense."

Put Life Into Your Work.

A young man's interest and duty both dictate that he should make himself indispensable to his employers. He should be so industrious, prompt and careful that the accident of his temporary absence should be noticed by his being missed. A young man should make his employer his friend by doing faithfully and minutely all that is is intrusted to him. It is a great mistake to be over-nice or fastidious about work. Pitch in readily and your willingness will be appreciated, while the "high-tone" young man who quibbles about what it is and what it is not his place to do, will get the cold shoulder. There is a story that George Washington once helped to roll a log that one of his corporals would not handle, and the greatest Emperor of Russia worked as a shipwright in England—to learn the business. That is just what you want to do. Be energetic, look and act with alacrity; take an interest in your empoyer's sucess; work as though the business was your own, and let your employer know that he may place absolute reliance on you word and on your act. Be mindful; have your mind on your business; because it is that which is going to help you, not those outside attractions which some of the "boys" are thinking about. Take a pleasure in your work; do not go about in a listless, formal manner, but with alacrity and cheerfulness, and remember that while working thus for others you are laying the foundation of your own sucess in life.

The City of Kars.

Kars, or Kers, which comes into prominence in the war dispatches, is the citadel of the Turkish military power in Asia. It stands upon the river Kars, in the northwestern portion of Armenia, midway between Mount Ararat and the Black Sea, and on the road between Tiflis and Erzeroum, the capital of Armenia, and the center of traffic between Turkey and Northern Persia. It is a very strong fortress, both naturally and artificially, and is mounted with hundred-pounder Krupp guns and otherwise protected against attack. It is the scene of the memorable defense of Sir Fenwick Williams. Kars can hardly be taken except by siege, but its possession is necessary to the occupation of Armenia. The Russians may, however, confine their present operations to Trebizond, on the coast across the Antitaurus Mountains. Of this district the capital, Trebizond, Rizeh and Batoum, are the principal seaports, and it is for the possession of the eastermost of these, Batoum, that the first battle of the war appears to have been fought.

Number of Words in Use.

The vocabulary of the ancient sages of Egypt, at least as far as it is known to us from the hieroglyphic inscriptions, was about 685 words. A well-educated person seldom uses more than 3,000 or 4,000 words in actual conversation. Accurate thinkers and close reasoners, who wait until they find a word that exactly fits their meaning, employ a larger stock; and eloquent speakers may rise to a command of 10,000. Shakespeare produced all his plays with about 15,000. Milton's works are built up with 8,000; and the Old Testament says all it has to say with 5,642 words.

Hold the Fort.

In his memoirs of P. P. Bliss, the author, Maj. Whittle, describes the circumstances from which originated in the mind of Mr. Bliss, many of those remarkable hymns written by him. The following concerning "Hold the Fort" is of thrilling interest; we add the first verse, with chorus of the hymn.

"During October, 1864, just before Sherman began his famous march to the sea, while his army lay camped in the neighborhood of Atlanta, the army of Hood, in a c a r e f u l l y prepared movement, passed the right flank of Sherman's army, and gained his rear, commenced the destruction of the railroad leading north, burning blockhouses and capturing the small garrisons along the line. Sherman's army was put in rapid motion, following Hood, to save the supplies and larger posts, the principal of which was located at Altoona Pass, a defile in the Altoona range of mountains, through which ran the railroad. General Corse, of Illinois, was stationed here with a brigade of troops, composed of Minnesota and Illinois regiments, in all about 1,500 men, Colonel Tourtelotte being second in command. A million and a half of rations were stored here, and it was highly important that the earthworks commanding the Pass and protecting the supplies should be held. Six thousand men, under command of General French, were detailed by Hood to take the position. The works were completely surrounded and summoned to surrender. Corse refused, and sharp fighting commenced. The defenders were slowly driven into a small fort upon the crest of the hill. Many had fallen, and the result seemed to render a prolongation of the fight hopeless. At this moment, an officer caught sight of a white signal flag, far away across the valley, twenty miles distant, upon the top of Kenesaw Mountain. The signal was answered, and soon the message was waved across from mountain to mountain:

"Hold the Fort; I am coming.
W. T. SHERMAN."

Cheers went up; every man was nerved to the full appreciation of the position; and under a murderous fire, which killed or wounded more than half the men in the fort, Corse himself being shot three times through the head, Colonel Tourtelotte taking command, though himself badly wounded—they held the fort for three hours, until the advance guard of Sherman's army came up. French was obliged to retreat.

No incident of the war illustrates more thrillingly the inspiration imparted by the knowledge of the presence of the commander, and that he is cognizant of our position and that doing our utmost, he will supplant our weakness by speedy reinforcements. So, the message of Sherman to the soldiers of Altoona becomes the message of the Great Commander, who signals even to all who fight life's battle, "Hold the Fort."

In May, 1870, Mr. Bliss accompanied me to Rockford, Illinois, to sing at a Sunday School Convention. He there heard me relate the above incident as an illustration of the inspiration derived by the Christian from the thought of Christ as our Commander and of His coming to our relief. The song was born at once in his mind, and on his return to Chicago, while at my house, he wrote it out and published it in sheet music form.

HOLD THE FORT.

Ho! my comrades, see the signal
Waving in the sky!
Reinforcements now appearing
Victory is nigh!

CHORUS—"Hold the fort, for I am coming,"
Jesus signals still;
Wave the answer back to heaven,
"By thy grace, we will."

I Will Tell It.

Many a physician has gained his practice by one patient telling others of his cure. "Tell your neighbors that you have been to the hospital of Jesus, and been restored, though you hated all manner of meat, and drew near to the gates of death; and may be a poor soul in the same condition as yourself will say, 'This is a message from God to me.' Above all, publish abroad the Lord's good news for Jesus' sake. He deserves your honor. Will you receive this blessing, and then, like the nine lepers, give him no praise? Will you be like the woman in the crowd who was healed by touching the hem of his garment, and then would have slipped away? If so, I pray that the Master may say, "Somebody hath touched me;" and may you be compelled to tell the truth, and say, "I was sore sick in soul, but I touched thee, O my blessed Lord, and I am saved, and to the praise of the glory of thy grace I will tell it, though devils should hear it; I will tell it, and make the world ring with it, according to my ability, to the praise and glory of thy saving grace."

General News Items.

The United States now furnishes one-fourth of the gold, and one-half of the silver produced in the world.

A Belgian Court has set aside a lady's will because she was under the influence of a belief in spiritualism.

The Government favors the removal of the Northern Cheyennes to the Indian Territory, as recommended by Gen. Sheridan.

The Attorney General decides that it will be lawful for the Secretary of War to instruct paymasters to certify as to the correctness of army officers' vouchers for pay.

The rarest of rare occasions is a diamond wedding—the celebration of the 75th marriage anniversary. But Hiram Gulick (of Pennsylvania,) aged 97, and his wife, aged 94, had that felicity the other day.

J. B. Cornell of New York City has lately given $10,000, and Hon. Clarkson N. Potter $5,000 for free scholarship at Union College, New York.

The highest bridge in the world is on the Southern Kentucky railroad, just finished. It is 275 feet high and 1,125 feet long. The longest span is 375 feet.

The three highest pieces of architecture in the world are—The Pyramid of Gizeh, in Egypt, 543 feet; the steeple of the Cathedral of Cologne, 511 feet; and St. Peter's at Rome, 518.

A claim 97 years old was recently paid by the Treasury Department. It was based on supplies furnished the Revolutionary army in 1779, and has been in the various courts since that time. The claim was originally $8,000 but the [illegible] interest which had to be added increased it to between $51,000 and $52,000, which was paid to the grandsons of the original claimant.

The Paris *Patrie* gives some particulars about "the treasures of Islam." It says that all the pilgrims who visit Mecca cast an offering into the three sepulchres for the defense of Islam. The writer calculates that not less than $1,000,000 a year are thus contributed, and adds that from one of the sepulchres, which was opened in [illegible], immense sums were drawn. Another sepulchre was opened during the Crimean war, and now the Sheik ul Islam has gone to Mecca to draw funds from the third, which has not been opened since 1815. Taking the three sepulchres together it is computed that they must contain about $120,000,000.

By a late steamer from Japan there were received by the California State Fish Commissioners, from the Japanese Government, a present of a lot of young carp of that country. Of the number shipped eighty-eight passed the voyage in fine condition, and were placed in the tank with the gold fish at Woodward's gardens in San Francisco, to be nursed until old enough to spawn. An attempt will be made to introduce them into all the lagoons of fresh water in the southern and middle portions of the State. A number of the Kiger carp from the Danube are now hatching finely in the ponds at Druid Hill, Baltimore.

Though not formally elected, the British cabinet is virtually appointed by parliament, and more especially by the House of Commons, its existence being dependent upon the possession of a majority by either party in the latter assembly. As the acts of the Cabinet are liable to be questioned in Parliament, and require prompt explanation, it is essential that the members of the Cabinet should have seats either in one house or the other where they become identified with the general policy and acts of the government. The following constitute the British Cabinet: First Lord of the Treasury, Earl of Beaconsfield; Lord High Chancellor, Lord Cairns; Lord President of the Council, Duke of Richmond; Chancellor of the Exchequer, Sir Stafford Henry Northcote; Secretary of State for the Home Department, Richard A. Cross; Secretary of State for Foreign Affairs, Earl of Derby; Secretary of State for the Colonies; Earl of Carnarvon; Secretary of State for India, Marquis of Salisbury; Secretary of State for War, Gathorne Hardy; First Lord of the Admiralty, George Ward Hunt; Postmaster General, Lord Manners; Chief Secretary for Ireland, Sir Michael Edwards Hicks-Beach.

It is told of the President's son, Mr. Webb Hayes, that when he returned from college it occurred to him that he might be a more muscular Christian than was his distinguished father. Accordingly he gave a good-humored challenge to a wrestling match to that kindly person, and it was instantly accepted. There was a picturesque struggle for a few minutes, and somebody emphatically measured his length on the floor. The young gentleman has never challenged his venerable father since.

SOUTHWESTERN
Christian Advocate.
30 Natchez St., New Orleans.
J. C. HARTZELL, D. D., EDITOR
THURSDAY, MAY 31, 1877.

[illegible] of this city, delivers the annual address before the Buchtel College in Akron Ohio, June 27.

The *Southern Sportsman* is the name of a new and beautifully printed paper in this city, published and edited by Messrs. Goodwin & Babbitt.

The *Sacramento Union* of May 7, contains a very interesting account [illegible] of the silver [illegible] of Rev. Dr. M. C. Briggs [illegible]. From the far-off South we send greeting and God bless [illegible].

The Reformed Episcopal Church [illegible] its Episcopal [illegible] copies from [illegible] Methodism, and re[illegible] the plan of the old [illegible]

The [illegible] says: Much as [illegible] neither Cham[illegible] able, to [illegible] any longer [illegible] how the Govern[illegible] the contin[illegible] which [illegible] of re[illegible] to [illegible] we believe, he was lawfully [illegible]

[illegible]

The Southern Baptist Convention and the Colored People.

The late Southern Baptist Convention in this city was an influential body of ministers representing the Baptist Church in all the Southern States. About three hundred delegates were present, and among them men of national reputation.

Among the subjects discussed at length was the question of educational and mission work, among the colored people. We learned from a prominent member of the Convention, that this is the first time these subjects have been discussed in the annual assemblies of this body, without causing unpleasant feelings and words. But at this meeting the ground was canvassed with a good degree of thoroughness, and in an excellent spirit. Rev. A. M. Newman, pastor of the leading Colored Baptist Church in this city, was invited to address the Convention and did so with great acceptability.

We record then with pleasure, the fact that the white Baptists of the South, representing more than half a million of as intelligent and well-to-do Christians as are in the South, have in their highest Convention proclaimed their duty and consequent obligation, to take an active part in the education and elevation of the colored people.

Up to this time they have done nothing. We have heard of no school which Southern Baptists have established for the colored people in the South. Some will say that the twelve years since the war, is a long time for a body of Christian people to come to recognize their duty to the sons of Ham. That is true, and it is to be regretted that so many valuable years should have been lost.

The white Southern Baptists of the South have themselves lost a great deal in spiritual growth, in failing to enter years ago upon the work of giving churches and schools to their colored co-religionists. They have also lost the golden opportunity of having the largest influence over their colored people. While they have failed to recognize their responsibility, the colored Baptists of the South have not failed during these years to fall into loose habits in their church government and discipline. It is a sad fact, well known to all intelligent Baptist ministers, both colored and white, that the majority the of so-called colored Baptist churches throughout the South—after we except one or two in each of the larger cities and towns—are a disgrace to Christianity. They are usually small, sometimes three or four within a mile. Their standard of discipline is no higher than the average morals of their leaders. There is no outside check or controlling influence, either to inspire or direct them. We have seen many of these churches and talked with their leaders, and learned enough to speak authoratively of the terrible state of morals which [illegible]. All this will make the work proposed, at this late day, by the Southern Baptist Convention [illegible] these colored people so much the harder. Advice will, in many cases, at first be spurned, when, if it had been given ten years ago would have been followed gladly.

One thing in connection with the late Baptist Convention we exceedingly regret. *The work and workers of Leland University in this city received no recognition.* Leland University is the Baptist School for colored people in New Orleans and is the work of Northern Christians and their money.

Deacon Chamberlain and his saintly wife, eight years ago, left their circle of aristocratic and [illegible] friends in Brooklyn, N. Y., [illegible] to New Orleans to do [illegible] for the colored people. [illegible] have expended [illegible] of their own money, [illegible] their time and strength [illegible] Assistance has also [illegible] from the Northern Bap[illegible] The result is a [illegible]

[illegible] singularly sweet Christian characters, and with faces wrinkled with age and yet beaming with benevolence, worshipped for years in the aristocratic Baptist Church of this city with scarcely a dozen who would speak to them. Their wealth and acknowledged personal worth were no offset to the fact that they were laboring among the colored people. So it has been with the professors of Leland.

What a splendid opportunity did the Convention have of rebuking this unchristian spirit. But alas, that was not done. The Convention itself followed the same path. No mention whatever was made of Leland University. Deacon Chamberlin with Dr. Stone, the President of the University attended the Convention. The latter was present during all the discussions of the work to be done among the colored people. He did not so much as receive a friendly grasp of the hand from a member of the Convention. No mention was made of him or his work, when ten minutes talk from him on the work he was doing, would have been worth more to the Convention than days of talk, limited to theory and rhetorical flourishes about the "Ignorant sons of Ham." Not a single member of the Convention visited Leland University!

Presbyterian Fraternity.

The Presbyterian General Assemblies of the Northern and Southern Churches are now (May 26) in session in Chicago and New Orleans. The subject of formal fraternity between these bodies has been a matter of correspondence since the war. It was generally supposed that last year—1876—a satisfactory relation had been established. But the following action of the Southern body puts the matter of fraternity as far off as in the beginning. We give the entire report.

Whereas, the general assembly of this church, in session at St. Louis, in 1875, adopted a paper extending special thanks, in the name of the whole church, to our committee of conference at Baltimore, for their diligence, fidelity and Christian prudence, and in particular approving and indorsing, "as satisfactory to the Southern church, the condition precedent to fraternal relations suggested by our committee, viz: 'If your assembly could see its way clear to say, in a few plain words, to this effect, that these obnoxious things were said and done in times of great excitement and are to be regretted, and that now, in a calm review, the imputations cast upon the Southern church (of schism, heresy and blasphemy) are disapproved, that would end the difficulty at once.'" And

Whereas, our General Assembly in session at Savannah in 1876, in response to a paper from the General Assembly of the Presbyterian Church in the United States of America, which met in Brooklyn, adopted the following paper, viz:

"We are ready most cordially to enter on fraternal relations with your body on any terms honorable to both parties. The assembly has already in answer to an overture from the Presbytery of St. Louis, spontaneously taken the following action:

Resolved, That the action of the Baltimore conference, approved by the assembly at St. Louis, explains with sufficient clearness the position of our church. But inasmuch as it is represented by the overture that misapprehension exists in the minds of some of our people as to the spirit of this action, in order to show our disposition to remove, on our part, all real or seeming hindrance to friendly feeling, the assembly explicitly declares that while condemning certain acts and deliverances of the Northern General Assembly, no acts or deliverances of the Northern General Assemblies are to be construed as admitted as impugning in any way the Christian character of the Northern General Assembly, or of the historical body to which it is the successor."

And whereas, the said General Assembly at Brooklyn, in response to the foregoing paper, adopted the following, which has been communicated to us at our present meeting viz:

"The overture of this assembly having been received by the general assembly in the South with such a cordial expression of gratification, the committee recommend [illegible] same resolution, declarative of the spirit in which this action is taken be adopted by this Assembly, viz: 'In order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the assembly explicitly declares that, while condemning certain acts and deliverances of the Southern General Assembly, no acts or deliverances of the Northern Assembly, or of the historic bodies of which present assembly is the successor, are to be construed or admitted as impugning in any way the Christian character of the Southern General Assembly, or of the historic body or bodies of which it is the successor.'

Therefore, be it resolved by this assembly, That we cannot regard this communication as satisfactory, because we can discover in it no reference whatever to the first and main part of the paper adopted by our Assembly in Savannah, and communicated to the Brooklyn assembly. This assembly can add nothing on this subject to the action of the assembly at St. Louis, adopting the basis proposed by our committee of conference at Baltimore, and reaffirmed by the assembly at Savannah.

If our brethren of the Northern church can meet us on these terms, which truth and righteousness seem to us to require, then we are ready to establish such relations with them during the present sessions of the assemblies.

The answer from the Northern Assembly is not at this writing received.

The "obnoxious things" referred to in this report were what the Northern Assembly said during the war, in condemnation of rebellion and slavery. The Southern Assembly demands that these be taken back, and "be regretted," that is, apologized for. The reply of the Northern Assembly thus far has been, that no assembly is to be held responsible for what a previous one had said, and even if it could be so held, it would not feel called upon to condemn its own brethren, when no doubt they acted in the fear of God in all they had done during the war. At the same time the Northern Assembly offered and urged the fraternity on the basis that neither church should be asked to retract anything of its past record, and both shake hands on a common Ecclesiastical and Christian platform.

The above reply from the Southern Assembly indicates to us very plainly that Southern Presbyterians want no fraternity with Northern Presbyterians. The Southern brethren said last year: "In order to show our disposition to remove on our part all real or seeming hindrance to friendly feeling, the assembly explicitly declares that while condemning certain acts and deliverances of the Northern General Assembly, no acts or deliverances of the Southern General Assemblies are to be construed as impugning in any way the Christian character of the Northern General Assembly, or of the historical body to which it is the successor."

The reply of the Northern Assembly was in *exactly the same words.* The Southern Church now answers: "We cannot regard this communication as satisfactory." A very strange reply of fraternity is really desired. It is the old story over again, respecting fraternity between Northern and Southern Christians. The North is generous and wants to forget the past, while the South retracting nothing itself, still demands formal apologies for criticisms on its past acts. We predict that the Northern Assembly will never apologize, for what its predecessors said and did during the war.

New Orleans University.

The New Orleans University is just closing a good year's work. Ninety-two students are in attendance, divided into the following departments. Preparatory, Literary, Normal, Theological and Collegiate. A class of three, who will then have completed a classical course in the Collegiate department, with graduate next year. Of the ninety-two students more than two-thirds are above grammar school rank. Among the advance scholars twelve are studying for the ministry, two for medicine, one for missionary work in Africa, and seven are preparing themselves to teach. Of last year students several are teaching in public schools and others are in the ministry. During the year the building and grounds have been thoroughly renovated. The walls of all the rooms have been painted, the chapel seated with the best of furniture, and furnished with speakers stand and a cabinet organ, the library has been increased to a thousand volumes, the buildings kept insured, and the fences and banquetts repaired and relaid. $500 will not more than cover the improvements on the property.

The faculty consists of Rev. Dr. W. D. Godman, president. Mrs. Dr. Godman, Miss DeWolf, of Chicago, and Mrs. Dupre of New Orleans, professors. Prof. A. B. Collins did efficient work in teaching until compelled a few weeks since on account of broken health to go north. Three assistant teachers are also employed. There are twenty-six daily recitations.

The educational work of our Church in Louisiana was never in better hands. The large experience of President Godman in other fields, his superior culture, and profound convictions as to the importance of the work he has in hand, qualify him in an eminent degree for his present labor. We are especially pleased to note a marked improvement in his physical strength.

The Freedmen's Aid Society bears the expense of supporting this institution, and Dr. Rust may well congratulate himself and his society in the work done, during the past years in the New Orleans University, and for the board and sure foundations laid for a great school in the future.

The closing examinations occur to-day and to-morrow, (Thursday and Friday) and to-morrow night, an exhibition will be given by the Hesperian Literary Society in Union Chapel. Of these we will speak next week.

Poor New Orleans.

The defeat of the subscription to the New Orleans & Pacific Rail Road tax, by a decided vote last Friday, was a complete surprise to to the best thinking people of New Orleans. It shows how utterly impracticable the average New Orleans men are. Here in a great city, dying for want of business, with an empire of trade in Texas lying at its door. A few enterprising gentlemen backed by the best business firms of the city, propose to build a Rail Road to Shreveport to connect with the Texas Pacific. The work is well begun, and assurances given of a speedy completion of the road. The City is asked to contribute a small proportion and take pay in stock. The matter is voted upon and refused by a large majority. Cincinnati gave $16,000,000 for one road alone, running directly South. St. Louis, Memphis, and Louisville all spend vast sums to control the Southwestern trade, and are doing it, much of it being taken from our very doors. Still the average New Orleans man sits and sucks his thumb and growls about his poverty, and spend half his time in street parades and torch-light processions, and go to bed hungry at night, cursing somebody else because he has no work or money. After the vote of Friday let no man say that politics have ruined New Orleans. New Orleans is being ruined, because the average man is dead to all enterprise, but while dead, unfortunately is not buried, and can yet out vote the few who have enterprise.

The New Orleans Centennial Singers.

This new troupe of singers, organized and drilled under the direction of Dr. and Mrs. Goodman of our New Orleans University left for Philadelphia via Cincinnati on the steamboat Charles Morgan, last Saturday evening. They, give their first concert in Arch street Church, Philadelphia, June 8; and it is expected will sing in all our principal churches of that city before going elsewhere.

The troupe is made up entirely from our New Orleans churches, and is organized as follows: Soprano, Misses Tillie Jones and Lizzie Parker: Alto, Misses Cora Smith and Sarah Merritt; Bass, Alexander Brown and Joseph Dupre: Tenor, Charles Dardis and George Dardis. Dr. and Mrs. Godman will have entire charge of the troupe, and have employed Mr. John H. Dale as assistant business manager.

The evening before the troupe left a few friends were invited to the University Chapel to hear their last rehearsal under their special instructor Prof Cordova of this city. Miss Tillie Jones has a very superior soprano voice, and will be a favorite with all who hear her. Miss Parker's voice is as not developed fully but is pleasant. The alto and tenor are fair. The bass, especially Mr. Brown is first class. On the whole we think our Philadelphia Methodist friend will be greatly blessed with the Centenniale.

The Drs. Godman takes this troupe to aid them in the great work of saving and building up our Orphans Home, an institution which has become embarrassed by the hard times, and which is sadly needed in our work. We commend these Christian workers to the good people of Philadelphia and trust, that with God's blessing, they may find many who will, to the extent of their ability, share with them and [illegible] fellow-workers here, the blessedness of caring for God's poor.

The Northern Presbyterian General Assembly met this year in Chicago at the same time the Southern Assembly met in this city. Presbyterianism began in this country the latter part of the seventeenth century. The first General Assembly met in Philadelphia in 1789 In 1837 it divided into two churches known as the Old and New School. In 1870 these bodies reunited. Since that year the church has been very prosperous. The statistics, at the meeting of the assembly of 1876, showed 36 synods, 172 presbyteries, 705 candidates for the ministry, 4,744 ministers, 5,077 churches, 535,210 communicants and 555,347 Sunday-school members. The contributions for all purposes were $9,810,223. Of this large aggregate $6,633,577 was paid for congregational expenses, $314,693 for home missions, $399,767 for foreign missions, and $2,100,150 for miscellaneous objects. These figures show an increase, since the reunion in 1870, of 506 ministers, 551 churches, and 98,649 members. As compared with 1871 the aggregate contributions show an increase of $712,517.

Governor Stone and the Kemper County Massacre.

We publish on our front page and endorse the direct appeal, of the Jackson, Miss. *Pilot*, to Governor Stone asking him whether he intends or is able to bring the murderers of the Chisolm family to justice. Weeks have passed and nothing is done. Gov. Stone cannot shirk the responsibility. It is his duty to see that the laws of his State are enforced. The horrible details of the massacre of six white Republicans cannot be forgotten, and if Gov. Stone and his advisers in Mississippi fail to do their duty in this matter, they will themselve become party to the crime.

How much there is to encourage the hope that Gov. Stone will bring his Democratic brethern to justice may be informed from the following, from the Meridian *Mercury* a leading Democratic paper of Mississippi:

What Governor Stone has requested Judge Hamm to do about holding a special term for an early investigation we don't know. Judge Hamm has ordered no special term, and we think it is safe to predict that he will not. If we ever had a strong conviction about anything, we never had a stronger one than that it is best not to do it. April 29, DeKalb, never ought to be investigated, and if wisdom and statesmanship prevail never will be. On that day, the higher law which ante-dates common law and all other law ousted them all and their ministers of jurisdiction, and for a brief period of time, sufficient to its purposes, held sway. Its judgments were final. No court is competent to disturb them. Every attempt to review them will be both futile and mischievous. Special instructions to grand jurors are likely to go unheeded, and to save an exhibition of their impotency had better not be given. The best thing the law and the ministers can do about the tragedy is to save their strength for the future as wiser than wasting it foolishly and vainly on the past.

Some weak-minded men, mere drivelers and snivelers, make the occasion of the unfortunate death of a boy and a young lady exposed to the fire in the DeKalb Jail on Sunday, the 29th of April, to become excited and to wag their tongues, and try to get up a public sentiment against the actors on account of it.

The catalogue of Central Tennessee College for 1876—1877, indicates a very prosperous condition of that institution. The total number of students enrolled including a preparatory school at Nassau Tipton Co., Tenn. is 303. Of these three are in the Collegiate department, twenty-four in the preparatory; thirty-two in the Theological; eleven in the Medical; seventy-two in the Normal, and one hundred and nine in the Academic. This institution is under the patronage of the Freedmen's Aid Society of the Methodist Episcopal Church, and was established in 1866 by the wise counsels of Bishop D. W. Clark. Its object is the training of teachers and preachers for the Freedmen. During the past eleven years twenty-five hundred students have been enrolled. Several hundred of them are teaching.

President Braden continues year by year to grow in strength and influence in his great work.

A ministerial crisis has occurred in France. President McMahon and his prime minister Jules Simon, had a rupture, because the latter did not resist vigorously the repeal of the arbitrary press laws by the Chamber of Deputies. President McMahon wrote a sharp letter which caused his cabinet to resign. Gambetta in the Chamber of Deputies made a strong speech, declaring what the Republicans demanded, and spoke of the possible consequences if those demands were not met. President McMahon prorogued the Chambers for one month, which caused great excitement. A new and decidedly imperialistic cabinet has been formed with Duc de Broglie at their head. All this indicates that President McMahon is a Monarchist at heart, and probably wants to make himself Emperor of France. A French Revolution may be in the near future.

The wars of this century have been the most bloody and costly since the palmy days of Rome and Greece. For its ten great bloody periods, viz., the Napoleonic, Grecian, Crimean, Italian, Danish, Australian (1866), Brazilian, American, Abyssinian, and Franco-German wars, leaving out minor expeditions and skirmishes—the figures foot up $38,967,600,000 expended, and 11,708,300 men destroyed from 1800 to 1871. Two-thirds of this aggregate outlay of men and money are to be charged on the ledger to Napoleon I., up to his closing battle fought at Waterloo.

The following sad note is from Mrs. Jane Smith, the bereaved widow of the deceased. May the Blessed Master comfort the afflicted one.

Please announce in your paper, the death of my dear husband, Rev. Isaac Smith, he died of pneumonia, on March 10th, at Livingston, in Polk Co., in full hope of a resurrection with the just, and to spend a happy eternity in heaven. When dying he bade us all good-by, and told us to meet him in heaven.

We have received from the publishers, S. Brainard's Sons, Cleveland, O., a copy of "Heavenward," a collection of new Sunday Shool songs by J. R. Murray, P. P. Bliss, and others. This new book has been eagerly looked for by our Sunday School workers, and they will not be disappointed in "Heavenward." It contains a large variety of choice Sunday School music by the leading writers in America, and is the only book in which will be found the best and most popular hymns and music of the late P. P. Bliss. We also notice a number of standard Sunday School favorites have been inserted, such as "Hold the Fort," "What shall the Harvest be?" Sweet By and By," "Evermore Remembered," Your Mission," &c., which will always be welcomed with pleasure by Sunday Schools. The responsive service is also a valuable new feature in this book. Sunday Schools desiring a new music book, cannot do better than to secure a supply of "Heavenward." It can be obtained from most booksellers, or by sending 25 cents to S. Brainard's Sons, Cleveland, O., you will receive a sample copy (in paper covers) by return mail. Price in boards, 35 cents by mail, $30 per hundred.

A NATIONAL WORK.—Webster's Dictionary, Unabridged, Illustrated, is a national work, in which every American scholar has an interest, and in the completeness and accuracy of which he should have a pride.—a national pride, if you please,—the same kind of pride we have in the superior intelligence, enterprise, resources, and capacity for adaptability to occasion, of the masses of the United States. We have always been proud of Webster's Dictionary. It should be remembered that the publishers have had large experience and the command of large resources in the preparation and perfection of this great work, and have aimed to make—as we are confident they have succeeded in doing,—the best Dictionary of the English language.—*Moore's Rural New-Yorker.*

Our Southern Methodism.

Some one at Luling, Texas, sends a letter intended for this department, but the writer forgot to sign his name.

Rev. J. P. Lewis, Ripley, Miss., writes: "At our quarterly services just closed, our church-membership was greatly blessed. We are continuing religious services, attended by good congregations. Pray for us, that we receive the baptism of the Spirit."

Rev. R. Anderson, Jackson, Miss., says: "We have a most interesting meeting in progress at our new church, called Mt. Zion, in this county. So far there have been four conversions and twenty-eight accessions to the church. We have also a good Sunday School numbering seventy-five scholars. We expect to send for a supply of books soon"

Rev. D. W. Maddox, Shuqualak, Miss., says: "All goes well with us on this work. There have been five recent conversions and seventeen accessions to the church. Our house of worship at Scooba has been rebuilt, and is now better than ever. Here at Shuqualak, we have a new church-bell, which gives general satisfaction. Our white friends aided us by their contributions in purchasing it."

Rev. Smith Pratt, Jefferson, Texas, says: "At our meeting just closed there were twenty-two conversions. Eighteen persons were baptised during the progress of the meeting, and four are to be baptised on next Sunday. The work of completing our church building is now in progress. The society of "Daughters of Conference" is rendering us very efficient aid in raising funds for this purpose."

Rev. P. Blue, Oxford, Miss., says: "Our church and sunday-school have been steadily increasing during this year. Our quarterly services, just closed, proved a very gracious

season. At the close of the Elder's sermon, on Sunday night, six per[illegible] joined the church. We much need a parsonage, and the subject of securing a suitable one is now being canvassed by our people."

Rev. A. Moore, La., Harp, St. church of this city saye: "we have had a meeting in progress for past two weeks. So far there have been eight conversions send twelve accessions to the church. The interest in the meeting is unbated. All officers and members of the church are at their posts, and a spirit of love and unity pervades. We pray that the Lord may direct [illegible] for the salvation of [illegible]."

Rev. H. C. Lewis, Abbeville, Miss., says: "Our quarterly services just closed were attended with deep spiritual interest. Sixty persons partook of the sacrament of the Lord's supper. Presiding Elder Johnson, who travels in his own conveyance, also visited and preached for some of our churches back from the railroad, much to the satisfaction and edification of the people, who have seldom received such visits heretofore. He is doing good for our district."

Rev. P. E. Bardwell, Fayette, Miss., says: "We are at work improving our church building, which was sadly out of repair. We hope to have it finished by our next quarterly meeting. We are greatly aided, in [illegible] society of the cit[illegible] To this [illegible] for many [illegible] made to [illegible] visit last week. L. [illegible] of Ohio, teacher. She is an [illegible] worker, and has [illegible] to patients. We are just commencing a protracted meeting."

Our Second German Church in this city, under the pastorate of Rev. J. [illegible], is enjoying a successful [illegible] attendance is [illegible] not is one hundred. During a protracted [illegible] two weeks in February, [illegible] eight [illegible] to full membership, [illegible] two on probation. [illegible] is not large, and [illegible] 55 have been [illegible]

[illegible] Sunday School organ has arrived. [illegible] have not space [illegible] of the interesting [illegible] sent us. In one [illegible], Tenn., [illegible] Word, on [illegible] of Evil [illegible] little [illegible] old; are spe[illegible] another at [illegible] had an interest [illegible] An aspect [illegible] day and [illegible]

[illegible] Kiesle has done a good share [illegible] painting and graining with [illegible] Both pastor and [illegible] in each other's [illegible] and rejoice in the manifest [illegible]

[illegible]

[illegible] far to prove its steadily growing popularity.

The net increase in members in the New York Conference during the past year is three thousand three hundred and fifty-nine, and the increase in collections for missions was eight thousand seven hundred and eighty seven dollars.

To May 14th, the Southern Methodist Publishing house, at Nashville, Tenn., had received donations amounting to $24,024.12. An earnest appeal has been issued by the Bishops and Book Committee for the remainder of the $60,000 originally called for.

After twenty years of incessant labor, the translation of the Bible into the Russian vernacular has just been completed, and the Emperor thanks the Holy Synod in a special manifesto. This is the first translation of the Bible into Russian, approved by the Church and the Czar, the British Bible Society's translation being prohibited in Russia.

The Methodist Episcopal Church has had a regular mission in Montevideo, South America, since 1870, in charge of the Rev. John F. Thompson. A church capable of seating 500 or 600 people was fitted up out of an old building, at a cost of $12,000, and in it services are held in English and Spanish. Of the former class there are about eighty who attend. The Spanish service is always well attended, the house being crowded, and people often forced to go away unable to gain admission. There is a Sunday School of between 200 and 300 scholars. The mission has been so successful that Mr. Thompson desires to have a larger, more suitable, and better situated church.

The *Missionary Record* of the Free Church of Scotland finds much that is hopeful in the work of Christianizing the Jews, though it is generally regarded as presenting few encouraging features. The *Record* says: There are at present over 20,000 converted and baptised Jews living in the communion of Christian churches. There is also a large and increasing number of persons who are Christians in their hearts, but who, 'fearing the Jews,' have not made any public confession of their change of belief. Of the 20,000 who have received baptism, no less than 320 are at this moment occupying high and influential positions as ministers, theological Professors and teachers in the Christian Church. In England alone 110 of these are ministers of the Established Church.

General News Items.

A million dollars of the Centennial fund have been repaid to the treasury, and the remaining half million will be paid this month.

The whisky ring has abandoned its efforts to secure release from civil prosecution, and will fight to the bitter end in the courts.

Dr. Ayer, the pill man, is insane. Cause, business application and disappointment in not being elected to Congress. He is worth $15,600,000.

The Great Eastern, the enormous vessel that hath thus far proved [illegible] unprofitable curiosity, is to be [illegible] into a huge floating [illegible], and used in the conveyance of American meat to England.

The world does not seem to have been sufficiently drowned at the time of the flood. Kars is not far from Ararat, the mountain upon which the ark rested, and to-day the descendants of Noah are murdering each other at Kars.

The recent "Carnival" in New Orleans was, in all respects, a miserable affair. It was not even respectable as an advertising dodge, and as a show it was sufficiently disgusting. It will not probably be repeated.

Recently a rich discovery of gold was made in the lower level of the mine of the Finding gold mine in Dahlonega, Ga. It is a well-defined vein shows an assay of gold, and it is said will assay $3,000 per ton.

Gov. Hubbard, of Texas, offers a reward of $500 for each and every person arrested and convicted upon arrest and indictment, who has murdered, or participated in any of the outrages in this State, or in the jails for the purpose of murdering prisoners.

The State of Georgia has sold the labor of the convicts in its State prison for $25 000 a year, which is at the rate of about $11 a year for each convict. The State appears to have been badly swindled, as the contractors are now successfully "sub-letting" the convicts at $60 a year a piece.

A New York taxidermist is stuffing a lion for P. T. Barnum, inside of which he is placing machinery that will cause the beast to roar loud enough to be heard two miles It will be mounted on a chariot, and a steam-engine will move the animal to utterance.

Sunday School.

June 10, 1877.—THE PROMISE OF REVIVAL.

SCRIPTURE.—Hosea 14: 1-9.

GOLDEN TEXT.—"O Israel thou hast destroyed thyself; but in me is thine help."—13: 9.

TOPIC.—Confession is made unto Salvation.

HOME READINGS.

Monday, Hosea Chaps. 1 & 2; Tuesday, Hosea Chaps. 3 & 4; Wednesday, Hosea 5: 1-15; Thursday, Hosea Chaps. 6 & 7; Friday, Hosea Chaps. 8 & 9; Saturday, Hosea Chaps. 10 & 11; Sunday, Hosea Chaps. 12 & 13.

(Condensed from Nat. S. S. Teacher.)

The Earnest Exhortation (1-3.)—Nearly the whole book of Hosea is taken up with an arraignment of Israel as the unfaithful spouse of Jehovah. It is full of upbraidings, of lamentations, and of threatenings. Through, all through the book, the love of God toward his people is eminently shown, yet the impeachment is so severe, the judgments predicted so destructive, that no one is prepared for so pleading, beautiful, and gracious a close as is presented in the last chapter. There the loud, startling notes of the trumpet of judgment suddenly change into soft, winning appeal, and close with a burst of triumph. On the very bosom of the coming clouds of Judgment is hung a bow of promise.

O Israel return unto the Lord, thy God. The previous threatenings had laid the foundation for this appeal. They had shown that destruction was imminent on account of the sins of the people, and that it was deserved. From it was no escape, except through Jehovah; and now, marvel of marvels! the Lord, through the lips of his prophet, pleads with them to return unto him, that they may escape the consequences of their wrong-doing. Who can fathom the unutterable love and yearning of God over the sons of men! *Return.* From following idols; from worshipping the calves; from oppressing the poor; from straying away from God, their helper. *For thou hast fallen.* The future fact put into the present tense. The words almost the same as those used by Amos in our last lesson. Then the end was a half century away, now, if we can rely on our chronology, it was only a few years distant. Impenitence delays, but judgment does not tarry. *Hast fallen.* Look at the strong, impressive figures by which this downfall was portrayed: "For they have sown the wind and they shall reap the whirlwind." 8: 7. Evil always returns a crop compounded in strength and numbers.

Fallen by thine iniquity. Not by the hand of God—but by her own hand. The destruction of the sinner is a suicide. "O Israel thou hast destroyed thyself, but in me is thine help." 13: 9. *Take with your words.* Nothing more is demanded of the penitent man. Worlds could not purchase his redemption—but words, contrite, humble, loving words, can do what treasures can not. Salvation is not of works lest any should boast. *And turn to the Lord.* That implies the renunciation of idolatry, the abjuration of injustice and of the abandonment of all evil, and the acceptance of God and of all his behests. These acts would attest the sincerity of the words.

So will we render the calves of our lips. Literally: "So will we render, as bullocks, our lips." Will render sacrifices of praise and thanksgiving instead of oxen. The same is presented in Ps. 69: 30, 31, though the metaphor is not there given: "I will praise the name of God with a song, and will magnify him with thanksgiving. This also shall please the Lord better than ox or bullock that hath horns and hoofs."

Neither will we say any more to the work of our hands, Ye are our gods. Last and best renunciation of all; for idolatry was the evil root from which sprang all their troubles. They were not longer to rely upon bribes on the one hand, nor corrupting alliances on the other, nor upon idols, the impotent work of their hands. That is to say, these were steps which the prophet *recommends* them to take. They had as yet expressed no such words of contrition, nor promised any such reformation. *For in thee the fatherless findeth mercy.* That fact is given as the grounds for their prayer. In renouncing God Israel had indeed become orphaned; for there is none so fatherless as those who do not have God for their father.

I will heal their backsliding. Heal the consequences of their apostasy. The crippled kingdom should be made whole again, the danger from foreign powers should be averted, and real and permanent prosperity should take the place of sham security. *I will love them freely.* So God ever loves—so had he loved them. In the midst of terrible denunciations and threats, as rifts of sunlight piercing through the darkest clouds, so had his love shone through.

For mine anger is turned away from him. Is always turned away from the penitent. "Thou art a God ready to pardon, gracious and merciful, slow to anger and of great kindness." Neh. 9: 17.

From me is thy fruit found. Mere shade and protection is found under the fir-tree, but God gives more than that. He is not only the tree that overshadows, but the vine from which we draw our spiritual life and to which we owe whatever of good fruitage we bear fruit of itself, except it abide in the vine, nor more can ye except ye abide in me. I am the vine, ye are the branches."

For the ways of the Lord are right. They are not hid so that they can not be found out. He issues no decree in secret, and then punishes men for not obeying it. They are so plain that the righteous shall walk in them without trouble—so strait that no wicked man shall ever walk in them to heaven.

The Turkish Question.

Mr. Thomoff, a native of Bulgaria, and at present a student in Drew Theological Seminary, gives an interesting article in the New York *Advocate* of April 26th, on Turkey and Missions. We clip the following extract:

There are two self-evident truths with regard to the Eastern question. The one is that Turkey must fall sooner or later, and the other is that the final settlement of the question will be between her and Russia. Can such a settlement be made as to satisfy the Christian nations of Turkey, and allow their great sympathizer, Russia, to retire honorably from the contest? It seems to me that there are three possible ways of putting an end to this question. The first is to allow Russia to crush Turkey, and incorporate her provinces in her already vast empire; the second is to divide it between Austria and Russia; and the third is to constitute the Christian nations in Turkey into semi-independent principalities, under the joint protectorate of the European Powers, until those nations become strong enough to form a confederation, and take care of their own interests. Many people of this country, who view this question superficially, think that the first is the only possible mode of solving this question. There are many very weighty reasons against this. It would disturb the so-called Balance of Power, and make Russia too strong in Europe. It would stifle the noble aspirations of the Christian nations of Turkey for self-government. And, lastly, it would be disastrous to the missions.

It is a notorious fact, that of the Protestant missions attempted in Russia not one has succeeded, and at the present time the Baptists are the only denomination that are struggling, against fearful odds, to establish a mission in that intolerant empire. The opposite view, namely, that Turkey must be supported at all costs, in order that the missions may not suffer is unreasonable and absurd. What! Is Mohammedan tyranny to be allowed to grind the very life out of the Turkish Christians in order that these may have the pure Gospel preached to them? This is shocking, and is utterly repudiated by the missionaries in Turkey. The second plan—to divide the Turkish provinces between Russia and Austria—is impracticable, and would only be beneficial to Russia, as this Power would, of course take possession of Bulgaria, including Thrace and Macedonia and leave Bosnia and Herzegovina to Austria. It would be equally disastrous to the missions. The third plan—to have the provinces constituted into semi-independent principalities, under the joint protectorate of the European Powers—is the only reasonable and satisfactory plan that can be pursued.

It will satisfy most, if not all, the European Powers. It will give the Turkish Christians the privileges and rights that they have been fighting for. It will establish toleration, and give a great impulse to the missionary work. This is the plan that is warmly and ably advocated by Mr. Gladstone in his pamphlet, "On the Bulgarian Horrors." Under this plan a complete commercial, industrial, educational and religious revolution would follow, and Bulgaria would become the center of a great religious movement which would spread over all the provinces, including Bosnia, Herzegovinia, Albania, Servia, and Roumania, and reach even to Russia. Let us not say that the Slavonic people do not favor evangelical Christianity, for one of the very first reformers, John Huss, was a Slavonian. The missionary work is God's work, and whatever political changes may occur, God's work must be provided for.

Across the island of New York in 1685, a wall of stone and earth, cannon mounted, was erected to keep off the savages. A street was laid along by that wall, and as the street took the line of the wall it was properly called Wall Street. It is short, narrow, and unarchitectural, but unique in history, and, excepting Lombard Street, of London, the mightiest in the world. The history of Wall Street would be a large part of the history of this country—financially, agriculturally, religiously.

The key to the penitentiary—Whiskey.

Essential Hamony of Believers.

There are certain traits which are common to the best men of all sects. The definition of the Christian spirit and life given by one would be accepted by all. The same manuals of practical piety are in the hands of all. The same Christian lyrics are sung with equal fervor in sanctuaries that stand over against each other like Zion and Gerizim. To the prayers of each, all would add a hearty amen. Were they brought together, forbidden the use of technical phraseology, and induced to utter in simplest language their several modes of consciousness as to what Christ had done for them, their duty to God, to Christ, to man, their abnegation of self-dependence, their trust in a divine redemption, their hope full of immortality, there would be no Babel-like confusion of tongues, but a sweet consent and heavenly harmony. Now those who would thus with one heart and voice reveal a common consciousness are the foremost men in the esteem of their fellow-men, the leaders in all good works—those whose lives are confessedly pure, true, faithful, generous, holy. Is there not in the united testimony of such men, of all ages, nations, and sects, evidence of no mean worth to that which they all affirm, namely, that Jesus Christ is the Sent of God, the Savior of man the source of all excellence, the Inspirer of all virtue, the Way to the Father, the Incarnate Truth, the eternal Life made manifest?—*Dr. Peabody.*

Chist's Sympathy.

The Son of God appears to have felt an especial sympathy for the poor. Some of his most tender words of consolation were expressly intended for them. "Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them. Are you not much better than they?" "Blessed are the poor in spirit, for their is the kingdom of Heaven." The rich were not shut out: Nicodemus, the ruler, was received; the offerings of the wise men of the East were accepted. But we must not forget that it was emphatically to the poor that the blessed gospel was preached. Poverty, suffered in fellowship with the Son of God, and solaced by his sympathy, has a luster greater than that which sparkles from the diadem of kings. The pious Lazarus is comforted not only when borne to Abraham's bosom, but when lying in rage at the gate, seeking crumbs from the rich man's table. His crust may be sweetened with reflections such as these: "Am I poor? so was my Lord. Am I homeless? the Son of man had not not where to lay his head. Shall not the disciple be as his Lord, and the servant as his great Master?"—*Sunday School World.*

A most marked improvement in lesson helps its exhibited in *The National Sunday School Teacher* for June. Instead of crowding all the information of whatever character into the "exposition" of the lessons, the different kinds are methodically arranged and treated, at length under the different departments of "Historical" Bibliographical" "Biographical" "Geographical" "Natural History" and "Science." This leaves the exposition of the lessons free to deal with their spiritual truths. There is no plan that will ensure such thoroughness in the treatment of all the phases of the lesson as this. It is a marvel how much help is given to the Sunday-school teacher in this magazine for June. It is a coetly theological library done up in paper covers, and costs only fifteen cents—or a little over a postage stamp for each Sunday in the month. No teacher, at that price, can afford to do without it. Chicago: Adams, Blanchard & Lyon, Pub. Co.

At the Episcopal Methodist Convention in session at Chattanooga, the Rev. John B. McConnell, colored, delivered a sermon. This is the first instance in the United States of a colored clergyman preaching to a white congregation in an Episcopal church. Bishop Quintard, who presides over the convention, was a chaplain in the Confederate army.

DIED.

At Meridian, Miss., May 17, Mrs. Catherine Fisher, aged 39 years.

Sister Fisher was an earnest Christian, and had for eleven years been a faithful member of the M. E. Church. "I am in the hands of the Lord," she said to those about her dying bed, "let His will be done" and full of faith and trust she passed away. She leaves three children, besides a large circle of relations and friends to mourn her loss.

N. CANNON, Pastor.

In Wood county, Texas, May 15, Mrs. Sophy Walker. Sister Sophy was a faithful member of the M. E. Church. She died in the triumphs of a living faith. She left three little children, which she committed to the care of the church for guardianship and pastoral instruction. We bow in humble submission to the Lord.

E. E. WILLIAMS, Pastor.

QUITMAN, TEXAS.

Quarterly Meetings.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Grenada, July 28-29; Geenada Circuit, July 29-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 26-29; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 29th and 30th Sept.

J. W. DUNN, P. E.

Waco (Texas) District.

Seguin, May 26th to 27th; Waco Circuit, June 2d and 3rd; Waco, 9th and 10th; La Grange 14 and 15; Calvert Dist. Conference, June 16th and 17th; —— June 30th and July 1st; Battle Creek 7th and 8th; Bias 14th and 15th; Belton, 21 and 22; Shiloh, 28th and 29th.

S. GATES, P. E.

Meridian (Miss.) District.

Paulding and Claiborne, May 12-13; Garlandville, May 14-15; Newton, May 16-17; Crawford, May 19-20; Starkville, May 26-27; Brooksville, May 26-27; Carthage, June 2-3; Mishiharville, June 2-3; Trenton, June 2-3; Whitefield, June 16-17; Louisville, June 19-20; Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

Okolona District.

(Second round.)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 14-15; Athens, July 21-22.

The Okolona District Conference will meet at Pontotoc June 10. I hope all the member of the Conference will be present. All the ministers of the Okolona District who are in charge of a work will please send on their post-office address at once.

D. MCLACHLAN, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17-18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 5-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 13-14; Hamburg Circuit, June 21-22; Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Columbia, July 2-3; Augusta, July 4-5.

L. BRADFORD, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

San Antonio (Tex.) District.

Mission Valley April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Houdo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

Holly Springs, Miss., District.

Mt. Pleasant, April 7-8; Kosciusko, April 14-15; French Camp, April 16-17; Greensboro, April 18-19; Winona and Vaiden, April 21-22; Duck Hill, April 26-27; Grenada, April 28-29; Grenada Circuit, April 30 and May 1; Oxford, May 5-6; Elijah, May 8-9; Abbeville, May 12-13; New Albany, May 19-20; Hickory Flat, May 26-27; Ripley, May 26-27; Holly Springs, June 2-3, May 26-27; Holly Springe Circuit, June 6-7; Chulahoma, June 9-10; Byhalia, June 11-12.

As the greater part of the work lies at a considerable distance from the Railroad, and as it is important to visit every part of it, I shall go by private conveyance.

J. G. JOHNSON, P. E.

Consumption Cured.

An old physician, retired from active practice, having had placed his hands by an East India missionary, the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientious desire to relieve human suffering, he will send, free of charge, to all who desire it, this receipe, with full directions for preparing and successfully using. Sent by return mail by addressing with stamp, naming this paper, Dr. W. C. Stevens, 126 Power's Block, RochesteN. Y. [may10-77-4t

Agents Wanted.

For new edition of History of great temperance Reforms, and "Belshazzar's Feast," by a London artist, in chromatic colors, 19x26. Bothave sold for $6; are now sent free on receipt of $3 25. Address Rev. James Shaw, Rossville, Ill. may17,4t.

$1 50 FOR 85 CENTS.

Pilgrim's Progress,

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Our family name was Corbin, my father was named Henry, my mother Louisa, and I had two sisters, [illegible] and Hannah, and one [illegible]. We lived in West [illegible] county, Virginia. [illegible] to Henry Cox. The others [illegible] to James J. Lamb [illegible] my mother and the two younger children, Rutler and Hannah, two years before the war. I shall be thankful for information concerning any of them. Address [illegible] Corbin, Allain, West Baton Rouge Parish, La.

I desire information concerning two brothers, Edward and [illegible] Williams. We were formerly [illegible] to a widow lady named [illegible], in Madison county, Miss. But when I was brought from there in 1858, Mr. [illegible] [illegible] to Dr. Balfour. Address [illegible] Williams, [illegible] Calvert, Robertson county, Texas, care Rev. [illegible]

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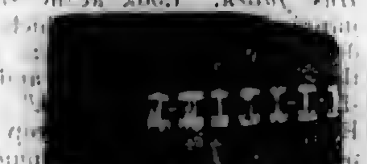

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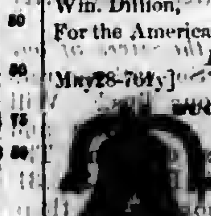

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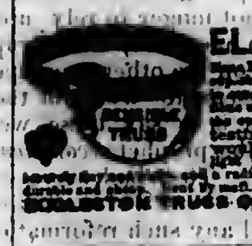

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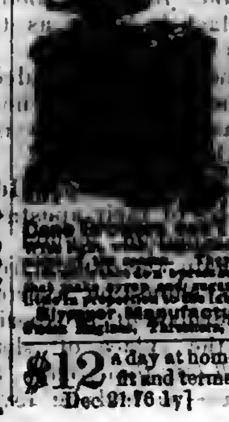

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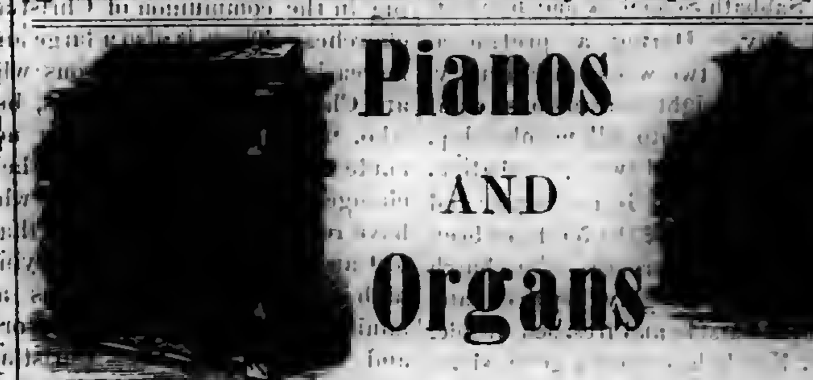

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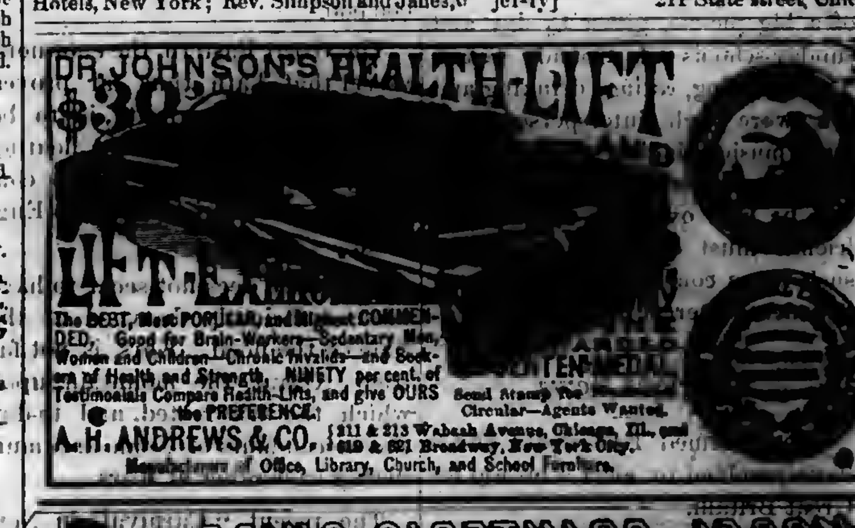

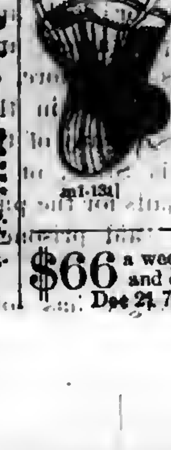

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[illegible] 8 cents
[illegible] 7 "
[illegible] 6 "
[illegible] 5 "
[illegible] 4 "
[illegible] 25 "
[illegible] 8 cents, net cash.

ALL THE LIFE LONG.

[illegible]

[illegible]

dawn of a better day. Some of you that are here stood in that day and felt a new impulse and aspiration thrill your souls. Others were not then born or else too young to comprehend and appreciate the changes which were being wrought. Be this as it may, we all share alike in the benefits secured, and, I trust, are equally concerned as to the use we shall make of them.

It has been remarked that we are a peculiar people, laboring under peculiar circumstances. How far this is true I am not prepared to define. But if we do possess any idiosyncracies which are foreign to other races that have been subject to the same oppression, persecution and proscription as ourselves, I am not aware of it. Like causes produce like effects, and the same combination of circumstances which have reduced us so low in the scale of humanity will also reduce to the same extent any other people of whatever race, extraction or color they may be. I allude to this because it has been frequently asserted that our past and present condition is due to a natural inferiority. Well, then, I would inquire when and by whom was it fixed? To this inquiry no satisfactory answer has yet been given, and while time endures there never will be. It is an unmitigated falsehood, and presents such upon its very face. Our inferiority springs from conditions and circumstances, and not because we were created such. This is referred to from the fact that I sometimes fear that many of us are disposed to entertain the thought that we really do possess a natural inferiority, while not a few manifest a servile cringing feeling, a disposition to cower in a manner wholly at variance with manly instincts and noble aspirations. This should not be, and I would have you understand and appreciate the force of the truism advanced by Paul on Mars Hill: "That out of one blood God hath made all nations of men to dwell on the face of the earth." I would have you to recognize that you contain within you all the native elements of a vigorous and exalted manhood, and that color is no barrier to their development. We have spoken of this age as being a remarkable one, to which we will now add that it calls for remarkable men. And this remarkability may be defined as not pertaining to color, stature or physical make up, but to stability of character, firmness of purpose, depth of culture, power of thought, keenness of apprehension, liberality of sentiment, and the just regard for the rights, interests and welfare of mankind. To men of noble minds and aspirations the future presents all the possibilities of enlarged success. The day is at hand when men must rise or fall on their personal merits and worth. In the mould of severe experience society is being so shaped that henceforth it will repel the presence of any one who may seek to secure protection through the influence and favor of friends in the absence of the requisite fitness and qualification, and this is one of the most hopeful signs that our institutions are to remain permanent and society enjoy a purer and healthier atmosphere.

The divine command, "Thou shalt eat thy bread by the sweat of thy brow," applies not only to one department of life, but to all, and yet how vast is the multitude that fails to recognize its force! To live on others, to have position and influence without effort or toil seems to be the growing desire of a large portion of mankind. What a fatal mistake! Success may be reached, but it will be transient, and the end will be one of keen remorse and sad recollection—the recollection of despised opportunities and squandered resources. Probably no people have fallen greater victims to this delusion than ourselves. Upon this point I propose to enlarge, and will proceed with the assertion that we have rested on false hopes. Freedom implies responsibility. This, however, many of us have not as yet recognized. When emancipation came the only idea that most of us possessed—and it was a very broad one, too—was that bodily freedom carried with it the idea of absolute freedom of action, without regard to its character or influence. But this is a mistake. No man is free to do wrong or to abuse the prerogatives of citizenship. We being uninstructed in these things, however, exerted the franchise of freemen to secure the election to places of distinction and trust of men without any regard to their ability or qualification. Men undertook to [illegible] without an hour's experience in public affairs or the least knowledge of the fundamental principles and science of government. Others, unable either to read or write, but because they were free, aspired to and secured seats in the hall of legislation, where the sacred rights and interests of a free people are to be guarded and maintained. Bills were passed without scrutiny, and appropriations made under the sanction of law to fill the pockets of unprincipled adventurers and wily tricksters. The broad shield of the State constitution was turned and made to protect evil-doers, while the most grievous wrongs were perpetrated, and the intelligence of the land challenged to [illegible]. In all these proceedings we were either directly or indirectly active participants. With the ballot in our hands [illegible] ... But State after State [illegible] ... the control of the [illegible] ... In a word, we have been [illegible] the wall, and the negro no longer [illegible] problem in political [illegible]

of nations dates from the moment that they cease to foster and practice the cardinal principles of morality and virtue. The moral standard of our people is lacking in firmness and devotion to principle. Our society is morally diseased, and it will require the application of the most stringent remedies to effect its recovery. As morality forms the basis of all true greatness we shall find ourselves charged with the duty of elevating its standard and improving its tone. In the support of educational institutions we have almost, if not entirely, failed. In this particular we have relied too much on what others have been willing to do for us instead of concentrating and utilizing our own energies and resources, and coming up manfully to the work of laying the foundation of institutions for the education of ourselves and children. I know the opinion is generally held that having suffered from extreme poverty and hardship, we could hardly be expected to be anything in this description. But there is more of benevolence in that opinion than truth. I doubt whether there has been any time during the whole period of our emancipation when we have been entirely without means or the opportunity of gaining a livelihood. At the close of the war, when cotton ranged from fifty cents to a dollar per pound and labor commanded almost fabulous prices and plenty filled the land, we were not without our share of the abundance which then existed and if we only had economized and proved judicious in the management of our affairs, every one of the four millions of colored people in the South might be the happy possessor of forty acres of land and a mule. Our present poverty is not due so much to circumstances as to extravagance and injudicious management. What is life but a school of experience, but of what value is experience unless we profit by it? Life is pregnant with stern realities. It presents to us all the vigorous elements of fortune, or fate. It grades both on the incline and decline, and we are free to choose which course we will pursue. Again life is full of great and intricate problems, and it requires heroic courage, faith, patience and fidelity to principle to successfully grapple with them. It is no child's play to master self, to do and dare, in defence of the right, to conquer our prejudices, to regulate our appetites and tastes, to resolve on achieving victory, and then to labor patiently until the goal is reached.

I fear that many of us fail to comprehend the purposes of life. Life has been compared to a stage upon which all mankind are actors. It is the great theatre of human action where thrilling dramas and startling scenes are being continually enacted. The spirit of daring enterprise, brilliant genius, developed intellect, progressive thought, laudable ambition, and the more important force, *I will*, have all entered the race bent on winning the prize. While life has its toils it also has its rewards, and to every energetic, persevering soul it says, "I will bless thee and satisfy thy longings, and of the fatness of the land I will increase thy store." I have made this an adjunct of my subject because I want to impress upon those who are here storing their minds with useful information, and who as yet have hardly entered upon the threshold of life's busy activities that life is real and earnest, and that only the truly brave can hope to secure success. You are to be the architects of your own fortune, and when you leave these classic halls and launch forth upon life's broad sea you will need to guard well your doings lest the waves of sensuality and corrupt practices sweep you from the stage of action, unwept, unhonored and unsung. Live to make life what God intended it should be—a source of blessing and happiness to yourselves and of good to others. Remember that

"Life is before ye, and as now ye stand
Eager to spring upon the promised land,
Fair smiles the way where yet your feet have trod,
But few light steps upon a flowery sod.
Round ye are youth's green bowers, and to your eyes,
Tho' the horizon's line but joins the earth and skies,
Daring and triumph, pleasure, fame and joy,
Friendship unwavering, love without alloy,
Brave thoughts, noble deeds, and glory won,
Like angels, beckon ye to venture on."

But I would now attend to the main stem of my discourse. Politically wrecked, intellectually deficient, morally diseased, socially disorded, and without any apparent hold upon commerce, the trades, science and art, may we not profitably inquire and consider what our duty is? And this we will notice first in respect to our duty to God, for a man's prime allegiance is due to his Creator.

"The hand of God
Hath written intelligibly that man might know
The glory of his Maker."

Startling announcements are being made. Men, wise in their own conceit, are disputing with God as to the time He occupied in creating the world. Science is exalting itself above the wisdom of Deity, and stamping as false His word. Popery, chagrined at its loss of power among foreign States, with gigantic efforts is seeking to establish its authority in this Western world. Noting its actions, we discover that we are to be the special subjects of its efforts, and its heart kindles with an interest for our conversion as great as that of the priest who exclaimed, "Give me India or I die." And what shall be our response to its appeals? Surely, if we know and think aright, it can be nothing else than "get thee hence." Guard well your sacred shrines against this insidious foe. Death lurks in its trail, and the touch of its breath is as fatal as the upas tree. Hell has garnered its richest store from the fields where it has sown. Liberty of conscience, freedom of speech and thought, toleration of sentiment, and honest investigation of truth, withers where it touches. With the daring and vague assertions of the scientist we have nothing to do, and disputation thereon will not profit us. Our duty is to praise God for his works, to trust him for His grace, to rely on His ability to redeem every promise given, and with the open Bible in our hands, to plant ourselves firmly upon the Rock of Eternal Ages, and [illegible] say to atheism, popery, error and infidelity, "here we stand, and the gates of hell shall not prevail against us." Second, let us notice our duty with reference to ourselves. What are the great interests which hinge upon our action? These, for the sake of convenience, may be enumerated as follows: material, moral and [illegible]. The first includes agriculture, [illegible] and commercial. The success of [illegible] interests of a people is that [illegible] and stimulus to every other [illegible]. Our people are mainly [illegible] in this avocation, but unfortunately [illegible] or method. [illegible]

sows at random. We might extend the branches of this thought in various directions, but withhold, but not without deeming it of sufficient importance to remark that some of you gentlemen who are now wrestling with theology, medicine and law, will find it of far more profit to gather such ideas as will fit you for successful farming. The world is full of failures and covers many a man who, if he had but put his hand to the plow instead of the pulpit, lance or bar, might have more success. All men cannot achieve distinction in the professions. Study to know your proper sphere, and then strike for victory. Society is burdened with the wrecks of disappointment, and the popular error into which all college-bred youths fall is that they are the to be professionals. As our agricultural interests, systematized and regulated, must underlie our success in every other department of life, let us see to it that we shrink from no duty in that particular.

The stalworth form that breasts the sun
And turns the furrow deep,
Plucks from the stalk, the golden corn;
And gives us bread to eat.

The enterprise and progressive character of a people is displayed in the amount of interest which they manifest in acquiring knowledge of the trades. The grand exemplifications of the present industrial development and growth, are the offsprings of a close application to the study of the relation of things. The ancients could only boast of their war chariots, spear and bow, massive walls, heavy gates beasts of burden and ill-rigged ships cruising along the shore. But the genius of the present age, has gathered the fire of the firmament, and made it transmit thought with the rapidity of lightning, has harnessed steam and made it an agent to traverse land and sea; has moulded metal into living words and made the press send forth its white-winged messengers laden with the richest lore and the doings of the world, each day has relieved the dainty fingers of their former toil in making the frequent stitch, through the invention of the telephone has confined the harmony of sound, so that we can hear from afar the sweet notes of melody and song, and in the field, and shop, and mine its wonderful results contribute to lessen the burdens of toil and reduce the expenses and dangers of life. To keep pace with the onward march of these achievements, we must enter the contest, our boys must learn trades and not only imitate, but originate. We must have representatives in all branches of the trades from the chief engineer, down to the forge attendant. It is true that all these avenues are not as yet opened to us, but then there are some; all over the country there are colored blacksmiths, tinners, carpenters, painters, shoe-makers, wheelwrights and some few engineers. If you find that the upper story of your brains is not sufficiently large to contain Euclid, Cæsar, Homer, etc., seek an apprenticeship and probably you will find it more easy to secure a certificate of fitness in some trade than a college diploma. But go through college if you can. Never cease to learn, as you will need every particle of information you may be able to gain. The better scholar you are, the more skillful and useful a mechanic you will be. Moreover, a good trade is a jewel which no misfortune can deprive you of. When you have forgotten Greek idioms and verbal endings, your kit of tools will be at hand to bear you safely through. Mark well these words, that the cunning hand of the skillful mechanic is far more sure of steady success, than the man of rhetorical phrases without practical sense. It is a sad reflection, that hardly any of our boys are learning trades. We must foster our interests in this connection, or else the next generation will march into line without a single hand to erect a dwelling or make a plow. In mechanism and the trades, we should labor to prove ourselves the inferiors of none, and the superiors of many. This is a lever of self-elevation and the sure index of true civilization and greatness. Our advantages we know are meagre, but with a sufficient of will-power we can succeed.

Our commercial interests follow next. We have but few engaged in mercantile business and extensive traffic. The only glimpse of our tendency to this department of life is seen in a few huckster stands situated in dingy tenements in our principal cities. We have no ware houses in which the burdened truck is heard to roll. No stores with well-filled shelves of calicoes, muslins, silks and laces or grocers goods. No ships bear to us the rich products of foreign lands, and why? Because we have not the capital to conduct such enterprises? I judge not. A Jew will take his rust-coated needles and pins, broken-eyed shirt-buttons, and spools of damaged thread and tie them up in a piece of his great-grand-mother's skirt, throw them across his shoulder, and trudge from house to house to make a sale, and in a few years you will find him, opening up a New York dry-goods palace, or a grand bazar. This is amazing, but it is true; and would you know the secret of his success? grit, a determination to hold on and persevere. An Irishman will take a few salt herrings, or a German a barrel of krout, rent a small stall somewhere, edge themselves in and wait with patience for a better day. And that better day comes and they move into more commodious apartments with stock increased and business established. And would you know the secret of their success? It is this, they do not wait for capital but they make it. In the same manner could we succeed if we had the mind. Give me the means which the colored people spend in this city in a single year, and I would open up business as extensive as any firm in it. The fact to be lamented, is, that we are always helping others, instead of trying to help ourselves. We are at war with ourselves, and jealous lest some of us should prosper. We have neither patience nor perseverance and we despise the day of small things. Not long ago, when I returned home to dinner, my wife showed me quite a handsome fruit dish which a Jew peddler had gave her in exchange for an old pair of shoes, and some cast-off clothing. Now I will venture the assertion that in time, that Jew will become a prince among merchants. But how many colored men do you suppose, could be found willing to traffic in old shoes and cast-off clothing? I fear but few.

Some time ago a colored man in this city having lost his situation engaged in trading. A few weeks afterwards I met him, and inquired as to how he prospered. His response was, that he had continued for five days, but finding that his profits were not sufficiently large he had discontinued. Five days, hardly time enough to introduce himself. A Jew, or an Irishman, or a German would have continued longer than that even though they had lost money. Here is the key-note of all our failure, a want of grit—whatever we turn our hands too we are ready to yield up in despair, unless success comes in a day.

You who are preparing to lead and instruct the people, tell them to stick, and [illegible] themselves! Tell them that we need merchants to give our young men employment behind the counter and desk, that we may be represented in commercial

affairs. Bid them to combine their resources, start the work, hold on, and that they shall reap if they faint not. You have learned that true morality is the basis of all human greatness. The heathens recognized this principle, though they were far from being patrons of it. Among the five cardinal virtues, Confucius enumerated rectitude of heart and mind, and pure sincerity. So lofty were his moral sentiments, that Pope ascribed to him these lines

"Superior and alone Confucius stood
Who taught that noble science to be good."

Socrates awoke the minds of the Athenians to the sophistries of the Atomists by insisting on the reality of truth, virtue and justice. In the writings of Plato, we find sentiments of a very high moral tone, Zeno made the supreme good of human existence to consist in the strict and constant practice of virtue. To be moral implies to be virtuous, truthful and honest. When I say that our people are deficient in these traits, I am not unmindful of the cause. Slavery wrought it all. But you who are to be their future guides, must tell them that light and knowledge now gilds their pathway, and that they must throw off the coil of vicious and immoral habits contracted during the dark days of their servitude. Tell them that between them and the past the benevolent heart of mankind has fixed a mantle of charity; but that henceforth every action will be weighed, and approved or condemned according to their deeds. The work of correcting present existing abuses will prove slow and difficult of accomplishment, and its advancement depends largely upon the character of the work performed in these institutions. Here the mind is to be educated so that it will instinctively perceive the folly of all error and falsehood, to surround it with the terrible power of light—light, which of all things error most dreads.

Upon the intelligence of a people rests the stability of free institutions, and the importance of education is so evident and universally conceded, that a labored discussion of it at this time, might be deemed an effort of supererogation. Moreover, I presume we are all agreed, that education is essential. It may be a question of interest to some, though as to how we are to secure it. Students very frequently suffer from perplexity after repeated attempts to master a certain course and so often fail. Have you ever surmised that the secret of success in study lies not so much in the help which you receive from your instructors, as a determination to help yourselves. Self-education is necessary. You must not depend solely on the efforts of others to develop your mind, but strive to develop it yourself. Use the faculty of your speech so as to make yourself intelligible and if you are given one angle of a square put yourself to work to discover the measure of the other three. Another important thought is that you cannot obtain an education in a day, it is a life effort. A great many persons enter school or matriculate in some college and remain for a brief session and then flatter themselves that they are accomplished scholars. How preposterous! Why they have not mastered their alphabet, and don't know the elements of an education. Young ladies and gentlemen, in your purpose to secure an education let this thought impress you, that you must toil patiently and long. As the miner with stout hand and heart must day after day deal blow after blow against the flinty rock ere he can seize the gold beyond, so must you, being firm in effort and confident of success, day after day, month after month, and year after year deal blow after blow against the rocks of difficulties which everyone encounters in the path to fame and distinction before you can exult in the possession of the treasures of a well-stored mind. Hold the fort though single-handed and alone and undying glory will crown your energies and faith. Let us now attend to a survey of our facilities for education and our duty thereto. Great have been the things performed in our behalf in this sunny-land. About forty institutions of a high grade have been established for our benefit through the generosity and benevolence of Christian friends and sympathizers, and in the blessings and privileges of one we rejoice to-night. This ground and these magnificent buildings stand as monuments to the disinterested charity of philanthropic hearts. Year after year their liberality has abounded toward us, and the members of the faculty have been supported thereby. This is indeed excellent and noble, but what have we done. Have we discharged our duty in the premises? Have we laid hold of this work as we should? I fear not. We have been inert and too much disposed to rely on outside help, instead of helping ourselves. These institutions connect two eras, the past and the future. Of the past they indicate what God and humanity hath wrought in our behalf—in the future they will furnish the index of our own accomplishments. Other hands have laid the foundations and reared the walls but upon us devolves the task of raising the cap-stone. And shall we do it is the thought which presses itself upon our consideration. Shall we prove worthy of these grand benefactions or shall we suffer them to wither for want of succor and care. As the mother watches over her child with the deepest solicitude and is prompt to administer to all of its wants, so should we with a jealous regard for our future success, exercise a ceaseless vigilance and fostering care for the welfare of these institutions. We have heard how that knowledge is power, the parent of innumerable blessings and that which distinguishes the civilized from the savage state. The source of every well-directed and successful effort and enterprise is to be traced to knowledge. It is one of the most potent elements of civilization, and in fact, there can be no true civilization without it. In its absence every species of vice springs spontaneously, social disorder arises, and the moral faculties become blighted and perish. In all ages and among all civilized nations the character of their educational institutions has formed a matter of deep concern. Large grants have been made for their endowment and support, and in importance they have been held next to national greatness itself. Look at the mighty stream of wholesome influences which they are continually sending forth, without them society would almost become as barren and desolate as the desert of Sahara.

They are to mankind what the beacon-light is to the trembling mariner, when wrapt by the wild storm in the darkness of the night. We cannot over estimate the value and they have claims upon our sympathy and support, which we cannot afford to ignore. With us their permanency should be of double importance, inasmuch as they are destined to be essential auxiliaries in shaping our future. In fact, whatever distinction or prominence we achieve, must take its rise in their influence. This discovery leads to another, and that is, necessity of our effort to strengthen them. But to this there have been some objections presented, one of which I will notice, and that is, that we hold no guarantee of their possession. The truth of this we disclaim. The benefits of these institutions are guaranteed to us and our children forever and that guarantee is based upon the purposes for which they were founded and the conditions upon which the funds for their erection were contributed. Behind this lies the power of a moral sentiment which would righteously condemn any effort to dispossess us of their privileges. But this is not without conditions. There are always two parties to a contract, and the friends upon whose liberality these institutions have arisen confidently expect our co-operation in sustaining them. It would be a deception for us to promise that we are to share in their benefits, and yet not help bear the burden of their support. And I may frankly admit that it is my honest opinion that the moment we cease to labor for their support that we thereby forfeit all claims to their privileges. The justness of this no one can rightfully question. These institutions may be likened to talents, and they have not been given to us to bury but to use for the production of other talents. Invested with their advantages, we are to prove faithful and just in the use which we make of them. The day of reckoning will come, and the lord of an expectation almost world wide in its extent will demand of us an account of our stewardship. And, be assured, that if we prove negligent and derelict, that an abused and disappointed philanthropy will take away from us that which we have. And to others more worthy these priceless possessions will pass.

We have a duty to perform with relation to them which, if faithfully executed, will seal their benefits and privileges to our use and the use of our children through all generations—and that duty consists in giving them, and that in an unstinted manner, our material and moral support. The failure of educational movements has never been due to their rejection by the people, but to the lack of substantial aid. The people want education, but are not always willing to pay for it. They expatiate a great deal upon its blessings and mourn its absence, while at the same time they betray a lamentable spirit of unwillingness to produce the means necessary to secure it. They are loud and liberal in their praises of those who make bequests for the founding of public institutions. Let a man make a grant of a sufficient sum to purchase a piece of ground in some given locality as a site for a seminary or university, and how promptly the people will assemble in public meeting and pass high-sounding resolutions of thanks. The meeting hardly adjourns, however, before some one inquires as to who next will receive a garland of praise and devote a few thousand dollars to erect the buildings. And then some one must be sought out to provide for its equipment and endowment, and all these proceedings are had while the great masses of the people who are to be directly benefited stalk about with open mouths, but shut pockets content with rejoicing over the charitable deeds of Mr. A. or B. I believe in the display of charity, and applaud the efforts of the strong to help bear the infirmities of the weak; but I denounce as wholly destructive of the beneficial principle of self-dependence and self-effort many of the gifts of the present day, and hold them to be the outgrowth of a pharisaical feeling, a thirst after the applause of men. Another thought: our gifts, to be truly charitable, should be applied where they are the most needed and will be productive of the greatest good. Knowledge is valuable to us only so far as it enables us to discover the path of duty, and help is beneficial in so far as it inspires us to help ourselves. God never created us to be a race of mere dependents, but to carve out our own road to fortune and success, and He has amply endowed us with every facility essential thereto. He has clothed us with an armor both strong and secure, and given us the broad domains of the universe laden with the riches of his own creative power for our inheritance. Enjoying the invigorating sunshine of these grand opportunities, are we to supinely sit down with folded hands and continually rely on the help of others to bear our burdens? God forbid. Let us be men and women with a mind to work. Let us with our own efforts strive to roll off the scorn and reproach of ages. Let us economize our means, and for every dollar that our friends have put in these institutions let us labor to put two, so that our interest will be in proportion as two is to one. God hath laid upon us a mighty task—not one above our strength, however. We have only to trust in Him to do our duty, and He will carry us through. He hath given us these institutions that we might encour and strengthen their influence and efficiency so that their blessings might be perpetuated to our children from age to age, and our relation to them is of a peculiar character. Under ordinary circumstances such remarks as these would rightfully be deemed ill-timed and out of place. Generally institutions are not considered as sustaining a particular relation to a particular people. But such cannot be said of this or its sister ones in the South. These institutions are for us, and in view of the inseparable gulf of prejudice which exists between Judah and Ephraim, we are not warranted in making the assertion that in any time soon white students will cross their threshold.

What mighty interests are associated with these institutions? Black men of the South turn your eyes toward them and behold the providence of God who wills that you should be free, indeed. Turn your ears, and from amid their walls, as out of the womb of the future, hear the voice of coming generations bidding us to effort in their behalf. What shall we do? say you. In response to which I would urge: First, crowd them with our young men and women. Second, let us see to it that they are furnished and equipped with a good library and all needful apparatus. Third, from the ashes of our poverty let us gather and concentrate sufficient means to form the nucleus of their endowment. Fourth, and last, but not least, let us wait before the God of battles, and invoke His blessings upon them. And all this we can do if we have a mind to work. Let the students upon their return home discuss these matters among the people, and in public and private, urge upon them the necessity of united action. Let the preachers urge upon their circuits and stations the importance of contributing to the support of some worthy young man in school. Let them select such a one, and say to him, go thou to the fountain of knowledge and quench thy thirst, that thou may bless thy people in coming days. Let them organize societies, and at appropriate seasons assemble the people together and tell them how God hath freed them, that they might elevate themselves and become a happy, prosperous, intelligent and progressive people, and that in order to reach this state they must be educated, and in order to be educated must strengthen the means which he hath given them, and appeal to them with an earnestness of soul which shall strike their souls, and through their souls to their pockets, and lead them to respond, here are our mites, take them, and when you ask again we will give you more, for we have heard how it hath been said, "Ethiopia shall stretch forth her hands unto God." It is not natural to suppose that this will be the success at first, or in every instance. But as the great ocean is formed of little drops, and its mighty boundaries of little grains, so these results, however small in their beginning, in course of time will form a vast and potent force. We need engage in no lengthy discussion of our duty to our children. One generation builds for another. Environed as we are with such adverse circumstances, we can only hope to do the work of pioneers and circumscribe the bounds, fix the stakes, remove the rubbish and prepare the soil for seed. It will not be ours to reap. That will be the work of our children, and let us see to it that nothing remains undone on our part to remove, if possible, every hinderance and obstacle that their path to success may be smooth and clear. Let us quarry the stones and lay the foundation, and leave to them the work of erecting the superstructure of their greatness and glory. This is all that we can hope to accomplish, and if we prove faithful to perform it, future generations will rise up and call our names blessed.

General News Items.

Silver is a legal tender for all debts in Illinois.

Mr. Jesse R. Grant, who accompanies his father to Europe as his private Secretary, has engaged to write letters for the Chicago Inter-Ocean.

Mrs. Thompson, widow of a lately deceased Union soldier, and daughter of the late Elder Alex. Campbell, has been appointed post-mistress at Louisville, Kentucky.

There remain about $21,500,000 of fractional currency outstanding, and of this it is estimated that $16,000,000 will never be presented for redemption.

Postmaster-General Key thinks that the revenue of his department for the present fiscal year will show a falling off of $250,000, owing to to the use of postal cards in the place of letters.

The Dismal Swamp canal is to be sold by auction to the highest bidder in Norfolk, Va. next August. The work cost over $1,500,000 but it is not expected to bring more than one fifth part of that sum.

A Polish exile now in Washington writes to a friend in Augusta, Ga., that 293 families in Russian Poland, with an average of $1,000 to the family are desirous of emigrating to the United States to engage in agricultural labor.

The sea holds 60,000,000,000,000 tons of salt. Should the sea be dried up there would be a deposit of salt over the entire bottom of the ocean 450 feet deep and if the salt were taken and spread on the land it would cover it to a depth of 900 feet.

A sheep grower has a Leicester buck on his great sheep ranche in Menard county, Texas, that weighs more than 400 pounds, and from which a clip weighing 22 pounds has been taken. This ranche embraces 30,000 acres.

From July 1 to December 31, 1876, eighty-nine millions of postal cards were sold in the post-offices of the United States, or fifteen millions more than for the same period of 1875. Postal cards were introduced in this country only four years ago.

The vessels which have heretofore been engaged in the Baltic and Mediterranean grain trade in bringing from ports rye and wheat will hereafter be used for trading with the United States, and the Baltic Mediterranean markets being closed by the Russo-Turkish war.

Hood's Texas Brigade Association at its last annual meeting invited all honorable soldiers, whether they served the Federal or Confederate armies, to join with them in making the next annual meeting a general soldier's reunion. The meeting is fixed for the 27th inst., at Waco, Texas.

Among the wonders of nature in Algeria there is a river of genuine ink. It is formed by the junction of two streams, one flowing from a region of ferruginous soil, and other draining a peat swamp. The waters of the former are, of course, strongly impregnated with iron; those of the latter with a gallic acid. On meeting the acid of the one stream is united with the iron of the other, and a true ink is the result.

The rulers of the different countries of Europe are:

Austria, Franz Joseph I.; Belgium, Leopold II.; Denmark, Christian IX.; France, McMahon; Germany, Wilhelm I.; Great Britian, Victoria I.; Greece, Georgies I.; Italy, Vittorio Emanuele II.; Montenegro, Nicholas I.; Netherlands, William III.; Portugal, Luis I.; Russia, Alexander II.; Spain, Alfonso XII.; Sweden and Norway, Oscar II.; Turkey, Abdul-Hamid II.

The Ottoman Empire, inclusive of the tributary States, comprises, according to Baron de Worms, 13,000,000 Turks, 1,500,000 Arabs, 600,000 Tartars, Turkomans and Zingarees, 5,123,000 Roumanians, 2,000,000 Greeks, 4,800,000 Bulgarians, 500,000 Servians and 800,000 Bulgarians, professing the Mohammedan faith. In Servia there are 450,000 Roman Catholics, and 100,000 in Albania. Altogether, the total population reaches 52,[illegible], but this is inclusive of nearly 11,000,000 Nubians, 5,000,000 Egyptians, and 8,000,000 Roumanians, Greeks and Servians.

SOUTHWESTERN
Christian Advocate.
39 Natchez St., New Orleans.
J. C. HARTZELL, B. D., EDITOR.
THURSDAY, JUNE 7, 1877.

The fruit and vegetable trade between New Orleans and the Northern cities of the West, is already assuming large proportions.

Rev. G. M. Pierce of the Rocky Mountain *Christian Advocate* is East, lecturing on "Seven years among the Mormons."

Protestants in the Holy land are growing in numbers and influence. They report 520 congregations and 700 children attending their schools.

Rev. [illegible] Gillins, of Holly Springs, Miss., has been appointed agent of Hitchcock and Walden, of Cincinnati and will be in Granada County, early in June.

Rev. Dr. Godman left for the North by the Jackson route, Monday Evening. He goes directly to Philadelphia, where, with Mrs. Godman he spends the summer raising money by solicitation and Troupe Concerts for the Orphans Home.

A brother asks: "Can a man [illegible] under charges be admitted [illegible] the Quarterly Conference and [illegible] to vote on questions?" [illegible] A man under charge is suspended from all church privileges [illegible] his case is disposed of.

The [illegible] University, of South [illegible], has been closed for two [illegible] Professors dismissed and [illegible] home. A majority [illegible] were colored, which [illegible] accounts for its being [illegible]

[illegible] return shows [illegible] September, [illegible] 277 persons [illegible] England and [illegible]. Of these, [illegible] 46,083 were [illegible]

[illegible] to receive a call [illegible] Raymond [illegible] Secretary and [illegible] association [illegible] to guard [illegible] purchase and [illegible]

[illegible] people were [illegible] Wilmington, [illegible] temperance [illegible] a [illegible] of straw [illegible] it on fire [illegible] to do it [illegible]

[illegible] of Chicago, [illegible] in this New [illegible] for her [illegible]

[illegible]

"God Is Love."

This is the hardest truth in the Bible to believe. To prove this, we have but to consider what man would be if everybody accepted in their hearts the fact that *God is love*. The human heart *naturally flies from God*; but if men everywhere admitted the fact of God's earnest and yearning love, all hearts would tend toward Him. The christian, instead of limping and halting by the way, would each moment hasten by faith to dwell in the very presence of God, where there is fullness of joy. The backslider, when smitten by conscience, instead of rushing yet farther away from his Father's House, would hasten to return, to be clothed in the robes of reconciliation, and to have placed on his finger the ring of confidence and power. Sinners, who had never known the power of Christ's blood, would not rush heedlessly from bad to worse, still finding no relief, goaded on by an ever-present sense of deserved wrath, but would retrace their steps, and with willing feet follow the Master.

Men submit to be ruled by sin, because they are blind to the fact of God's love. Hence it is, that in proportion as men are sinful, is God *far away from them.* Sin misinterprets the character of God, and men learn to look upon Him as unfeeling and tyrannical. The devil is a liar from the beginning, and sin, which is his child, is but a monstrous lie, deceiving man, and misinterpreting God.

Two things make it hard for the sinful heart to believe that God is love—*ignorance* and the *conscience*. The existence of God is a fact which we cannot doubt, if we would; but the natural heart is ignorant of God's real character; and hence, arises forebodings and fears. If we stand in the presence of a strange beast, no matter how docile it may be, we fear it until we know its real character. Precisely so with a sinner standing in the presence of God. His soul is blinded by sin, and he knows not the real character of God, but does know that He exists, and that in His presence he must stand; hence, he fears. Coupled with this ignorance of God in the sinner's heart, are the smitings of conscience. Conscious of being a sinner, and of the just displeasure of God because of his sin—the conclusion is easily reached, that God cannot love him, and must hate and disown him.

Outside of the Bible, there is nothing to correct these impressions. Nature teaches that there is a God, and that some great calamity has befallen the race, but points no way out of it. If we say that the radiant sunlight dispelling the darkness, or the descending rain watering the earth with its refreshing showers, or the distilling dew blessing the sun-parched plant, or if we say any of the thousands of good providences about us, are evidences of God's love and goodness, then we may as truly say that the hurricane, the earthquake, the deadly simoom and all kindred calamities are just as good evidences that he hates man. Some other stand-point must be found from which to look at God. That stand-point is the Bible. In the first place, we have it stated directly that "*God is love.*" He is never called Justice, Omnipotence, or Mercy, but he is called "*love.*" The very essence of his nature is love. The illustration and proof follow. "In this was manifested the love of God toward us, because God sent his only begotten Son into the world that we might live through him"—"Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation for our sins." Had God not been a God of love, there could not have been redemption from sin. No one could have compassed it, and no power unless it be above law could solve the problem. Love did the work, and thus salvation with [illegible] is the expression of [illegible]. The fact of salvation [illegible] positive of God's [illegible] could alone be per[illegible] hence, its author, [illegible]

In Memoriam.

The 30th of May is a sacred day to all lovers of the American Union, as having been set apart as the time when the graves of the men who fell in defense of the nation shall be visited, and be strewn with flowers emblematic of a nations love.

In the national cemetery below the city 13,000 boys in blue, lie buried, and on no former year did a larger and more respectable company assembly to engage in the solemn and yet pleasing service. At least two thousand were present. The ceremonies were arranged and directed by the Joseph A. Mower Post No. 1 of Louisiana. The President, Col. Wm. Wright called the assembly to order and made an fervent opening address. Rev. L. H. Pease offered an appropriate prayer. Gen. Angur and a large number of the army and navy were present.

The orator of the day was Rev. Dr. McCarty, pastor of Ames M. E. Church of this city. His oration occupied an hour in its delivery and was well received. We quote the concluding part which indicates its excellent spirit and polished diction. The *Republican* publishes the ortion in full and the *Times*, *Picayune* and *Democrat* all publish extensive extracts and commends it in very high terms. The concluding original poem is gem, and will not soon die.

That the men who fought against the Union believed their cause to be just I can believe, but if they were as honest as they were brave, desperate and earnest, not less so surely were the men on the other side. And so we let the matter stand. The blue was victoirous over gray in the end, not because they were led by braver or more skillful generals, not because men of the blue were superior in the metal that makes the soldier to their brothers of the gray, no! but because the angel of right guarded the banner of the republic, and though at times she suffered it to it to be trailed in the dust for our humiliation, as at Bull Run, Fredericksburg and Murfreesboro; yet anon she came and lifted it out of the mire where it was trampled, shook the dust from its folds, cleansed it from the smut and smoke of battle, and threw its bright bands and silver stars to the breeze again. And to-day it waves out benignly, grandly from the mountain peak and fortress by the sea, from the ship-mast and State capitol, on wide ocean and gulf, emblem of a mighty nation, symbol of its growing power.

It is, according to our Christian faith, that there will come a resurrection time to all these sleepers. So mote it be! But may we not hope that to our nation the resurrection time has come. Out of these graves should come the inspiration of a new national life. The new age of the republic should be better than the old age, good as that may have been. We have started on a new century in our nation's life, with the gates of Janus closed. May they never more open to the chariot wheel of war! Let education become universal among all classes. Let pure religion bind our hearts about the altars of God. Let the motto ever be, "The Union, it must and shall be preserved." But let us have a Union worth preserving. Do you ask why? I answer because it makes of us a nation on whose glory stands our self-respect. The great sections have no natural divisions. The East needs the West, the West the East, the North needs the South, and the South the North. For a hundred years the Union has weathered the storm. In war and peace she has gone forward, and that completed cycle is prophetic of a hundred cycles more. If as a people we are true to humanity and true to God's great laws, the Union of States, the Union of compacted and cemented people may stand for ages to come. We cannot afford to dash this hope of the world to the ground and then turn and weep over the ruins of an empire we might have saved. We have one of the oldest of governments. France, Germany and Italy have made recent changes, and in their present form are younger than we. With us it is no longer an experiment. We know that a republic can endure. While the Mississippi pours its waters to the Gulf, the South and the North have a bond in common. You may throw across that mighty stream barriers of iron and granite and dam up the waters, but their power would accumulate and burst their barriers away sooner or later. Symbol, O ye proud waters of a mighty stream, our nation's power, so like a belt of steel thou bindest fast the two great sections of North and South into one peaceful and loving brotherhood!

The united nation means prosperity—development of mine and forest and field. It means culture, wealth and religion, it means all that makes us great as people. [illegible] these persons gave [illegible] and all. And we are [illegible] bonds about their [illegible] the union of States [illegible] to express our [illegible] offer the tribute of [illegible] the same [illegible] wreath of [illegible] grave of a son; we [illegible] fond sister's name to decorate the grave of a dear brother; we come in the name of the wife and the maiden to place our floral offerings over the loved and the lost.

"They sleep their last sleep,
They have fought their last battle,
No sound can awake them to glory again."

Every soldier who gave his life in his war for the Union has a monument indeed, and see what a monument! That monument is our country and its institutions. The land we call our own is what it is to-day because men died to save it from the hands of the spoiler.

Sleep on, then, ye brave men! The evergreen symbols your immortality; the bright flowers speak our love; the solemn strains of the band and the beat of the muffled drum declare our sorrowful reverence. We inscribe anew your names on the scroll of fame, and seek to impress upon the hearts of the young thoughts of your valorour deeds.

Standing by our dead to-day, let us vow to be true to all the virtues that make a nation great. Let us bow to the behest of Providence, have sympathy and respect for each other as a people, and let us build a better temple to liberty and guard it with a dearer love.

Cover them over, the brave and the true:
Cover them over, the boys of the blue:
Husband and brother, father and lover,
Cover them over—cover them over:
Cover them over, the brave and the true;
Cover them over, our men of the blue.

Cover them over with silence and weeping;
Cover the dust that lies here in our keeping;
Graves of the youthful and graves of the old,
Cover with flowers of crimson and gold:
Cover them over, the brave and the true;
Cover them over, our boys of the blue.

Cover them over with fragrance and beauty;
Cover the hushed hearts that shrank not from duty—
Men of the battle-field ghastly and gory—
Cover them over these men in their glory;
Cover them over, the brave and the true;
Cover them over, our army of blue.

O men of a nation in darkness and danger,
Sick, bleeding, and dying in the land of the stranger!
Our fond hearts shall cherish a love that is true.
For all who gave life for the red, white and blue;
And as long as the banner shall symbol our pride,
We'll garland the graves of our heroes that died.

O men of the nation! O men of the blue!
Out from our hearts comes a requiem for you;
From hill-top and valley, from prairie and sea,
The shout of the millions, *One nation are we.*
No more may war's reveille open the day,
But Peace wreathe her chaplet forever and aye!

Peace! Peace to your ashes, O men of the blue!
Over each mound falls our love, like the dew:
Round you we gather to-day in our pride,
With the honor to all who for country have died!
Sleep! Sleep! till the waking-time calls to arise,
And join with our army of blue in the skies.

Presbyterian Fraternity.

Last week we gave the action of the Southern Presbyterian Assembly, just held in New Orleans, on the subject of Fraternal Relations with the Northern Presbyterian Church. The sum of the action was, that the Southern Assembly could not enter into fraternal relations with the Northern Assembly until the latter made suitable apologies for things said during the war. The reply is as we anticipated. The Northern Assembly will make no apologies, and does not ask the Southern Assembly to make any; but without impugning the christian character or orthodoxy or ecclesiastical standing of any, is willing and anxious for fraternal relations upon the broad grounds of christian charity. This is the action:

Resolved, 1. That while we are sincerely desirous to be reunited in closer relations with the brethren from whom we have been separated, we do not deem it expedient at present to take any further action upon the subject, except to repeat the declaration of the assembly, that we are ready, cordially, to receive a representative from the Southern church and to send a delegate to their assembly whenever they may intimate a willingness to enter into fraternal relations upon such terms.

The vote stood 230 to 97. This leaves the question of Presbyterian fraternity just where it was at the close of the war, with the responsibility of making the next overture resting upon the South. The following extract from the report of Dr. Van Dyke's speech, indicates the position of the Northern Assembly:

In the speaker's intercourse with men he had found it was a very easy thing to be sorry for other people's sins, and very easy to be liberal with other people's money. He did not want to stir up any bitter enmity, but he wanted to say that after the war was over and the provocation was taken away their apology for such words was also taken away. The Southern General Assembly, however, have put on its records, and they stand there to this day unrevoked, harder words than were uttered by the assembly on the other side. Dr. Van Dyke then read from the records of the assembly of Louisville, of 1870, an extract in support of this statement. The part of the record of the proceedings of the Southern General Assembly that he read was about that meeting held in the city of Louisville in the year 1870. That year Dr. Van Dyke was the fraternal delegate from the Northern church. He felt, therefore, that the Southern church had not acted as it should have done. He had been loyal in the General Assembly in 1866, and he would be loyal now. Another reason why he took the ground he did was because he could not approve of the demand made by the Southern church. It smacked too much of "honor," and that "honor" was not the honor which came from love. If fraternity could not be effected amicably without presenting the alternative that one was right and the other wrong, then it could not be at all.

Sold.

Of late the *Methodist Advocate* of Atlanta, has had much to say of the growth of Fraternity between the M. E. Church, and the M. E. Church, South, in Georgia. The Editor has especially rejoiced in the fraternal spirit and actions of the Rev. Dr. Harrison, of the Southern Church, a pastor in that city. We have noted and rejoiced in the indications of good feelings in that section.

It seems, however, that the *Methodist Advocate* has been very badly sold by Dr. Harrison. That eloquent and polished southern gentleman, is North raising money for his Atlanta Church building. He is well received and our people listen to him, and some give him money. But in Pittsburgh he seems to have spoken his real sentiments about our church in the South. He there, in substance, states that it was utterly impossible for us to build up a church in the South; that the attempt thus far, has been a failure, &c. &c. All of which means that no matter what Dr. Harrison's fraternal acts or words are in Atlanta, when in Pittsburgh he plainly intimates that in his judgment the *Methodist Advocate*, its editor and the Church, which they so ably represent, have no business in the South. Editor Fuller in a five Column editorial, completely annihilates Dr Harrison's statements, as to the failure of our Church in the South. This is the appropriate thing for Dr. Fuller to do under the circumstances, but we suggest that before he permits Dr. Harrison to further use his name and endorsement in raising money in the North, that some sort of an understanding be had in the matter of fraternity, so it shall be made to mean the same thing in Pittsburgh that it does in Atlanta.

Governor Stone in a letter dated May, 18, sent to Washington says, "that he has twice visited Kemper County, since the Chisolm tragedy; that the utmost quiet prevailed, and he had assurance, an extra term of Court would be held so that the affair might have an early judicial investigation, and he shows that there is no necessity for troops to protect anybody after the unfortunate occurence, that there was no danger of any mob, and that it is folly to mix up military with civil law, under the circumstances."

Of course everything is quiet because the murdering is all done. Of course there is no danger now of a mob, because the vengeance of the mob is appeased. It is now a half month since that letter was written, and it is openly declared that Judge Hamm of Kemper County, will not call a special term of Court. What is Governor Stone a going to about it? Up to this time his course has disgraced him in the eyes of the civilized world, as imbecile and cowardly.

The St. Joseph's Foreign Missionary Society of the Sacred Heart, Mill Hill, London, which has for its chief object the conversion of the freedmen of the United States to the Roman Catholic faith, has just issued its seventh annual report. The college now numbers three directors, thirty-three students, and six lay brothers. Of the mission in South Carolina there is the following account: Five years ago, when it was established in Charleston, there were no more than twenty colored Catholics who could be induced to attend church. During 1875, there were forty-seven infant and forty three adult baptisms; in 1876 forty-five infants and sixty-two adults were baptized; at the beginning of 1875 there were ten persons under instruction for baptism. "During the same period about one hundred, until then indifferent," says the report, "were gatheerd in, instructed, and are now practical Catholics." This is the only mission established in the State. No statistics appear from Baltimore, Upper Marlborough, and Louisville; nor were any new missions opened in the Southern States during the past year. These facts would indicate that the conversion of the negroes of the South to the Roman Catholic faith is not progressing so rapidly as Cardinal Manning expected it would.

The Chautauqua Assembly Daily Herald, is at hand under date of May 10, announcing that the Chautauqua meetings for 1877, will begin Aug. 4. The editor Rev. T. L. Flood, made an excellent paper last year and with better facilities, will make a better one this year. The *Herald* will be issued daily, (Sundays excepted) during the meetings Aug. 4, 23. The *Herald* will contain the speeches and addresses delivered at meetings, and will be worth much more than the Subucription price $1 00. Address, M. Baily, Agent, Jamestown, N. Y. This specimen number has a very fine picture of Dr. J. H. Vincent.

A southern correspondent of the Northern *Advocate*, of Syracuse, New York, writing from Nashville, May 9th, says:

Last week our board of Bishops and Missions received an invitation from President Braden to visit the Central Tennesee College during the stay of the members in the city. If any of the Bishops or Missionary Board failed to visit the College I would be pleased to know that it was not because it is a colored school, or on account of President's connection with the institution, or the work of the Methodist Episcopal Church in the South.

Will Dr. Braden tell us about the visit.

The steamship *Nevada*, which left New York May 15, took out some twenty-seven Mormon missionaries. Among them is Joseph F. Smith, who is to take charge of the Liverpool Mormon agency, and who is accompanied by one of his wives and a son. The others are proceeding to different countries in Europe.

There are no war news of importance this week. The Russians are along the Danube in Europe waiting a favorable time to attempt to cross in force. In Asia the armies are simply watching each others movements. Great battles must occur soon.

Memorials of the Wesley Family.

We have received from Messrs. Nelson and Phillips of New York, a rare and valuable book entitled "The Memorials of the Wesley Family." It is edited by George J. Stevenson of England, and is the result of great labor and pains taking. It has a complete geneological table of the Wesleys for more than nine hundred years, and biographical and historical sketches of the family, for two hundred and fifty years.

The following are the Epworth Wesleys and their descendants to the present time:

	Born.	Died.
Samuel Wesley, M. A.	Dec. 17, 1662.	April 25, 1735
Susanna Wesley....	Jan 20, 1669.	July 23, 1742

THEIR NINETEEN CHILDREN.

	Born.	Died.
1. Sam'l Wesley, M. A.	Feb. 10. 1690	Nov. 6, 1739
2. Susanna Wesley....	1691	April, 1693
3. Emelia Wesley.... Jan.,	1692	1771
4. Annesley Wesley } Twins	1694	Jan., 1695
5. Jedediah Wesley }		Jan. 31, 1695
6. Susanna Wesley....	1695	Dec. 7, 1764
7. Mary Wesley.....	1696	Nov., 1734
8. Mehetabel Wesley.	1697	Mar 21, 1750
9. [Child still-born]..	1698	1698
10. Benjamin Wesley..May 18,	1699	1699
11. John Wesley....	1700	17[illegible]
12. Boy } Twins.......May 17,	1701	1701
13. Girl }		1701
14. Anne Wesley....	1702	Not known
15. John Benj. Wesley, June, 17,	1703	Mar. 2, 1791
16. Son, smothered....May 8,	1705	May 30, 1705
17. Martha Wesley....	1706	July, 19, 1791
18. Chas. Wesley, M. A. Dec. 18,	1707	Mar. 29, 1788
19. Kezia Wesley... March,	1709	Mar. 9, 1741

FAMILY OF REV. CHARLES WESLEY.

	Born.	Died.
1. John Wesley........Jan.,	1754	May 1755
2. Marthy Maria Wesley June,	1755	July, 1755
3. Charles Wesley.......Dec.	1757	May, 1834
4. Sarah Wesley........April,	1759	Sept, 1828
5. Susanna Wesley......May,	1760	April, 1761
6. Selina Wesley.......Sept.,	1764	Oct., 1764
7. Samuel Wesley.......Feb.,	1776	Oct., 1837
8. John James Wesley..Dec.,	1767	July, 1768

Five of their children died in infancy: and of the three who survived to mature years only one was, married and that was the youngest but one, Samuel.

FAMILY OF SAMUEL WESLEY, MUSICIAN.

	Born	Died
1. Charles Wesley, D.D. Sept,	1793	Sept, 1859
2. John W. Wesley...	1799	1863
3. Emma Francis Wesley Feb.,	1805	Nov., 1865
4. Samuel Sebastian Wesley...........	1810	April. 1876
5. Rosalind Wesley...	1814	Living.
6. Eliza Wesley......	1819	Living.
7. Matthias Erasmus Wesley	1822	Living.
8. John Wesley......	1826	Living.
9. Thomasine Wesley............	1828	Living.
10. Rob't Glenn Wesley............	1830	Living.

Several of the above named have children married, who are themselves parents. The book contains 562 pages.

Mr. Henry Varley, the English evangelist, has started on a tour through Australia. He will return home by the way of California. In parting with his people he stated that he had never received, nor did he intend to receive, one shilling for his ministry in the West London ministry.

Our Southern Methodism,

Rev. J. H. Parker, Pickens, Miss., in sending subscriptions for SOUTHWESTERNS adds: "We have had twenty-three accessions so far this year, and the work is all in good condition. Our Sunday-schools are well attended, have good officers and doing excellent service.

Rev. Jackson Johnson, Goliad, Texas, says: "We have had a meeting in progress for past two weeks. So far there have been eight coversions and the indications encourage us to hope for an abundant harvest of souls. Ministers of the Baptist and Congregational Churches have kindly aided us in conducting the services."

D. McLachlin, Okona, Miss., says: "Our quarterly sevices at Mt. Pisgah, on Calhoun Circuit, were of more than ordinary interest. The church has been organized but nine months, and includes in its membership some earnest workers in the Master's cause. After the sermon on Sunday night there were ten accessions, all adults but one."

Rev. E. M. Williams, Quitman, Texas, says: "We have just closed a very interesting meeting, at which there were forty-nine accessions to the Church; twenty-one of them being on probation. The services were quite largely attended by our white friends of this place, who rendered us much assistance, one of them, Mr. Ortry, bearing the expense of lighting the church at night, during the continuance of the meeting."

"Rev. S. Gates, presiding Elder of Waco District, in Texas, writes:

"My second quarterly Conference at Austin Texas, where Rev. C. L. Madison is pastor, was held May 14 and 15. The pastor reported that during a gracious revival, 32 had been gathered with the church. Two members died. The Sunday School numbers nearly 200. The large church building is getting too small for the audiences.

The work of my District generally is in a good condition. The work of the Methodist Episcopal Church, in Texas, planted three years ago by men of God, grows stronger year by year. At the first Conference in Galveston, only four or five preachers were present. Now in every part of the State our church advances in number and strength."

Rev. E. Nesbit, Austin Circuit, Texas, says: "We have had a meeting in progress for past two weeks at Pettesville. So far there have been sixteen conversions and forty-two accessions to the church. The Circuit generally is in a good condition."

Rev. P. C. Powell, Grenada Circuit, Miss., says: "I was appointed to this work one month ago. I find three churches, with good congregations at each. I find that the people are poor, but that they are striving to serve the Lord. On yesterday I received six persons into the church on probation, besides three in full connection."

Rev. Paul Douglas, East Church, Galveston, Texas, writes: "In a recent protracted meeting there were twenty-two conversions and thirty accessions to our Church: also thirteen adult and one infant baptism. Our quarterly services just closed, held by presiding Elder Molloy, proved a season of great spiritual blessing to our church."

Religious News.

The total revenue of the Church of England is said to be £7,000,000.

At the General Assembly of the Presbyterian Church in Chicago, the board of Home Missions reported: Number of missionaries 997; additions on the profession of faith, 7,545: on certificate, 3,484; total membership 59,316: total in congregations 93,762; baptisms, 6,057; Sunday-schools organized, 209, making a total of 1,295: with a membership of 98,813; church edifices, 956, worth $2,913,252; Churches organized during the year, 89. The work of the women occupies a considerable portion of the report. As to finances during the year closing March, 1876, the board paid off a debt of $25,000, and a balance remains, at the close of this year, of $27,794, for which, however, there will be ready use. The total receipts were $274,052, of which $216,441 is from the women's societies.

The report of the Board of Foreign Missions shows: Total receipts from all sources, $478,371, expenditures, $480,216, including $453,698 for missions. The debt at the first of the year was $36,187; at the end of the year, $43,032; Three new missionaries were sent to Japan;

three to China; four to India; two to Persia; two to Brazil; one to Chili; two to Mexico; besides a considerable number among the North American Indians. The report closes expressing gratitude to God for encouragement in every direction, but says that the hard times, the famine in some countries, and the Eastern war, have militated against the work and the contributions. The work of women is mentioned with greatest praise. Mrs. John C. Green, of New York, has canceled the debt by giving $50,000.

General News Items.

Dallas papers report a car load of new wheat shipped from that city for St. Louis on the 24th.

All illicit distillers heretofore operating in Virginia have been either captured or driven from the State.

The Mississippi Mills at Wesson are running upon extra time, and have more orders ahead that they can fill.

The Old Catholic census in Germany shows that the number of adherents is 53,640, against 49,808 last year.

Crop prospects were never better in Texas. The wheat crop is ready and much of it harvested. The grasshoppers did but little damage.

The old U. S. Marine Hospital at Natchez, Miss., is undergoing repairs, and will henceforth be used as a Baptist Theological Seminary for colored students.

M. Hotchkiss, an American, the inventor of the gun revolving cannon, has offered to the French government, but has been deterred from the invention as an engine of war.

[illegible] ties of Texas produced 7,500,000 bushels of [illegible] $2,000,000. It is [illegible] wheat could be [illegible] and that the wheat crop [illegible] to $575,000,000.

[illegible] Meeting in New York.

[illegible] Board met in the [illegible], Vice President [illegible] the chair. The [illegible] 082, [illegible] 1877, to $108,[illegible] within the [illegible] be of interest [illegible] as to those [illegible] it. [illegible] efforts, systematic, prayerful as either to [illegible] we have attained [illegible] the subject [illegible] Society [illegible] nature [illegible] Law [illegible] conference [illegible] reduce [illegible] Law [illegible] urged [illegible] The [illegible] the [illegible] and [illegible] society [illegible] constitutional [illegible] 117; [illegible] 110; Blossburg [illegible]

back home he would be safe.

As yet, the published evidence is not enough to form a rational judgment. Here is a chance for Gov. Nicholls to redeem his pledge to go in person, if necessary, and see that all classes in the State are protected in every parish.

A Silver Wedding.

There has rarely been a more attractive and brilliant gathering than that which took place at No. 144 Carondelet street last evening. The friends of Rev. Dr. and Mrs. McCarty were there in great numbers to celebrate the twenty-fifth anniversary of their marriage. Many having other engagements called to tender their congratulations, and retired, while others sent their cards of regret.

The elegant parlors of the pastor had been delicately and artistically decorated by the young ladies of the church with rosettes of ivy, numerous bouquets of the most choice flowers of this flowery land, while from mirrors and chandeliers gracefully hung festoons of Spanish moss. The choir of the church rendered during the evening some excellent music. The solos of Miss Sacotel, with piano accompaniment, were especially fine.

In the course of the evening silence was called when congratulatory remarks full of wit and tender ness, were made by Rev. Mr. Hartzell, Gen. Cyrus Bussey and Judge Rufus Waples. The doctor and his estimable wife were assured in the strongest terms of the very high esteem in which they were held by the people of New Orleans, of all classes and parties. Miss Cora Bussey read with charming effect an original poem addressed by the pastor to his wife, in which were tenderly recounted the varied scenes of their married life. This was followed by a recitation of Gerald Massey's "Husband and Wife," by Miss Emma Beach. Congratulations and gifts followed, among them was a silver tray from Colonel C. B. Fisher, inscribed, "Repetitio in aurum, New Orleans, Louisiana, June 2, 1877," freighted with a basket of coin of the same metal was presented by Miss Helen Aceman, a fair little maiden from the Sunday School.

Dr. McCarty returned his thanks for gifts and congratulations, assured his friends of the great interest in them all, inviting them to his golden wedding.

Refreshments followed, and the hours of the happy evening sped joyously away, while the warm hearts of the pastor and his wife twined gracefully with those of the people they serve.—*N. O. Republican.*

The Customhouse.

Collector King begins his work with the evident determination of running the Customhouse in a manner that shall satisfy the most critical. He is slow to make appointments, and this does not suit the impatient, but he wants to be just, and so takes his time to look over and sift out from the two or three thousand applicants, in addition to the four hundred already in, and who want to stay, enough to do the work well.

General A. M. Barney, special agent of the Treasury Department, is here, and General L. A. Sheldon and Col. F. H. Hatch, the latter an ante-bellum Collector, have been appointed by Collector King to act with General Barney in making a thorough investigation of the present condition of the Customhouse, and report whether or no there have been any irregularities, and whether, in any respect, the work can be done better or cheaper in any of the departments.

Meridian District Conference.

The Meridian District Conference was held at the city of Enterprise, Mississippi, May 3d, 4th and 5th, Rev. M. Adams, Presiding Elder in the Chair.

Conference opened by reading the Scriptures, and singing and prayer by Rev. H. Davenport.

C. P. Clemens was elected Secretary, and D. D. Goodwin, assistant. The roll of travelling preachers was called, and twenty answered to their names.

The Conference was one of unusual interest to all; the preachers were in good spirits, and harmony prevailed. The work on the District is in good order; many revivals of religion were reported; strong resolutions were passed on the temperance question, Sunday schools and education; the preachers were urged to be more diligent in the study of the Law [illegible]

Rev. G. W. Barney preached at three o'clock, Rev. J. W. Johnson followed with exhortation, and at night the Secretary preached. The preachers all went home full of the Holy Ghost.

Next District Conference is to be held at Starkville, Mississippi.

C. P. Clemens, Secretary.

The Eclectic Magazine for June completes the twenty-fifth volume of this very readable and welcome periodical. The number is a thoroughly good one, with the following judiciously selected table of contents: On the "Habits of Ants," by Sir John Lubbock; "Lieut. Cameron's Journey Across Africa;" "The French Army in 1877;" "Charles Young, the Actor;" "Loved and Lost;" "The Radiometer and Its Lessons," by Dr. W. B. Carpenter; "Life of a Scotch Naturalist;" three chapters of Mrs. Oliphant's novel, "Young Musgrave;" "Mussulman Homes;" "Carnival Song of Lorenzo de Medicis;" "Harriet Martineau" "The Coming Papal Conclave;" "Deronda's Mother;" "Mr. Ruskin's Will;" "Uncommon Pets;" and "The Beggar." The number also contains a handsome steel portrait of Adelaide Proctor, the poetess, which is accompanied with a brief sketch of her life. The usual departments are well filled. [Published by E. R. Pelton, New York.]

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This old favorite passenger route has been greatly improved with steel rails, new iron bridges and new cars, and is now run with great regularity, making sure connections and quick time, and is the shortest and best route to the East via Louisville and Cincinnati.

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A full line of tourist and excursion tickets now on sale at the Jackson Railroad ticket office, No. 22 Camp street, under City Hotel, to all important summer resorts in the East, North and Northwest, by all desired routes.

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Bull-Dozing in Texas.

The *Comanche Chief*, a Democratic journal in Texas, has the following: It is now, as it has been for ten years past. The entire people of Texas have to bear all the slander and abuse for the crimes of the desperadoes and villains who have cursed the State by making her soil the scene of their crimes. Just at a time when the National Administration is offering us peace and liberty, and protection in the exercise of self-government by the States, comes the news of the destruction of a Negro colony in Lee county, by a band of drunken villians. The negroes had purchased the property upon which they were living, and were, as the letter detailing the outrage informs us, honest and industrious citizens. They had constructed their rude cabins, far from the neighborhood of the white people, and were laboring to make themselves comfortable homes, that they need not become theiving vagrants, and thus receive as such characters deserve, death or confinement. But their prospects were too fair. They were too fortunate. A bloodthirsty mob came and undertook to lynch one of their number, but the friends of the victim interfered to rescue and save him from the horrible doom. But not to be baffled thus, the brutes waited but a few nights before returning to consummate what they had undertaken.

This time they were more successfull; and after burning the house of a prominent member of the colony, notified the balance to leave the country, which command was promptly obeyed. When asked why they did not appeal to the civil authorities, one of the negroes replied, that it would do no good, because it would be dangerous for any of their number to appear as witnesses against men who did it.

There is sufficient power in the Government of Texas to protect every citizen of the State. If such be not true, let the people call upon the National Government for such protection as it can afford."

An exchange sums up some of the results of the temperance revival in Southern New York, by reporting the following number of pledges signed in the various cities and villages: Binghamton, 7,000; Lindley, 500; Addison, 600; nearly all of Cameron, Savona, 200; Wellsboro, 1,100; Corning, 900; Wellsboro, 1,100, and 400 of its 500 voters; Penn Yan, 550; Wellsville, 1,600; Alfred, 410; Attica, 1,000; Geneva [illegible]

Sunday School.

June 17, 1877.—THE CAPTIVITY OF ISRAEL.

SCRIPTURE.—2 K. 17: 6-18.

Golden Text.—"Because they obeyed not the voice of the Lord."—2 K. 18:12.

Topic.—"Into Sin—into Bondage.

(Condensed from Nat. S. S. Teacher.)

Captive (6).—The event presaged in all the previous lessons of the year is at last reached in this. We study, now, the wreck and ruin of a nation with the causes which led to its destruction.

The fall of the city was the fall of the kingdom. The captive king in his misfortune had companions in plenty. Adhering to the custom of the times to remove the inhabitants of a conquiered country to their own, and re-people it with colonies of their own subjects, thus making their new territory safely loyal, the Israelites were carried into Assyria and into Media—the latter of which must then have formed a portion of the Assyrian kingdom.

The children of Israel had sinned against the Lord their God. That, properly, is the first clause in the accusation, for it was a sin that comprehended all the others within it. The others are but items under this general charge. 2.—*Feared other gods.* Not only ceased to love him, but actually worshiped other gods, creatures of immagination or of wood or stone. 3.—*walked in the statuses of the heathen.* Statutes that had relation, especially, to idolatrous worship. It was all the worse that they should do this for the reason that the Israelites were knowing to the fact that the Lord, on account of the idolatrous practices of the heathen, had taken their land, driven them out of it, and given it to themselves. They had in this an object lesson on the detestation in which the Lord held such worship, and the danger there was in conforming to it, such as, it would seem, should have lasted the nation forever. 4.—*Did secretly those things that were not right against the Lord.*

5.—*Built them high places.* Lofty and conspicuous spots were chosen for places of worship by all nations. Abraham built an altar to Lord on a mountain near Bethel—a fact that shows that in that early time the practice was innocent and natural. Later in became corrupted with idolatrous abominations, and, hence was forbidden, in order that the pure worship of God might not be contaminated or utterly given over. *There they burnt incense—and wrought wicked things.* The rites they observed were impure and disgusting. *For they served idols.* That is the summing up, and the sufficient reason why they were led into abominations.

Stubborn (13-18).—*Yet the Lord testified against Israel and against Judah.* He did not give either of them up. Though they were wicked, he was constant. *By all prophets.* There were few of them that did not have to speak in sharp reproof, while many faithfully foretold that were the sure consequences of persistence in disobedience.

8.—*They rejected his statutes.* The law of God, delivered to them from Mt. Sinai by the hands and angels, amid impressive thunderings and earthquakes, became a nullity to them. They ceased to regard its precepts or to fear its warnings. *And his covenant.* They did not reject his statutes without rejecting his covenant, for the one was inwritten in the other and conditioned upon it. No one can claim the blessings who rejects the service.

12.—*Made them molten images, even two calves.* With them was the first wide departure from God. The Lord had strictly forbidden the making of any image for worship, either as representative of himself or of anything else. *Made a grove* (Asherah), *and worshipped all the host of heaven, and served Baal.* Jer. 8: 2. To those absurd and abominable worships did their single defection lead them. The heart that drives God out of it is sure to have strange tenants.

13.—*Caused their sons and their daughters to pass through the fire.* Molech, or Moloch, the deity to whom these innocents were sacrificed, is thought to have represented the sun, or the destructive element of fire. 14.—*Used divination and enchantments.* Methods of ascertaining the future, by the reading of stars, or by signs from an inspection of the entrails of beasts offered in sacrifice, or soothsaying by means of serpents, etc. All of which was strictly forbidden. Deut. 18: 10-12. 15.—*Sold themselves to do evil.* Came into bondage to evil. What they accepted first of free will became in the end a mastering habit. The devil, in the end, never fails to put the yoke upon his captives.

Therefore the Lord was very angry with Israel. Is there not reason enough for this "therefore?" Is there not complete vindication, here, for his acts towards them? Is there any excuse that could be placed in their behalf? Is there any reason to suppose that a longer probation, after two and a half centuries of trial, would have advantaged them any in the way of reform? The Lord was very angry because they had "sold themselves to do evil"—had become [illegible] ibly perverse and wicked. [illegible] them out of his sight. That is out of his land. He found them in Egypt in a state of bondage, and when he they would not repent nor obey him, he remanded them back to their former condition of servitude. The Israelites never returned.

Ripe peaches have appeared in market in this city.

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Quarterly Meetings.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Geenada Circuit, July 28-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. Johnson, P. E.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept. J. W. Dunn, P. E.

Waco (Texas) District.

Seguin, May 26th to 27th; Waco Circuit, June 2d and 3rd; Waco, 9th and 10th; La Grange 14 and 15; Calvert Dist. Conference, June 16th and 17th; ——; June 30th and July 1st; Battle Creek 7th and 8th; Bias 14th and 15th; Belton, 21 and 22; Shiloh, 28th and 29th. S. Gates, P. E.

Meridian (Miss.) District.

Paulding and Claiborne, May 12-13; Garlandville, May 14-15; Newton, May 16-17; Crawford, May 19-20; Starkville, May 26-27; Brooksville, May 26-27; Carthage, June 2-3; Mishularville, June 2-3; Trenton, June 2-3; Whitefield, June 16-17; Louisville, June 19-20; Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29. M. Adams, P. E.

Okolona District.

(Second round.)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 14-15; Athens, July 21-22.

The Okolona District Conference will meet at Pontotoc June 10. I hope all the member of the Conference will be present. All the ministers of the Okolona District who are in charge of a work will please send on their post-office address at once.

D. McLachlan, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17:18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 5-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 13-14; Hamburg Circuit, June 21-22; Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Coldmbia, July 2-3; Augusta, July 4-5. L. Bradford, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. Molloy, P. E.

San Antonio (Tex.) District.

Mission Valley April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Clayton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Hondo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Seguin, July 1; Gibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Bellevue, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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TRY HIM ONCE MORE.

[illegible] books bad, I was, sir, very bad;
But let me try and serve, for cash the lad;
He feels his guilt, e'en to his heart's deep core,
Try him once more!

Deal with him, sir, this tender, erring one,
As you would have another serve your son;
Youth is impatient—'tis the first offense—
Send him not hence!

If you forgive him now, and hide his shame,
'Twill fire his heart, perhaps, to earn a name,
And show his gratitude as ne'er before,
Try him once more!

He seems a likaly lad—his eye is bright,
His limbs are pleasant to the sight;
Let him go on, sir, still, in your employ;
Pardon the boy.

Give him good counsel, in a gentle way;
Tell him the story of your boyhood's day,
Relate your victories and temptations o'er,
Try him once more!

A gloomy cell would never better things,
Hate supplant and hope might then take wings;
You say yourself it is his first offense;
Send him not hence!

[illegible] be and he becomes a man,
[illegible] he, by years own wisoplan,
[illegible] may greet you at life's com-
[illegible] "I've saved a soul."

"But how will it do to wait?"

[illegible] had come home from [illegible] service in a country [illegible] lady of the house, [illegible] to provide her [illegible], said, before her [illegible] "Dr. [illegible] you to talk to [illegible] nothing [illegible], nor about [illegible] Minister to [illegible] to do her any [illegible] talk to her, [illegible] which, she [illegible] quietly [illegible] he turned [illegible] said: [illegible] Caroline, [illegible] you amazingly [illegible] surprise, at an ad- [illegible] pected, answered at [illegible] do; they keep [illegible] at the time, till I am [illegible] Mr. N. "Let's [illegible]?"

[illegible] N., "religion [illegible] the idea [illegible] young [illegible] think [illegible] do [illegible] my [illegible] we [illegible] a lady [illegible] that. [illegible] to wait [illegible] either; [illegible] now, [illegible] we [illegible]

[illegible] & PHILLIPS [illegible]

yielded benefits to the world at large. The steam-engine itself was brought into practical use by James Watt, who had to earn his daily bread by making mathematical instruments and repairing fiddles, and indeed seems to have been glad to get almost any employment.—*Cassell's Family Magazine.*

Intemperance in North Carolina.

The Raleigh (N. C.) *Observer* makes the following statement in regard to intemperance in North Carolina:

"Now, if the population of the state be 1,070,120 souls, our people pay $8,500,960 for liquor, about $1,000,000 for education, and for their religion $269,830. That is, they think eight times as much of whisky as they do of education and thirty-two times as much of whisky as they do of Christian faith. This is a most humiliating confession for us to make; and yet we are compelled to admit its truth, for what people give their money for they certainly appreciate. Let us now compare the cost of spirituous liquors with some of the great farming interests of the State. There are 200,000 bales of cotton grown in North Carolina annually. These bales will average 400 pounds. At 19 cents per pound this cotton will bring $8,000,000. All the cotton grown in the State won't pay her liquor bill by $560,960. The wheat crop of the State amounts to 2,254,641 bushels. At $2 a bushel all the wheat of the State won't pay for but about half of our liquor bill. The corn crop, which is 18,454,041 bushels, at 60 cents a bushel, will bring but one-third more than is expended each year for that which impoverishes the State, increases her taxes, and degrades her people."

Surely temperance people have a great field for operation in North Carolina. Its cotton crop will not pay its liquor bill!

How Mr. Moody joined the Church.

The records of the Mount Vernon Congregational Church in Boston show the following record of how Mr. Moody joined the Church when but a boy.

"No. 1079. Dwight L. Moody.—Boards 45 Court Street. Has been baptised. First examined on the 16th May. Became anxious about himself. Saw himself a sinner, and sin now seems hateful and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent upon Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

"No. 1131. March 12th, 1856.—Thinks he has made some progress since [illegible] last, in [illegible] his habit [illegible] the Bible. [illegible] will [illegible] his people [illegible] to adhere to the cause of Christ always. Feels that it would be very bad if he should join the Church and then turn. Must repent of sin and ask forgiveness for Christ's sake. Will give up his hope or love Christ less, if admitted to the church [illegible] railing intention is to give up his will to God. [illegible] 1856."

[illegible] then, the counsel to the [illegible]: Maintain [illegible] distinction [illegible] of all. Sustain [illegible] which [illegible] such sacrifices. We may expect [illegible] celebration of [illegible]; the most un- [illegible] over Republican [illegible] that is should not [illegible] your political [illegible] State or [illegible] be administered [illegible] the basis of Re- [illegible] Whatever may [illegible] the people [illegible] accept the national [illegible] principles. You should [illegible] the agitation and you will [illegible] the calm. Stand like the [illegible] of Waterloo under the [illegible] the [illegible] to move forward [illegible] duties of the last [illegible] can make [illegible]

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LEONA.

Leona, the hour draws nigh,
The hour we've awaited so long,
For an angel to open a door through the sky,
That my spirit may break from its prison and try
Its voice in an infinite song.

Just now as the slumbers of night
Come [illegible] with peace-giving breath,
The [illegible] revealed to my
[illegible] look on the kingdom
[illegible] the river of death.

[illegible] solemn and sweet.
[illegible] of a morning-lit land;
[illegible] shores which the pale
[illegible] as they broke at
[illegible] the beautiful strand.

[illegible] why spirits should cling
[illegible] a struggle and sigh,
[illegible] is better than
[illegible] away like a sparrow to sing
In a climate where leaves never die.

[illegible] my bed,
[illegible] hand on my brow,
[illegible] thrilled me in days
[illegible] of youth from the
[illegible] moments now.

[illegible]

Central Tennessee College.

The commencement exercises of this institution closed Friday evening May, 18th. The writer was present the Sunday before, and at 3 o'clock p.m. preached the annual sermon to a large, attentive audience, gathered in Thompson Chapel. The examinations began Tuesday and classes were subjected to written and oral tasks. The students, with but few exceptions, gave evidence of having made commendable progress in the several branches pursued during the session. We were most favorably impressed with the analysis given, the directness in the answers drawn out, and the well-sustained dignity in the personal demeanor of the school. We observed no parade. Every performance was plain and business like and evidently there have been no set questions given out in advance to preclude the possibility of a failure on the part of the student. We listened to some delightful music, vocal and intrumental, and if we were in the possession of an abundant store of adjectives, we could, perhaps, employ them all in describing its fine quality, and the pleasant emotions it aroused. A goodly number of visitors were present each day and were heard to speak in terms highly commendatory of the marked advance witnessed in the various departments.

Tuesday evening Dr. D. C. Kelly, of the M. E. Church, South, delivered an able address before the students and others present. The speaker was in deep sympathy with the work of uplifting the hitherto oppressed, and confessed his willingness to exert the measure of his influence in helping them toward a higher plane of christian civilization. He saw a glorious future awaiting this people, and made an eloquent appeal to the young men and women, urging them to closer diligence in seeking the preparation necessary in order to a successful prosecution of their sublime mission. He made a touching allusion to his early life among the formerly enslaved. He cherished now even the fond remembrance of their kindness toward him from his earliest infancy and thought he should ever regard them as his brethren, friends and fellow-citizens. He desired to see them have a fair chance in the race of life, to grow up in all that pertains to substantial character to the end that they might reach a point of enviable distinction and render themselves a blessing to the world. His remarks were heard with profound attention, and riveted a strong conviction.

An educational meeting, at which the writer presided, was held Wednesday evening. Rev. C. S. Smith was the speaker for the occasion. He announced as his theme, "Our Duty," and then held the rapt attention of the audience for more than hour. He treated the subject in a manner that fully demonstrated the presence of no little oratorical power united with much literary ability. His utterances doubtless produced a lasting impression. Thursday afternoon, the annual meeting of the Board of Trustees took place, and at night the anniversary exercises of the Central Tennessee College Endowment Association were held. Revs. H. W. Key, W. B. Rippetoe and J. G. Thompson appeared as the principal speakers. They represented different shades and constituted a small mixed conference. It is due to remark, that notwithstanding this fact, the most perfect harmony prevailed and no one has been heard to intimate that he had sustained the least hurt by the arrangement. Mark the type, and pardon the digression! The necessity for taking immediate steps to raise the sum of five thousand dollars as an endowment fund, to be placed at the disposal of the Trustees by our people, was the main thread running through the masterly speeches delivered.

A great deal of interest was manifested in the exercises by the large, enthusiastic audience in attendance. This Association starts out upon its benevolent mission with fresh inspiration, and we sadly err in our [illegible], if a year hence does not [illegible] to notice some grand achievement wrought out through its [illegible]. The Commencement proper, [illegible] Friday evening. The graduates [illegible] the Academic and Normal [illegible] delivered addresses. The [illegible] were strikingly ap[illegible] and handled in such a [illegible] as to convince the [illegible] they had reaped the [illegible] thorough mental drill [illegible]

for some time to come. It has its hinderances and its foes, which have prevented its making such a near approach to a self-supporting basis as many have devoutly wished. The church does not need to be reminded that every stride made in our school work multiplies the chances for the success of our church work. The former must precede the latter. Especially is this true with reference to this section. The donation of a few thousand dollars to the Central Tennessee College would not only place the institution on a more permanent footing, but prove an incalculable blessing to our church throughout the State, yea throughout the South. Thank God for what He hath already brought to pass.

D. H. HAYS,

Murfreesboro Tenn.

Letter from Mexico.

Some months have passed since my last communication to the SOUTHWESTERN, during which time it has passed from the rank of a local paper to that of a General Church Organ. Allow me to congratulate you, Mr. Editor, on this deserved promotion and to express a hearty wish that in its new relation the SOUTHWESTERN may become one of God's chosen instruments for the extension of Christian intelligence and vital piety throughout the wide domain of its patronage.

Since my last, Mexico as well as the United States has had a change of government, although in a manner somewhat less satisfactory than that which resulted in the election of Mr. Hayes. On the 5th of May, Gen. Diaz was formally declared the constitutionally elected President of Mexico, and in form laid aside the character of a revolutionary leader to become Chief executive of the nation. According to latest intelligence it appears that he is not to have undisputed occupancy of the chair of State, but that the clouds of war and revolution are again darkening the northern sky. We lament profoundly the prospects of another revolution, since it is evident that the country can gain nothing but lose much in these devastating civil conflicts. Almost the entire country had high hopes of a decided change and great advancement under the administration of Gen. Diaz. But already many of his warmest supporters are dissatisfied, and are ready to plunge into another revolution in favor of Iglesias or even of Lerdo. It seems to me that this dissatisfaction is premature, and that Diaz should at least be given a fair chance to develop his plans for the prosperity of the country. At all events what can be gained by again paralyzing every interest of society and business in the uncertain chances of another civil war.

Under the new administration our cause enjoys equal protection and security as under the old, and is constantly making new conquests. It is true, that we are much hindered by the lack of funds this year, but still the work advances in the points already occupied by the church. In this city our congregations continue good, and the work is constantly deepening in the hearts and showing itself in the lives of the attendants. Beside the congregation itself, the influence of the Gospel in destroying external forms of superstition in the population at large has been wonderful, and sufficient to excite and alarm the clergy of the city not a little. Tracts and scriptures have gone out into all parts of the country for fifty miles, and are silently preparing the way for the living preacher when the church at home shall say "Forward!"

In other parts of the field the work is not less active and vigorous than here. In Cordova, Orizaba, Puebla, Pachuca and Mexico, all report growth in congregations and a deepening interest in spiritual Christianity. In some places class-meetings and love-feasts have been established and are very successful. But the most marked progress this year is at Miraflores and in the valley of Amecameca, at the south of the City of Mexico. In a little over a year four new congregations have been formed, and all are flourishing finely. The region is one of the loveliest in Mexico and one

"Where every prospect pleases
And only man is vile."

And there, thank God, the Gospel is reforming vile man, and restoring him to the likeness of his Maker. Recently, Dr. Butler, visited Miraflores to receive a bequest of $500 left by the good Mrs. Robertson at her death, toward the erection of a church at that place. Her husband kindly donated the land, and when Dr. B. went to receive possession, [illegible] friends gave him about [illegible] more on the condition that the church should be erected at [illegible]. Our good superintendent's faith took this $1700 as a sufficient [illegible], and before returning home [illegible] laid out the [illegible]. He [illegible] at this [illegible] the [illegible] of the church and

minister to the one English and five Spanish congregations in that neighborhood. He and his family left us last week for that field and he is doubtless ere this engaged in his new work, aided by two native preachers. The church is to be built on a plan drawn for Dr. B., by a Boston architect, and will doubtless be one of the handsomest little churches in Mexico, and will accomodate between 200 and 300 persons. By the withdrawal of Bro. S., we are left weaker here, but as God is our strength and our fortress we hope that the cause will not suffer loss.

Our new paper, *El Abogado Cristiano Ilustrado*, is meeting with very good success, being as it is very superior in style, paper and engravings. Thus far between 600 and 700 subscribers have been secured in Mexico with many points yet to be heard from. In this city we have nearly one hundred subscribers, and only the second number has been published yet.

We are selling a great many books of various kinds, thus showing that the work is taking an intelligent form, and awaking a desire for knowledge and advancement.

Altogether the cause of Christ is gaining a good foothold in Mexico, and the seed is being sown which is yet to result in a bounteous harvest of souls for the Master's kingdom. May the church at home plan large things for the spiritual conquest of this entire people.

SAMUEL P. CRAVER.

Guanajuato, May 23d, 1877.

Shaw University.

The annual examination of classes in Shaw University began on Friday, May 25, and continued till Wednesday, May 30. Among the more advanced classes were Latin, Greek, Algebra, Geometry, Ancient History, and Rhetoric, whose examination I have never seen excelled. These students are certainly proving that they are fully able to attain the highest ranks in education. The propositions in Geometry were demonstrated with great ease and facility. There was one young lady in the class who exhibited a remarkable mathematical talent. The Ancient History was undoubtedly the banner class of the school.

All the classes proved by the manner in which they had acquitted themselves that their individual efforts had been earnest, and that the great aim of their instructors had been to teach principles, and quicken thought, rather than cultivate memory without judgment. The general deportment of the students indicated a mild, though strict discipline, and a development of virtue and morality with all the traits of true manhood and womanhood.

The Annual Sermon was preached by the President, Rev. W. W. Hooper. He delivered an interesting address from St. John xix: 30, "It is finished," which was well suited to the occasion. He admonished the students, that to accomplish great results they must be pious and holy, virtuous and persevering; that they should have a definite purpose in life, and should put forth every effort to complete that which they undertake.

The literary exercises of Monday and Wednesday evenings were a success, excelling those of any previous year. The audiences were large, and crowded, and all speak in the highest terms of what they saw and heard.

Shaw University is doing great good in the cause of education in the South, and much more is expected of her. During the past year forty-five of her students have taught six months each in the public schools of Mississippi and Tennessee, with an average attendance of a little above thirty-five, making upwards of *fifteen hundred* pupils that have been under their instruction for six months.

But there is great need of a new building and increased educational facilities. We earnestly pray that those who have been helping in the past will still remember us.

It is generally known by the friends of the institution that we have been trying for some time to erect another building, but have failed thus far to get the necessary funds. The Freedman Aid Society has already paid for the brick, and we are now to raise means to further on the "good begun work." The question arises, Shall we do it? Yes! There are thirty thousand members and friends of the M. E. Church in the State, and will that great host of God's children let such a great work fail? Will they let the great wheel of education be clogged by their hesitating to contribute a small sum to this object? If each one would give fifty cents to this, it would soon be done. Will you do it? Answer the question by each and every one paying from fifty cents to one dollar. If there would be a concentration of effort all over the State, the money could be raised in three months.

B. Q. A.

Printing was invented in 1450.

Raffling for Freedom.

From Appleton's Journal for June.

We translate from a German sketch of American travel the subjoined account of an incident alleged to have occured on a Mississippi steamboat a short time before the wer.

I ascended the Mississippi, says the writer, on a steamer on board of which were Judge J—— and Gen. K——, of Pennsylvania, with both of whom I was slightly acquainted.

"A hard set, these Natchez men," said the captain, who met us on the cabin stairs. "There's some of them down in the saloon playing a high game. How men can be such fools I could never see!"

"Let's go down and look on a while," suggested the Judge.

In the saloon we found four men seated at a table, around which a crowd of spectators was gathered. The four were the "heavy players." The game was poker and the money changed hands rapidly. We had not been looking on long when one of the players, a middle aged man, who I learned was a cotton planter bet his last dollar against the hand of one of his antagonists. The latter showed four kings, while he had only four queens. He was "cleaned out," and rose as though he were going to leave the table.

"Are you broke, Colonel?" asked one of the men.

"Dead!" was the laconic reply.

Never mind; I'll lend you."

"No; I can make a raise, I reckon—here, Pomp?"

"Here, massa!" responded an old negro, as he emerged from one corner of the saloon.

"Bring that girl and her youngster here, that I bought in Natchez. Wait a few minutes, gentlemen, I'll raise some money."

The old negro went on his errand and soon returned with the girl and her youngster. The "girl" proved to be a stately mulatto woman about thirty-five years old. Her "youngster" was a fine, intelligent looking boy eleven or twelve years old whose complexion showed him to be much more nearly allied to the white race than to the black.

"Here, gentlemen," said the planter as they entered, "you see this girl and her boy—two as fine niggers as you can find anywhere. I paid $800 for them yesterday in Natchez. Who will give me $600 for them?"

"Will you sell them seperate?" asked some one.

"No, I can't do it; I promised not to. The girl swears she'll take her life if she's separated from her boy, and the old master said that he was sure she'd keep her word. But don't you see that the girl is worth more money than I ask for both of them? Come, who'll give me six hundred for both?"

The planter waited a moment for a reply, and then said:

"Well, I must have some money. Come, what say you to a raffle—thirty chances at $20 a chance? Out with your cash gentlemen. The first on the list has the first throw!"

This proposition created a decided stir among all present. The three players led off by taking three chances each. Their example was followed by the spectators, and twenty chances were taken as rapidly as the planter could write down the names and take the money. Then there was a slight pause. The planter himself now took two chances, was followed by his three fellow players, who each took one chance more. Finally, three more chances were taken by the spectators, when the planter cried out:

"Two chances still, gentlemen; who will have them?"

Gen. K——whispered something in Judge J——'s ear, and then went to the table and laid two ten dollar gold pieces on it.

"Name, sir, please?"

"Never mind the name. Put it down for the woman—"

"Eh—what! for the girl herself?"

"Yes, certainly; let's give her a chance."

"All right! One for Ninette. And now—"

"That's for the boy," said Judge J——, quietly, as he laid $20 on the table.

"Good! bravo! bravo!" cried the planter and several of the bystanders. "One for Tommy, which makes the thirty. Now, gentlemen, let's see whom luck favors."

The dice were brought and the throwing began. Each chance entitled the holder to three throws.

Thirty-six was the highest thrown until the holder of the eleventh chance threw. He scored forty-two.

Then a less number number was thrown, until number twenty-one scored forty-nine.

The excitement now became intense. Forty-nine was hard to beat: the highest throw possible being nine sixes—fifty-four.

"Come, Ninette—its your turn now!"

As the poor woman came forward, her hands crossed and pressed convulsively against her breast, it was truly painful to witness her agitation.

"Won't the gentleman that took the chance for me please throw?" she asked in a low, tremulous tone.

"No; let your boy throw; replied the General, "perhaps he would have more luck than I."

"Come Tom," said the planter.

Tom came forward and picked up the box. The woman pressed her lips firmly together and clasped her hands as if in prayer. The boy trembled like an aspen leaf, but shook the dice and threw—three!

For a moment he stared at the dice as though he could not believe his eyes; then he put down the dice box and stepped back, pale and dejected.

"Come, Tommy, throw again," urged his master.

"It's no use, master; I couldn't throw forty-nine now.

True, true! But you have your own chance. Throw that."

"Certainly," said Judge J——, "that one was your mother's. Now throw for yourself, on the chance I gave you. Have a stout heart, my boy, and may Heaven smile on you."

Again the boy returned to the table and took up the box. He pressed his lips together and did his best to control his trembling limbs. Not a sound was heard in the saloon but the rattling of the dice. For a moment every man seem to hold his breath.

He threw.

"Two fives and a six—sixteen!" said the planter, putting down the number, while a murmur of satisfaction ran through the crowd.

One of the bystanders gathered up the dice and put them in the box, and the boy threw again.

"Two sixes and a five—seventeen! The excitement now knew no bounds, and the "bravos" resounded on every hand. The boy, as he took up the box to throw for the third and last time, was as nearly colorless as it was possible for him to be with his yellow skin.

Out rolled the dice, and up came three sixes, which made fifty-one.

"Tommy, my boy, I congratulate you!" cried the planter. You are your own and your mother's master! Fill up the papers, Captain, and I will sign them. These gentlemen will be the witnesses.

I will not attempt to describe the scene that followed. In the general satisfaction, one of the roughest looking men in the crowd proposed a subscription for the freed negroes. The proposition was received with such favor that in less than five minutes $50 were collected.

The Future of the Colored Race in Louisiana.

In a recent visit to the Congregational Churches of the South-Western Conference, in the parishes of St. Mary, Terrebonne and Iberia, we were rejoiced to observe the prosperity of the colored people. Very many of them own their homes, with sufficient land to give a comfortable support for their families. In the churches visited, a majority of the families own their homesteads, so that while not rich they are in a measure independent—at least raised above the possibility of destitution. As good land as any one would wish to cultivate may be purchased in Iberia parish for seven dollars an acre. It ranges from 7 to 10 and 15 dollars, according to the nearness of railroad or bayou. Of course, this does not include fencing and improvements. But at this price it brings a good home within the reach of every industrious and economical laborer. The best word of counsel which in our judgment can be given to our colored friend is: 1st; To provide for themselves at the earliest possible day good homes. Become land-holders. Let your ambition not be satisfied till you hold in your hand the title deed of your own homestead. Begin small, if necessary; that is, with a small house and two or three acres, and then as rapidly as your means allow, enlarge your landed possessions. Then you will always, in adverse as well as prosperous times, have a shelter for your family and bread for your children. Aside from this your influence as a citizen will be universally greater if you are even a moderate capitalist. Infinately better that others should ask a loan of you than that you should forever be the seekers for pecuniary favors. Again and again we say, Own your homes. Then if you are sick no landlord will aggravate your fever by threats of expulsion. Then if labor is scarce and the price of skilled labor low, you have your own fruitful acres to fall back upon. Toil on bravely and patiently. Be economical. Exercise self denial. Do anything, and pay any cost, but own your homes. 2d. Educate your children. Remember, dear friends, you are building for the future. Citizens are not made in a day. Influence is of slow growth. Property and Education will tell in the long run. The victory is sure with these weapons to fight with. Deny your child anything else first before you deny him the rich, priceless blessing of education. This is one step of the ladder by which the race are to rise to prosperity and greatness. Demand for your children at least forty weeks of schooling during every year, and go in if necessary for a compulsory law so that no child can be cheated out of a sound education. This is a prime requisite. Insist upon it, and the future will be glorious. 3rd. Be good citizens. This is the royal road to favor. The good citizen is the honored citizen. What you are after now is a permanent and honorable footing in the State and Nation. Show to the men that you are law-abiding citizens moved by the instincts and principles of patriotism.

With these three requirements answered, Character, Education, and Prosperity, you can face the world, and not only demand but receive honorable recognition. The future then is what you elect to make it.—*Louisianian.*

General News Items.

The constitution of Missouri forbids State officers accepting railroad passes under penalty of removal.

About 800 tons, or 16,000 bunches of bananas are now shipped monthly from Aspinwall to New York.

Thursday, June 14, will be the 100th anniversary of the adoption of the Stars and Stripes as a National ensign,

Within a radius of ten miles of Leesburg, Fla., there are now 150,000 bearing orange trees.

Hughes and Mullins, the robbers of Lincoln's tomb, were sentenced at Springfield, Ill., to a year each in the penitentiary.

Governor Cullom of Illinois has vetoed the bill to make silver coin the legal tender of that State, giving as a reason that he does not believe it a wise measure in its financial aspect, or constitutional.

West point will graduate its first colored officer this year, in the person of Cadet Flipper, of Georgia. He stands sixty-three in a class of seventy-seven, and is spoken of as a hightoned, honorable gentlemen.

War helps a great many trades. A paper concern in Ohio has an order for 250 tons of paper for cartridges for Turkey, and a Pennsylvania town is shipping about 600 tons of spelter to Europe as fast as it can be made, also for cartridges.

Twelve States will hold elections before Congress meets, viz: Oregon in June; North Carolina and Alabama, in August; California, Vermont and Maine in September; West Virginia, Ohio, Indiana, Iowa and Connecticut, in October.

A soldier connected with the Federal garrison at Columbia, S. C., has gone into the silk worm business. He has now about 50,000 worms, and is seeking his discharge to embark more extensively in the enterprise.

Japan is rich in mines. The following are at present operated: 82 gold mines, 118 silver, 800 copper, 22 iron, 6 tin, 52 lead, 2 plumbago, 412 coal, 182 kerosene oil, 12 sulphur, and 6 alum.

Thousands are dying of cholera on the coast of India, and on the adjacent Islands, supposed to be caused by the infection of the air and water by the decomposition of flocks and herds and human beings which were overwhelmed by the great storm wave of last October.

The Washington Bureau of Engraving and Printing is now working very smoothly under the new organization with a reduction in its force, which causes the saving of about $1,000 a day, or $300,000 a year. The bureau is now turning out as much work as it formerly did with the large force.

Baron Anselm de Rothschild, who died recently at his country seat, near Vienna, possessed wealth estimated at more than $200,000,000. By his express desire, his funeral was celebrated without any pomp. The hearse was drawn by two horses, and followed only by a few servants.

Mrs. H. B. Stowe says that no one person is described in "Uncle Tom's Cabin" as in biography. Traits and incidents of various people are combined. "The life of the Rev. J. Henson furnished many of these, but not all. He was not Uncle Tom; neither was any other one person that I know of."

General Loring-Pasha, formerly Lieutenant General in the confederate army, but now in the service of the Khedive, has been decorated with the Orders of the Medjidie and Osmanlie; the latter is only conferred on commanders of an army in the field. The decorations of the Medjidie are a star of brilliants surrounded by crescents for the neck and a similar one for the breast.

The coroner's jury in the case of the Rockford, Court House disaster, report that the cause of said falling was the neglect of Henry L. Gay, the architect, to provide for the great amount of weight called for to complete the construction of said building according to the plans as designed by him.

SOUTHWESTERN
Christian Advocate.
39 Natchez St., New Orleans.
J. C. HARTZELL, D.D., EDITOR
THURSDAY, JUNE 14, 1877.

SIX MONTH SUBSCRIBERS.

We appeal to all our agents to canvass at once for six month subscribers. One dollar pays for the SOUTHWESTERN for six months. The SOUTHWESTERN its friends say grows better and better. The people like it and want it. Let there be a strong appeal from every pulpit in the Southwest before July first for six months, one dollar subscribers. Where the preacher will be responsible, we will give a short time to collect the money. But have something paid when the names are taken. Now brethren "let every man do his duty."

Address,
NELSON & PHILLIP,
Lock Box "B," New Orleans.

Russia has made a draft for 218,000 more men.

Rev. B. L. Crump of Batesville, did right in defending his church and the SOUTHWESTERN. He has our thanks.

[illegible] Wiley and wife have been called to mourn the loss of a beautiful daughter six years of age.

The article on "The Future of the Colored Race in Louisiana" is from the pen of Prof. Alexander of Straight University in this city.

The District Conference of Waco District in Texas, will meet at Calvert, June 14th. So says the Presiding Elder, Rev. S. Gates.

[illegible] J. A. Adams, late President of [illegible] University, left for Texas [illegible] of this week on an [illegible] tour. He will settle in [illegible] if he finds a location that [illegible]

Rev. Dr. Rust, Corresponding Secretary of the Freedmans' Aid Society, [illegible] wife, have gone to England [illegible] the people in that [illegible] work of our Church [illegible] of the South.

[illegible] Eastern Agent [illegible] Orleans and Mobile [illegible] York, favored us [illegible] week. He is one of the best railroad men in the country.

We publish elsewhere the advertisement of P. F. Hansell, with [illegible] manager. This [illegible] Job work house, is [illegible] Camp Street, and is [illegible] of patronage. [illegible] of cheap fami[illegible] of your readers [illegible] their line will [illegible] them.

[illegible] Mexico, by Bro. [illegible] read with interest. [illegible] Bro. C. speaks of [illegible]

Summer Religion.

We not deny that we are influenced in our religious life to some extent, by the conditions which surround us. We should rise above them more than we do, but then that we do not, is a simply a fact of life. The prayer meetings have come, and it is too wet or too cold or warm, or we do not feel just right, and so we sit down and take our comfort while the prayer meeting goes on without our presence, and we lose the blessing which always follow the discharge of duty. We are prompted to these remarks just now by the advent of hot weather. But please do not forget that when it was cold, you said wait until warm weather comes then I'll go every week. Now you find yourself saying, wait until it gets cold then I will not miss a meeting. Thus we see how weak human nature is. Now the Church member should not forget that every one has a sphere of influence in which to act. Every one has a duty to do, a burden to carry, a mission to fill. Some soul may wander in the dark because you have not done your duty. Some word you can speak may save a soul from death and hide a multitude of lives. Do not slack up your efforts even though the days are hot. Do not throw upon a few of your brothers and sisters, the whole responsibility of carrying on the Church. Do not by your own act deprive yourself of the needed blessing. Do not give your religion a summer vacation but be as true in July as in December.

Childhood and the Church.

It is a fault of the times that we do not lay stress enough upon the matter of taking our children to hearing the preaching. We send them to the Sunday School and from that they go home to play or do what suits them best.

Thus they grow up without a habit which every child should form, that of Church attendance. We are creatures of habit and the habit of going to Church is one, that should be formed in very early life and kept up.

That children can be trained to go to Church regularly and systematically we know, for we have seen it tried with marked success. While the Sunday School is a great and good institution, it is not all. God ordained that the "preaching of the cross" should ever be the "power of God unto salvation."

Fathers and mothers you owe it to your children that they go to church, that they behave properly in church and listen to the sermon. Then when you have returned to your homes, talk about it in their hearing and with them. Thus you prepare them to take your places when you are gone. By all means take the children, we mean the growing boys and girls to church, and aid in creating a church-going generation in the great and near future.

Aid the Pastor.

Every church member can preach the Gospel by rendering effective aid to the pastor. Help him and you help the cause. Help him by your wide-awake presence when he preaches. Let him see you in your lot and place. Help him by your presence in the prayer-meeting and at the Sunday-school. Help him by letting him know of any that are sick or who need his counsel; be on the look-out for something to do for yourself as well as for him, and if the pastor cannot always respond to every call, you can go in his place. This is what we mean by the priesthood of the people. Be priests unto God. "Bear ye one another's burdens and so fulfil the law of Christ."

Then again, in place of going about criticizing the minister, because he don't do this, or because he don't do that, speak of him with respect, [illegible] love, for the sake of the cause. Even if he is not your [illegible] in every particular, he is [illegible] your minister under [illegible] good. If you cannot say [illegible] good, then be si[lent] [illegible] and hear your [illegible] him you [illegible] Mrs. B., and [illegible] work for [illegible] and [illegible] help [illegible] the [illegible] in the

church. Take these few thoughts to heart brother, sister; act on them and you will soon see the good results.

Ames Methodist Episcopal Church, New Orleans.

We held the Quarterly Conference of Ames Church on the sixth instant. This church is giving substantial evidences of prosperity. Dr. McCarty, the pastor, is greatly beloved, and is devoting his entire strength to his work. His sermons are listened to with great interest, and in pastoral work, he is wining the hearts of his people, and making many new friends for the church. His congregations are increasing in numbers. Several families which were members af the First Congregational Church—that Church having been disbanded—have become permanently identified with Ames Church, and have become active workers. One of these brethren, Mr. Shute, a very successful Sunday School worker, has been elected Superintendent of the Sunday School, and with the presence and influence of those who came with him, has added greatly to its numbers and success. The ladies of the church have, for several weeks, given a series of Church Sociables, which have been held in different parts of the city. These have been well attended, and have done much to bring the people together in sympathy and interest. The one last Friday night at the residence of Captain C. W. Boothby, 287, Esplanade, was a delightful affair.

In finances, the Church has felt very much the effects of the general business depression. The expenses of the year have not as yet been provided for, but six of the strongest men in the church have formed themselves into a committee, and have gone to work with a will, determined not to stop canvassing until the amount is fully provided for. We hope our friends in this city will respond as liberally as they may be able, to the calls of this committee. A portion of the old debt still hangs on the property. By the way, what is longer-lived than a church debt? The Quarterly Conference granted Dr. McCarty a leave of absence from August first, and he proposes to make a tour among his old pastorates in the North, and if possible, provide for the remainder of the debt. We believe he will succeed.

Ames Chuch is a very important factor in our work in this city and State. It is the open door through which we are to reach the white English-speaking people of this city. May the Lord bless its pastor and people abundantly—increase their influence and multiply their friends; and especially grant to them a gracious out-pouring of His spirit, in the conviction and conversion of sinners.

Presbyterian Fraternity.

The *Southwestern Presbyterian* of this city says of the action of the Northern Assembly:

It would seem that our Northren brethren have at last settled the question of Fraternal Relations to suit themselves. We are not sorry for it. The question in itself was respectable enough; but—not to put a very fine point on it—it was becoming tiresome. Everything had been said about it which anybody could think of, and every one felt that it ought to be disposed of. It has been settled, by each body realizing its own position, and frankly stating it. This cannot fail to be a great benefit. Among other things, it will conduce to self-respect, and enable each party to do homage to a conscientious conviction, and stand on principle.

It will be remembered that the late Southern Assembly in this city almost unanimously said in substance—we want no fraternity with our Northern brethren until they apoligize for what they have said about us during the war." The Northren Assembly by a vote of 230 to 97 replied in substance: we said no more about you than you said about us during the war; we do not ask you to apoligize, neither will we; we are willing to say that the action of both bodies during the war were in accordance with what each deemed right; we say let the past bury the past, and from this forth let us be friends; but as you refuse this we have no more to say, and the next overture for fraternity must come from you."

We like this frank way of putting things and commend our Presbyterian brethren for their frankness. They say what they mean and by decided votes tell us they mean just what they say.

By Lamplight.

Why do men carry pistols? This exclamation was heard from hundreds on last Thursday, May 31, as the news spread through the city, that Capt. Hooper, one of our most estimable citizens and prominent business-men, had been shot and almost instantly killed by an old acquaintance and neighbor, Mr. Nance. The cause, a little matter of business that the law could have settled in a few days, was in dispute and hot words led to murderous results. This affair creates profound interest, from the social standing of the parties, and people wonder and exclaim, "Why do men carry pistols?" The interest will last for a few days, the trial of the murderer will be postponed as long as possible, the murdered man will be forgotten, sympathy for the prisoner will be aroused by his friends and—the jury may fail to agree, or by the law's vexatious delays, the prisoner may at last be released on bail, and somehow the case never be called, or if tried and convicted, a nominal penalty afflicted and the public mind be quieted till another man is killed. Thus the same question will be asked about carrying pistols, but scarce one of the hundreds who violate the law against carrying concealed weapons, will be punished, unless it happens that some poor fellow, without friends or money, should fall into the hands of the executors of justice, and they make an awful example of him by inflicting a fine, which they are most sure he cannot pay, and the offender has the privilege of working a few weeks in the retirement of the city work-house, where he can meditate on the question why it is so much worse for a poor man, or a colored man, to carry pistols than for some more favored ones. We need a higher estimate of human life in this country.

The closing exercises of the Central Tennessee College were perhaps of more than usual interest. The address of Rev. D. C. Kelly, of the M. E. Church South, an active friend of the Confederacy during its existence, was more than usually important, as expressive of the views of the more intelligent class of Southerners on the education of the colored people. "Brethren, friends, fellow-citizens," were the opening words of his address, and he dwelt on these, noticing their significance and claiming for himself and the colored people this feeling of personal regard and the relations embraced in these names. It is among the first of these utterances in this part of the country which encourages us to hope that the educational work among the colored people will receive the cordial and open endorsement of our brethren of all the Southern churches. Of course there are points on which we shall differ with our brethren of the M. E. Church South, but on the education of the colored people in the South, all—East, West, North and South—have a common interest. In the future we hope to hear other words of cheer from the same source. The address of Rev. C. S. Smith, Pastor of Clark Chapel, is, I understand, to speak for itself in your columns. It is worthy of a careful reading. The possibility of the colored people to do more for themselves is well worth their earnest consideration. Rev. D. W. Hays, of the Tennessee Conference preached the annual sermon from the words, "Whatsoever thy hand findeth to do, do with thy might." It was a thoroughly prepared discourse, and commanded the closest attention of the congregation and made an excellent impression. Of the examinations and closing exercises of the graduating classes in the Normal and Academic departments others will write. It is said that they were all better than usual. The school year has been prosperous, and the outlook for the next year is favorable for an increased attendance.

J. BRADEN.

Mexican Border Troubles.

The Secretary of War, Hon. G. W. McCray, has given specific instructions to Gen. Sherman, Commander of the Army, to take positive steps toward suppressing lawlessness on the Mexican border along the Rio Grande. The order closes thus:

Gen. Ord will at once notify the Mexican authorities along the Texas border of the great desire of the President to unite with them in efforts to suppress this long-continued lawlessness; at the same time he will inform those authorities that while the government of Mexico shall continue to neglect the duty of suppressing these outrages, that duty will devolve upon this government, and will be performed, even if its performance should necessitate the occasional crossing of the border by our troops.

You will, therefore, direct General Ord that in case lawless incursions continue, he will be at liberty in the use of his own discretion, when in pursuit of a band of marauders, and when his troops are either in sight of them or upon a fresh trail, to follow them across the Rio Grande, and to overtake and punish them, as well as retake stolen property taken from our citizens, and found in their hands on the Mexican side of the river.

The War.

The chief battle fought this far has been fought at Kristach, Krisi and Hivs, in Asia. Turks lost 3000 men. It seems to have been a drawn battle.

The insurrection among the Circassians in Asia seems to be quite formidable, so much so that a good-sized Russian army is necessary to hold the rebels in check. This weakens the Russian force in Asia.

There are different reports as to the efficiency of the Turkish armies. Some say they have poor officers and others that they are poorly fed etc. But thus far they have fought well. As the war is proclaimed a holy war by Turkey, that is a war for the Mohommedan faith, the Christians at their request have been exempted from service, but must pay exemption money.

There have been rumors of peace; one is that Germany at the suggestion of England would ask Turkey to accept peace on the basis of the late protocol, and another is that Russia will make peace and take territory in Asia as an indemnity. But we put no faith in these. The matter has gone too far to stop until some decisive battle is fought. We do not believe Russia will lay down her arms until guarantees corresponding to the sacrifices already made, have been obtained from Turkey. There is no danger of Russia concluding a cheap bargain. The demonstration must be complete. The result decisive. It is necessary for the security of the future, that Turkey should be perfectly convinced of her isolation and inferiority, and the absolute necessity of submitting to conditions she herself has rendered necessary. So says Russia.

The *Christian Observer*, of Louisville, Kentucky, is one of the freshest and best edited papers in America. It is thoroughly Presbyterian in church polity and doctrine. It represents progressive Presbyterianism in the South. It is, of course, warred upon by other Presbyterian papers in the South, which have not one-third its circulation, or one-hundredth part its editorial ability. We are sorry we did not meet one of its editors when in this city attending the General Assembly. His letters from New Orleans are interesting.

The *Methodist Advocate*, of Atlanta, Georgia, makes a strong appeal for six months cash subscribers. We hope its patronizing territory will rally to its support. The publishers have adopted the *cash system*. They have now on their books $22,000, which they cannot collect, as the result of the credit system in the past. Our agents will understand from this why the publishers of the SOUTHWESTERN insist on cash payments. It is the only safe way for all concerned.

Three of our schools in South are well represented in this number of the SOUTHWESTERN. New Orleans and Shaw Universities and Central Tennessee College. Let none fail to read all that is said about them, and remember that they represent about one-fifth of the work being carried forward by our Freedmen's Aid Society.

Fletcher Harper, the last survivor of the original firm of Harper Brothers, publishers, New York City, died on the 30th ult. The reading public for the last generation have owed a debt of gratitude to this firm, and to no one of them perhaps more than to Fletcher.

The great honors paid to Gen. Grant in Europe are well and properly bestowed on one of America's greatest characters, and evidently form a true estimate of the respect felt for the American people abroad.

There will hereafter be a mail six times a week between New Orleans and Port Eads. Capt. Wm. Bassett, of the steamer Martha, has the contract at $10,000 a year.

At England's Request.

A Washington dispatch, June 8th, says:

The district attorney for the district of Mississippi, has been instructed by the department of justice, to investigate the facts attending the death of McClelland, in the Kemper county massacre, in compliance with a request made by the English authority, who claim that McClelland was a British subject.

No matter how it comes, the whole nation will rejoice if the clear light of an impartial investigation can be poured in upon that Kemper County horror. But we feel humiliated that the investigation should be gone into *at the request of a foreign government.*

It is said the Attorney General is looking up the law in the case to see whether there is any law by which the United States Government can interfere directly and examine into the question. This is a most important matter. Governor Stone has acknowledged his inability to do anything, and seems too cowardly to do aught but write a milk and water apology to Washington. "The people" of Kemper County declare no investigation shall be had. The question then is—can the United States Government interfere and protect its citizens when the states either cannot or will not? If the General Government cannot, then all the glory of American citizenship on American soil, is gone. Americans hereafter must not boast "I am an American Citizen," but must instead use the name of his State and say "I am a Mississippian," or "I am a Louisianian," etc.

Wind, Fire and Wave.

A terrible wind storm visited Southern Illinois, June 5. The greatest destruction of life and property occurred at Mr. Carmel. Nearly the whole town was destroyed, and a score of people killed and many wounded. The details of the disaster are horrifying.

The blow was in the form of a cyclone, and gathering up whole buildings hurled them in every direction. A lady was sitting in a wagon in the street when the cyclone struck her. She was hurled into the middle of the street and badly injured. The horse was lifted bodily from the earth and dashed to the ground and killed, while the seat from the wagon was thrown eighty yards in an opposite direction. The court-house bell was thrown sixty feet. These are specimens of the wind's power Hundreds of families are homeless.

A large fire occurred in this city near First and St. Charles street in which several houses now burned.

Galveston has been visited with a great calamity. On Thursday morning, June 8, at 3.30, a fire broke out in the business part of the city and before it could be stopped twenty-six building were burned among them many of the largest and finest buildings and business houses in the city. The Grand Southern Hotel was burned. Odd Fellow's Hall, two banks. Shaw & Braylock, who print and in whose building was the office of the Galveston *Christian Advocate* was burned out. The loss it is said will reach $3,000,000. There seems to have been as a rule good insurances. If this proves true the calamity upon the Gulf City will be greatly lessened especially as there are reported to be but few risks in home offices.

A tidal wave of many feet depth broke along the western coast of South America a few days since. destroying towns, and spreading devastation and death far and wide. How many people were destroyed will probably never be known.

A committee of colored men from this city, consisting of Hon. T. B. Stamps, Louis M. Kenner, Senator Dumont, J. D. Kennedy and Rev. A. M. Newman, had an interview with President Hayes June 8th. They were introduced by Gen. Comly, of Ohio. The President assured them that colored men should have a fair representation in all his appointment in the South.

The following sad note tells its own sad story. To the dear bereaved parents we extend our most heartfelt sympathy.

Dear Brother Hartzell,

At 1:20 this (Sunday) morning our darling first-born passed away to the better land. Aged 2 years, 2 months and 12 days, after a sickness of only 8 hours, of congestion of the lungs.

We are not mourners as those who have no hope, but our home is desolate, our hearts are sad and no little one will come to greet us. We look to Jesus, as our consoler.

T. E. MADDEN,

The New Orleans University.

This Institution has just closed a successful year's work under the Presidency of Rev. Dr. Godman. We have already spoken of the improvements made in the buildings during this year.

The Institution is supported by the Freedman's Aid Society of the Methodist Episcopal Church, which Society through its secretary Rev. Dr. Rust has established institutions of learning in nearly every State in the South.

MEETING OF BOARD OF TRUSTEES.

The New Orleans University being regularly incorporated, has a local Board of Trustees. This Board met May 18th, 1877, General Cyrus Bussey President, and Rev. M. C. Cole Secretary.

DR. GODMAN'S REPORT.

With the close of another year of duty in the University, comes the pleasing duty of reviewing the work done, inspecting the present situation, and providing as occasion requires for the future.

The last annual session was peculiar, and the President of the University had resigned on account of ill-health. Providence kindly restoring his health and the F. A. Society, per Dr. Rust, urging the propriety of the steps, I recalled my resignation through Dr. Rust.

Being after that employed to take collections for the Freedman's Aid Society in Philadelphia Conference, the proceeds to be divided equally between the University and the Orphans' Home, I commenced labor in Philadelphia the first Sabbath in October, 1876. Prof. Collins was here by appointment to take the oversight of the school during my temporary absence, with the assistance of Mr. Wm. Morrow and Miss Anna S. DeWolf, as teachers.

My wife, who was engaged as agent of the Orphans' Home Society, joined me most efficiently in the taking of collections. Our stay was somewhat protracted, my arrival here on the return being January 27th, 1877, my wife being three weeks later. The result of our financial labors is herewith presented. See paper A.

Returning, I found the University in a sad condition in many respects, with a roll of thirty-two scholars only, a discouraged corps of teachers, and the buildings and grounds in a forlorn condition. This state of things was doubtless owing in a degree to the political situation. We are happy to report now a better condition.

Our roll contains ninety-two names. Eighty-six have been in regular attendance the last term. Good progress in study and marked improvement in deportment furnish as a delightful reward for our labors. The large majority of our students are young men and women. A certain maturity of purpose and character distinguishes them, and the general cultivation of religious feeling and life makes their school duties an earnest work, not mere play.

Our theological class numbers twenty-one. They have not this year been as regular in attendance as last, on account of some being pastors with large families and burdensome pastorates. As many as fifteen or sixteen of our students are [illegible] teach. One designs to become a missionary in Africa, one intends to pursue the study of medicine. Three are ready to take rank as seniors, and we hope will be ready to be graduated next year in the classical course.

You will observe how much our buildings and grounds are improved. There have been some heavy expenditures—*i. e.*, heavy for us, upon necessary and indispensable improvements.

Repairs of buildings	$216 70
Rebuilding banquette	61 15
Organ for chapel	125 00
Seating for chapel	87 50
Insurance	95 63
Total	$585 98

The relations between myself and the teachers have been delightfully harmonious. It is painful to record that because of failing health Prof. Collins resigned and went North. We hear often from him and learn most gratefully that he is better than when he left. Miss Anna S. DeWolf has been faithfully at her post and has ably discharged her duty. After Prof. Collins' failure of health Mrs. Dupre was employed to instruct some classes until the close of the year, and she has since April 13th done us good service.

Mrs. Godman, not employed as a teacher, yet interested always in our work, voluteed to teach three classes that were in want of an instructor, and has done her part well.

We, the instructors, have had a year of hard work. The President has taught six and seven classes daily beside all his other work. Every teacher has had full employ.

We had the assistance of Mr. J. E. Mullen, Miss Sarah A. Merritt and Mr. G. A Wells and Miss Fannie Hembeuk, whom we have employed for moderate compensation.

We all rejoice in our work and thank God that He has counted us worthy to enter upon it. We think we have many evidences of His smile upon it.

Miss Anna S. DeWolf is hereby recommended for re-election as teacher.

By reference to the catalogue, I observe that our term of service of the third class of trustees expires with this session. It would seem, therefore, to be our duty to fill the vacancies.

I would recommend that the Trus-

tees fix the day of commencement week whereon they will hold their annual session.

I recommend also that they appoint a committee of examiners whose duty it shall be to be present at all the term examination.

I recommend also that we publish a catalogue at once, if we can find the means.

The following resolution was unanimously adopted:

Resolved, That we hereby express our high appreciation of the services of Rev. W. D. Godman, D.D., as President of the New Orleans University during the year that is past, and that we hereby re-elect him President for the ensuing year.

Miss DeWolf was re-elected as instructor for ensuing year.

The remainder of the Faculty will be selected by Rev. Dr. Rust.

Rev. Dr. J. H. McCarty, Rev. E. Williams, and Dr. R. S. Rust, of Cincinnati, were elected to fill vacancies on Board.

The Secretary was instructed to prepare a suitable minute respecting the death of Rev. Dr. Daily, a member of the Board, and to forward a copy to his bereaved widow.

Tuesday of commencement week was fixed as the time of holding the annual meetings of the Board.

The following resolutions, offered by Dr. Godman, were unanimously adopted:

Resolved, That we learn with much pain of the serious illness and the unexpected departure from her midst of Prof. A. B. Collins.

2. That Prof. Collins has, during his entire connection with us, discharged his duties as teacher with ability, has illustrated the qualities of the Christian and the gentleman, and has endeared himself to us in a more than ordinary degree.

3. That should Prof. Collins' health be restored in the future, we should welcome his return at any time.

4. That this resolution be published in the SOUTHWESTERN CHRISTIAN ADVOCATE, and that the Secretary furnish a copy to Prof. Collins.

The following were appointed a committee of examiners, viz.: Rev. J. H. McCarty, D.D., Rev. J. C. Hartzell, Hon. T. G. Tracy; Prof. P. M. Williams, M. D., and Rev. John Mathews, D.D.

The President was authorized to publish a catalogue at the earliest moment practicable.

Resolved. That the trustees of the New Orleans University, learning from Rev. W. D. Godman, D.D., that Mr. H. M. Ingham, of Cleveland, Ohio, has sent to the University during the year, 316 valuable books for the library, which are making a very great demand, not before supplied, therefore, be it

[illegible], 1. That our sincere thanks be tendered to Mr. Ingham, for his liberal and valuable donation, and that we shall ever pray that blessing may rest upon him.

2. That a copy of this be forwarded to Mr. Ingham by the Secretary and that it be published in the SOUTHWESTERN.

[illegible] services of that distinguished and venerable [illegible] for the freedom [illegible] D.D., Secretary of the [illegible] Society, to whom [illegible] tendered for an [illegible] following [illegible] adopted:

[illegible] sake of the University hereby tender[illegible] R. G. Boat, and [illegible] Aid [illegible] of the last year, [illegible] faithful care of [illegible] interest in our [illegible] May God over[illegible] Aid Society.

Dr. Hartzell, of [illegible] closing year were [illegible] Binney, President, [illegible] Pierce Lindy, Vice [illegible] M. G. Cole, Secretary [illegible] W. D. Godman, [illegible] Hon. E. Heath, Au[illegible]

[illegible] for the past year [illegible] the President [illegible]

[illegible] account was [illegible] statement [illegible] Minutes [illegible]

[illegible] memorialize [illegible] Conference for [illegible] Committee [illegible] It is [illegible] collected, [illegible] the most superb drawing-room, parlor and sleeping coaches, and the eating-houses are noted for the good supply of seasonable delicacies, while the employees are selected for their urbanity and skill as railroad men. The region, especially the mountain districts of Ohio and Pennsylvania the route passes over, may be considered the Switzerland of America. Pure mountain air—health invigorating caloric—making the invalid feel like rejuvenated life. These and many other recommendations are such as should induce all who desire to travel comfortably with speed and safety, to take advantage of the highly popular Pan Handle Route.

Mount Zion Church New Orleans.

This enterprising church under the pastorate of Rev. C. Hunt in making a desperate and successful effort to raise money to pay the debts on their church property. The *Mount Zion Lagniappe* a neat little monthly paper reports a proposed "*Grand Excelsior Banquet*," to be given by the Working Band of the Church, to be begin June 12th and to last five days. Every sort of good thing in the festival and musical lines is promised. Mrs. M. Hall is president, Mrs. B. Mortou is vice president, Mrs. S. Chapman treasurer, and Mr. J. W. Bowens Secretary. Success to Mt. Zion!

New Publications.

Heredity, or Responsibility in Parentage. By Rev. S. H. Platt, A.M. 12 mo, paper, 10 cents. S. R. Welle & Company, Publishers, 737 Broadway, New York.

This interesting essay on the duties of husbands and fathers, prepared from a series of sermons by an eminent clergyman of Brooklyn, meets one of the wants of day. Our people generally need sound instruction with reference to the conditions upon which mental and physical health depend; and from what better source may it be obtained than from the lips of a learned and earnest minister.

The Wonders of Prayer, Henry F. William publisher, 46 Beekman street, New York, 400 pages. Price $150.

To a greater extent than any other book, and in an extraordinary recital of facts, with over five hundred interesting incidents, it fully answers that all-important question, "DOES GOD ANSWER PRAYER?"

It also shows that the promises of the Bible are absolutely true, and faithful in the daily lives of those who are constantly trusting in the Lord, and ask *Him* help in their daily anxieties and experiences. It is a book of great comfort and encouragement to Christians, in their doubt, fear, sorrow, or trouble, to trust Him more fully in faith, and shows how He who delivered others in time of distress, peril, or solicitude, can hear and deliver them also.

To those who are not Christians, it is a record of undoubted facts from the experience of individuals now living, proving the real existence and power of God, in controlling circumstances, directing human wills, and all things of earth, showing His nearness and power in daily events of life, and demonstrating that He is not a distant Creator, but ever near at hand.

This volume contains several hundred instances where Prayer has been heard and answered in the following circumstances of life: Healing; Recovery from severe sickness; Delivery from Death; Delivery in Perilous Situations; Miraculous Cures of Diseases and Deformed Persons; Help in Poverty; Relief from Starving; Insanity Cured; All Appetite for Sensuality Removed; Evil Habits Overcome; Drunkenness Cured; Appetite for Tobacco and Liquors taken wholly away; Souls Converted and Saved; Bad Men Confounded; Oppressors and Wrongdoers Punished; Wonderful Revivals; Proofs of the Existence of the Holy Spirit; Timely Help in Financial Danger and Need; How Liberal Gifts to the Lord and Poor have been blessed; How the Poor, Afflicted, and Helpless, have been cared for constantly; How Work and Employment have been Obtained; How Lives have been saved from Accidents and Deaths; How Plans in Life have been wholly Frustrated and Changed for the Better; How the Schemes of Bad Men have been Spoiled; How the Lord has controlled the Natural Element of Earth, the Winds, the Lightning, the Rain, Tempes's, Snow and Hail, stopped their work of destruction, to Aid, Benefit, Relieve, Help, or Deliver some poor Christian who has cried to Him in Prayer.

A multitude of such instance are given, all from experiences of individuals of the present day, still living, which fully satisfy any one that the same God who did wonders in the days of Abraham, Joseph, Jacob, Joshua, David, Elijah, and Hezekiah; the same Lord who walked in Palestine, healing the sick, curing the blind, lame, and halt, raising the dead, performing miracles, is still, though unseen, with us this very day, performing as many wonders and miracles as in the days of old. By strong faith, Christians who have laid hold of the promises, and trusted in their unseen Lord, pleading to Him in their extremities of life, here give their testimonies that they have found their God faithful.

Dancing as an Amusement, considered in the light of Scriptures, of Christian Experience and of Good Taste, by Bostwick Hawley D. D. New York, N. Fibhals & Sons: 79 pages, Cloth 50 cents: paper 25 cents.

A very timely, and well written book. The book is dedicated "to Christian parents, and to young people of all churches." One of the saddest facts in the modern church is the ease with which Christians permit themselves to be lead into the follies of fashionable life, such as dancing, theater-going, card playing and the like. The whole church needs a thorough awakening on this subject. Dr. Hawley has given a concise but conclusive argument against the modern dance for amusement. He believes and as we think, clearly shows that neither the Scriptures a proper Christian experience, or good taste approve of dancing. The scriptural argument is very complete. All or nearly all texts in the Old and New Testament which speak of the dance, are quoted and it is shown that in no case is the modern idea of dancing countenanced. We shall [illegible] this excellent volume [illegible] could be in the hands of [illegible] in our church members.

The estimates of the total number of churches vary from 16,000 to 20,000.

Mr. Moody's Theology.

June 24th being Sunday School Quarterly Review, we give in this place the following interesting article from the *Christian Union*.

The religious opinions of any one individual are of small consequence. But Mr. Moody's theology is representive. He has been "backed up by the orthodoxy of London, Edinboro', New York, Chicago, Philadelphia, and Boston." His theology may fairly be regarded, therefore, in its main features, as that of at least a very large proportion of the orthodox church.

Moreover, it has been a remarkably successful theology. We do not now consider the permanence or the reality of its success; though we believe that it is both real and permanent. After Christ's ministry in Galilee was ended the crowds dispersed, and probably the Pharisees thought the revival had come to an end when the preacher was silenced. But the spiritual impulse that Christ imparted then is more powerful in the nineteen century than it was in the first. Mr. Moody's work, whether permanent or not, has been transiently powerful. It is well for all men who desire to move on the hearts and consciences of others to know what are the doctrines which Mr. Moody has found so effective. A great deal has been said about his methods. We here epitomize, as far as possible in his own words, his doctrines. We gather this epitome from the published volume of his New York sermons.

"Man is a stupendous failure." His whole history is a history of successive failures. He accepted the commandments, yet worshiped the golden calf at the foot of Sinai. He "was a failure under the judges, failure under the prophets, and now for two thousand years under grace he has been a most stupendous failure." "Man in his best day, under the most favorable circumstances, is nothing but a failure."

How he came to be a failure is a matter of no moment. "If I see a man tumble into the river and going to drown, it would do no good for me to sit down and bow my head and indulge in deep thought and reasoning how he came to get in there. The great question would then be as to how he was to be got out." One thing, however, is very certain; though "the first Adam introduces sin into the world," "it will not be on account of Adam's sin that you will be lost if you are lost."

God's love for man is absolute and universal. "God is not angry with us." "God hates the sin, but he loves the sinner." Christ loved Judas "in the very hour that he betrayed Him." "God is love; his love is unchangeable; his love is everlasting; his love is unfailing." This is the doctrine on which Mr. Moody's whole work is based; on which its whole system is built. "I have often thought I wouldn't have but one text; if I only thought I could make the world believe that God is love, I would only take that text, and go up and down the earth, trying to counteract what Satan has been telling men—that God is not love."

The offer of this love is free grace. "You can not get it by working." Salvation is a gift from God. If a man worked it out he would boast of what he had done. 'O I did it.'" "It is offered to all that have sinned and are not worthy." How then as to election? "You need not be stumbling over election. The proclamation is, "Whosoever will, let him come and drink of the water of life freely.'" "Everybody can get out of prison that wants to. The trouble is, they don't want to go."

This grace is to be accepted by faith; and "the best difinition of faith I can find is the dependence upon the veracity of another." "Faith says amen to everything that God says. It takes God without any ifs."

Therefore, "salvation is instantaneous. It is just as sudden as a man walking through a doorway. One minute he is on this side, the next he is on that side." Many are the illustrations used by Mr. Moody to enforce this doctrine: Noah one minute exposed to the flood, the next within the ark safe; the Hebrew child this moment in danger from the death angel, the next safe because the blood has been put on the door-post; the refugee this moment fleeing with the avenger of blood behind him, the next secure because in the city of refuge.

The salvation is something present, not future. "He that heareth my words, and believeth on Him that sent me, hath—h-a-t-h, hath; it don't say you shall have when you die—'hath everlasting life.'" But it is only *given* and *accepted* instantaneously; it is not *perfected* instantaneously. Conversion does not change the whole nature. "We very often talk about a change of heart. I do not think that is a good way to put it. You cannot find these words in Scripture. All through scripture it is a 'new birth;' it is a 'new creature;' it is a new life given; 'born from above of the Spirit;' 'born again.'" "Every child of God has two natures" "as distinct as day and night." "With that old Adam in us, if we do not keep him down in the place of death, he brings us unto captivity." "Judiciously we are dead, but in reality we are down here fighting the world, the flesh, and the devil."

In this new life, in which we are to work out the salvation which we have accepted, the master motive of the Christian must be love. We are not under the law, but under grace. "It is not any more, thou shalt not do that." That was under the law. Under that dispensation it was do and live—now it is live and do." "Infidelity don't know anything about love. The religion of Jesus Christ is a religion of love." "If the love of God beats in warm pulsations in our hearts, and we show them we are full of love and sympathy for them, how easy it will be to win souls to Christ."

Finally, "You will never see the kingdom of God unless you are born again." "Christ will come by and by. You can cry for mercy then, but the door will be shut." Does Mr. Moody believe in the irreparable loss of those who deliberately reject Christ in this life? Evidently. Does he believe in the loss of those who have never known Christ? Apparently not; this question indeed he never discusses, but the one fatal sin according to his system is rejection of Christ. Does he believe in inquisitional torments? Evidently not. "I believe that the worm that dieth not is our memory." "We won't need any one to condemn us at the bar of God. We will condemn ourselves." "Memory is God's officer; and when God touches the secret springs of our memory, saying, Son, remember, we can not help but remember." "Tramp, tramp, tramp will come before us a long procession—all the sins we have ever committed."

It is no part of our purpose in this article to defend Mr. Moody's theology; we simply describe it. But when the hour of unjust aspersion and absurd eulogy has passed away, and the results of Mr. Moody's work in Great Britain and the United States are seen by a candid and a clear-eyed criticism, it will be seen that not the least service which he has rendered the church of Christ has been that rendered to theological science. For there have been few men in this country who have done more than he to break in pieces Dagon in the temple of Jehovah, to destroy the pagan and despotic God whom a false theology had established for the God of the New Testament, to snap the withes with which Delilah had bound the doctrine of free grace, and to emancipate the people of God from the bondage of a Pharisaic legalism; few who have done more than he to quicken in pulpit and in pews faith in the infinite, unchanging, everlasting love of God, and in the free gift of grace as an inspiration to human endeavor.

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Quarterly Meetings.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Grenada Circuit, July 28-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Cuney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Whitefield, June 16-17; Louisville, June 19-20; Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

Okolona District.

(Second round.)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 9-15; Athens, July 21-22.

The Okolona District Conference well meet at Pontotoc June 10. I hope all the member of the Conference will be present: All the ministers of the Okolona District who are in charge of a work will please send on their post-office address at once.

D. MCLACHLAN, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17-18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 5-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 13-14; Hamburg Circuit, June 21-22; Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Coldmbia, July 2-3; Augusta, July 4-5.

L. BRADFORD, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Colmubus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Houdo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Gnliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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tees fix the day of commencement week whereon they will hold their annual session.

I recommend also that they appoint a committee of examiners whose duty it shall be to be present at all the term examination.

I recommend also that we publish a catalogue at once, if we can find the means.

The following resolution was unanimously adopted:

Resolved, That we hereby express our high appreciation of the services of Rev. W. D. Godman, D.D., as President of the New Orleans University during the year that is past, and that we hereby re-elect him President for the ensuing year.

Miss DeWolf was re-elected as instructor for ensuing year.

The remainder of the Faculty will be selected by Rev. Dr. Rust.

Rev. Dr. J. H. McCarty, Rev. E. Williams, and Dr. R. S. Rust, of Cincinnati, were elected to fill vacancies on Board.

The Secretary was instructed to prepare a suitable minute respecting the death of Rev. Dr. Daily, a member of the Board, and to forward a copy to his bereaved widow.

Tuesday of commencement week was fixed as the time of holding the annual meetings of the Board.

The following resolutions, offered by Dr. Godman, were unanimously adopted:

Resolved, That we learn with much pain of the serious illness and the unexpected departure from our midst of Prof. A. B. Collins.

2. That Prof. Collins has, during his entire connection with us, discharged his duties as teacher with ability, has illustrated the qualities of the Christian and the gentleman, and has endeared himself to us in a more than ordinary degree.

3. That should Prof. Collins' health be restored in the future, we should welcome his return at any time.

4. That this resolution be published in the SOUTHWESTERN CHRISTIAN ADVOCATE, and that the Secretary furnish a copy to Prof. Collins.

The following were appointed a committee of examiners, viz.: Rev. J. H. McCarty, D.D.; Rev. J. C. Hartzell, Hon. T. G. Tracy; Prof. P. M. Williams, M. D., and Rev. John Mathews, D.D.

The President was authorized to publish a catalogue at the earliest moment practicable.

Resolved, That the trustees of the New Orleans University, learning from Rev. W. D. Godman, D.D., [illegible] H. M. Ingham, of Cleveland, [illegible] has sent to the University [illegible] the year, $16 valuable [illegible] the library, which are [illegible] great demand, not [illegible] therefore, be it

1. That our sincere [illegible] be tendered to Mr. Ingham, [illegible] and valuable donation, [illegible] shall, ever pray [illegible] may rest upon him.

That a copy of this [illegible] be forwarded to Mr. Ingham, Secretary and that it [illegible] in the SOUTHWESTERN [illegible]

[illegible] services of that distinguished [illegible] pilot and vetteran [illegible] the free[illegible] D.D., Secretary of the [illegible] Society, to whom [illegible] be addressed for so [illegible] following

[illegible] of the [illegible] Silver [illegible] hereby tender[illegible] R. G. [illegible] and [illegible] Aid [illegible] donation of [illegible] the last year, [illegible] watchful care of [illegible] interest in our [illegible] May God ever [illegible] Aid Society.

[illegible] of Dr. Hartzell, of [illegible] meeting year were

President, [illegible] Lindy, [illegible] Cole, Beers[illegible] D. Godman, [illegible] R. Heath, Au[illegible]

[illegible] the past year [illegible] the President's [illegible]

[illegible] account was [illegible] statement [illegible] letter [illegible] and [illegible] memb[illegible] [illegible]

[illegible] the School, the troupe, the family and the church will be hard to fill.

J. A. BRADEN.

Nashville, June 4th, 1877.

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Many families who intend visiting the noted watering places of the Middle States are now debating among them[illegible] Pan Handle Route to [illegible] various destinations of [illegible] and reference [illegible] old reliable Pan [illegible] Route has [illegible] most superb drawing-room, parlor and sleeping coaches, and the eating-houses are noted for the good supply of seasonable delicacies, while the employees are selected for their urbanity and skill as railroad men. The region, especially the mountain districts of Ohio and Pennsylvania the route passes over, may be considered the Switzerland of America. Pure mountain air—health invigorating caloric—making the invalid feel like rejuvenated life. These and many other recommendations are such as should induce all who desire to travel comfortably with speed and safety, to take advantage of the highly popular Pan Handle Route.

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This enterprising church under the pastorate of Rev. C. Hunt in making a desperate and successful effort to raise money to pay the debts on their church property. The *Mount Zion Lagniappe* a neat little monthly paper reports a proposed "*Grand Excelsior Banquet*," to be given by the Working Band of the Church, to be begin June 12th and to last five days. Every sort of good thing in the festival and musical lines is promised. Mrs. M. Hall is president, Mrs. B. Mortou is vice president, Mrs. S. Chapman treasurer, and Mr. J. W. Bowens Secretary. Success to Mt. Zion!

New Publications.

Heredity, or Responsibility in Parentage. By Rev. S. H. Platt, A.M. 12 mo, paper, 10 cents. S. R. Wells & Company, Publishers, 737 Broadway, New York.

This interesting essay on the duties of husbands and fathers, prepared from a series of sermons by an eminent clergyman of Brooklyn, meets one of the wants of day. Our people generally need sound instruction with reference to the conditions upon which mental and physical health depend; and from what better source may it be obtained than from the lips of a learned and earnest minister.

The Wonders of Prayer, Henry F. William publisher, 46 Beekman street, New York, 400 pages. Price $150.

To a greater extent than any other book, and in an extraordinary recital of facts, with over five hundred interesting incidents, it fully answers that all-important question, "DOES GOD ANSWER PRAYER?"

It also shows that the promises of the Bible are absolutely true, and faithful in the daily lives of those who are constantly trusting in the Lord, and ask *His* help in their daily anxieties and experiences. It is a book of great comfort and encouragement to Christians, in their doubt, fear, sorrow, or trouble, to trust Him more fully in faith, and shows how He who delivered others in time of distress, peril, or solicitude, can hear and deliver them also.

To those who are not Christians, it is a record of undoubted facts from the experience of individuals now living, proving the real existence and power of God, in controlling circumstances, directing human wills, and all things of earth, showing His nearness and power in daily events of life, and demonstrating that He is not a distant Creator, but ever near at hand.

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A multitude of such instances are given, all from experiences of individuals of the present day, still living, which fully satisfy any one that the same God who did wonders in the days of Abraham, Joseph, Jacob, Joshua, David, Elijah, and Hezekiah, the same Lord who walked in Palestine, healing the sick, curing the blind, lame, and halt, raising the dead, performing miracles, is still, though unseen, with us this very day, performing as many wonders and miracles as in the days of old. By strong faith, Christians who have laid hold of the promises, and trusted in their unseen Lord, pleading to Him in their extremities of life, here give their testimonies that they have found their God faithful.

Dancing as an Amusement, considered in the light of Scriptures, of Christian Experience and of Good Taste, by Bostwick Hawley D. D. New York, N. Fibbais & Sons: 79 pages, Cloth 50 cents: paper 25 cents.

A very timely, and well written book. The book is dedicated "to Christian parents, and to young people of all churches." One of the saddest facts in the modern church is the ease with which Christians permit themselves to be lead into the follies of fashionable life, such as dancing, theater-going, card playing and the like. The whole church needs a thorough awakening on this subject. Dr. Hawley has given a concise but conclusive argument against the modern dance for amusement. He believes and so we think, clearly shows that neither the Scriptures a proper Christian experience, or good taste approve of dancing. The scriptural argument is very complete. All or nearly all texts in the Old and New Testament which speak of the dance, are quoted and it is shown that in no case is the modern idea of dancing countenanced. We shall hope that a work of this excellent volume, we think, could be in the hands of [illegible] church members.

The estimates of the total number of churches vary from 16,000 to 20,000.

Mr. Moody's Theology.

June 24th being Sunday School Quarterly Review, we give in this place the following interesting article from the *Christian Union*.

The religious opinions of any one individual are of small consequence. But Mr. Moody's theology is representive. He has been "hacked up by the orthodoxy of London, Edinboro', New York, Chicago, Philadelphia, and Boston." His theology may fairly be regarded, therefore, in its main features, as that of at least a very large proportion of the orthodox church.

Moreover, it has been a remarkably successful theology. We do not now consider the permanence or the reality of its success; though we believe that it is both real and permanent. After Christ's ministry in Galilee was ended the crowds dispersed, and probably the Pharisees thought the revival had come to an end when the preacher was silenced. But the spiritual impulse that Christ imparted then is more powerful in the nineteen century than it was in the first. Mr. Moody's work, whether permanent or not, has been transiently powerful. It is well for all men who desire to move on the hearts and consciences of others to know what are the doctrines which Mr. Moody has found so effective. A great deal has been said about his methods. We here epitomize, as far as possible in his own words, his doctrines. We gather this epitome from the published volume of his New York sermons.

"Man is a stupendous failure." His whole history is a history of successive failures. He accepted the commandments, yet worshiped the golden calf at the foot of Sinai. He "was a failure under the judges, failure under the prophets, and now for two thousand years under grace he has been a most stupendous failure." "Man in his best day, under the most favorable circumstances, is nothing but a failure."

How he came to be a failure is a matter of no moment. "If I see a man tumble into the river and going to drown, it would do no good for me to sit down and bow my head and indulge in deep thought and reasoning how he came to get in there. The great question would then be as to how he was to be got out." One thing, however, is very certain; though "the first Adam introduces sin into the world," "it will not be on account of Adam's sin that you will be lost if you are lost."

God's love for man is absolute and universal. "God is not angry with us." "God hates the sin, but he loves the sinner." Christ loved Judas "in the very hour that he betrayed Him." "God is love; his love is unchangeable; his love is everlasting; his love is unfailing." This is the doctrine on which Mr. Moody's whole work is based; on which its whole system is built. "I have often thought I wouldn't have but one text; if I only thought I could make the world believe that God is love, I would only take that text, and go up and down the earth, trying to counteract what Satan has been telling men—that God is not love."

The offer of this love is free grace. "You can not get it by working." Salvation is a gift from God. If a man worked it out he would boast of what he had done, 'O I did it.'" "It is offered to all that have sinned and are not worthy." How then as to election? "You need not be stumbling over election. The proclamation is, "Whosoever will, let him come and drink of the water of life freely." "Everybody can get out of prison that wants to. The trouble is, they don't want to go."

This grace is to be accepted by faith; and "the best definition of faith I can find is the dependence upon the veracity of another." "Faith says amen to everything that God says. It takes God without any ifs."

Therefore, "salvation is instantaneous. It is just as sudden as a man walking through a doorway. One minute he is on this side, the next he is on that side." Many are the illustrations used by Mr. Moody to enforce this doctrine; Noah one minute exposed to the flood, the next within the ark safe; the Hebrew child this moment in danger from the death angel, the next safe because the blood has been put on the door-post; the refugee this moment fleeing with the avenger of blood behind him, the next secure because in the city of refuge.

The salvation is something present, not future. "He that heareth my words, and believeth on Him that sent me, hath—h-a-t-h, hath; it don't say you shall have when you die—'hath everlasting life.'" But it is only *given* and *accepted* instantaneously; it is not *perfected* instantaneously. Conversion does not change the whole nature. "We very often talk about a change of heart. I do not think that is a good way to put it. You cannot find these words in Scripture. All through scripture it is a 'new birth,' it is a 'new creature;' it is a new life given; 'born from above of the Spirit;' 'born again.'" "Every child of God has two natures" "as distinct as day and night." "With that old Adam in us, if we do not keep him down in the place of death, he brings us unto captivity." "Judiciously we are dead, but in reality we are down here fighting the world, the flesh, and the devil."

In this new life, in which we are to work out the salvation which we have accepted, the master motive of the Christian must be love. We are not under the law, but under grace. "It is not any more, thou shalt not do that." That was under the law. Under that dispensation it was do and live—now it is live and do." "Infidelity don't know anything about love. The religion of Jesus Christ is a religion of love." "If the love of God beats in warm pulsations in our hearts, and we show them we are full of love and sympathy for them, how easy it will be to win souls to Christ."

Finally, "You will never see the kingdom of God unless you are born again." "Christ will come by and by. You can cry for mercy then, but the door will be shut." Does Mr. Moody believe in the irreparable loss of those who deliberately reject Christ in this life? Evidently. Does he believe in the loss of those who have never known Christ? Apparently not; this question indeed he never discusses, but the one fatal sin according to his system is rejection of Christ. Does he believe in inquisitional torments? Evidently not. "I believe that the worm that dieth not is our memory." "We won't need any one to condemn us at the bar of God. We will condemn ourselves." "Memory is God's officer; and when God touches the secret springs of our memory, saying, 'Son, remember,' we can not help but remember." "Tramp, tramp, tramp will come before us a long procession—all the sins we have ever committed."

It is no part of our purpose in this article to defend Mr. Moody's theology; we simply describe it. But when the hour of unjust aspersion and absurd eulogy has passed away, and the results of Mr. Moody's work in Great Britain and the United States are seen by a candid and a clear-eyed criticism, it will be seen that not the least service which he has rendered the church of Christ has been that rendered to theological science. For there have been few men in this country who have done more than he to break in pieces Dagon in the temple of Jehovah, to destroy the pagan and despotic God whom a false theology had established for the God of the New Testament, to snap the withes with which Delilah had bound the doctrine of free grace, and to emancipate the people of God from the bondage of a Pharisaic legalism; few who have done more than he to quicken in pulpit and in pews faith in the infinite, unchanging, overlasting love of God, and in the free gift of grace as an inspiration to human endeavor.

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Quarterly Meetings.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Grenada Circuit, July 28-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Bylalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Whitefield, June 16-17; Louisville, June 19-20; Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shuhuta Circuit, August 15-16; State Line, Aug. 18-19; Shuhuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

Okolona District.

(Second round,)

Okolona May 5-6; Corinth and Corinth Circuit, May 12-13; Tupelo, May 14-15; Spring valley and Shady Grove, May 19-20; Big Black, May 26-27; Calhoun, June 2-3; Houston, June 6-7; Pontotoc, 9-10; Union Grove, June 16-17; West Point, June 23-25; Columbus and Columbus Circuit, June 30 and July 1; Tibbe, July 7-8; Tampico, July 14-15; Athens, July 21-22.

The Okolona District Conference well meet at Pontotoc June 10. I hope all the member of the Conference will be present: All the ministers of the Okolona District who are in charge of a work will please send on their post office address at once.

D. MCLACHLAN, P. E.

Gulf District.

(Second round.)

Pascagoula, May 17:18; Ocean Springs and Biloxi May 19-20; Handsboro, May 21-22; Bay St. Louis, May 23-24; Pass Christian, May 26-27; Crystal Springs, May 31 and June 1; Simpson Circuit, June 5-6; Hazlehurst, June 7-8; New Hope Circuit, June 9-10; Union Church Circuit, June 11-12; Brookhaven, June 13-14; Hamburg Circuit, June 21-22; Mendville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Coldmbia, July 2-3; Augusta, July 4-5.

L. BRADFORD, P. E.

Houston, Texas, District.

First Church, Houston, April 1; East Church and Wesley Chapel, Galveston, April 7 and 8; Spring Creek, April 14 and 15; Oyster Creek, April 21 and 22; Richmond and Frost Chapel, April 28 and 29; Houston, Second Church and Edwards Chapel, May 5 and 6; Harrisburg and West Point, May 12 and 13; Columbia and Brazoria, May 19 and 20; Stafford's, May 26 and 27; Houston Circuit, June 2 and 3; Cypress, June 9 and 10.

W. L. MOLLOY, P. E.

San Antonio (Tex.) District.

Mission Valley, April 21 and 22; Cuero April 28 and 29; Indianola and Lavacca, May 5 and 6; Columbus and Alleyton, May 12 and 13; Peach Creek and Columbus Circuit, May 19 and 20; San Antonio, May 26 and 27; Boerne, June 2 and 3; Houdo, June 9 and 10; Floresville June 16 and 17; Sutherland Springs, June 23 and 24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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A CATASTROPHE.

No human being who saw the sight
But felt a shudder of pale affright.
He sat in a window three stories high,
A little baby, with no one nigh.
A stranger saw him and stopped to stare;
A crowd soon gathered to watch him
there.

A gleam—a flutter in airy flight,
Came past the window a butterfly bright,
From fields of clover and perfumed air,
Wayfaring insect, what brought you
there?
The baby saw it and eagarly
Reached to catch it, crowing with glee.

With fat, pink fingers, reached out—and
fell!
The awful horror no tongue can tell.
Poor little baby, so sweet and bright!
Pale faces quivered, and lips grew white.
Weak women fainted, and strong man
grew weak,
Up rose one woman's heart-piercing
shriek.

Hurrah for the awning; upon the fly
It caught the youngster and tossed him
high,
The bounce prodigious made baby scowl;
He caught his breath, air, and set up a
howl.
All bless the awning that had no flaw;
But a madder baby you never saw!

Display of Dress.

It is bad taste to make the church the place for the show of fine clothes. There may be occasions when it is suitable to put on the costliest and richest dress which the means and conscience will allow; but to make the house of prayer a scene for exhibition of the latest fashions, and thus to appear before God, is out of all character. The plainest raiment which is in keeping with the usual habit of a person is most consistent with the gravity of religious worship. Thoroughly refined people are always averse to making a display of themselves. True worth craves neutral tints. Least of all do well-cultured persons wish to draw the gaze of a congregation to themselves when they and others are met for the serious matter of religious instructions and devotion. They desire, also, that as far as possible all distinctions between rich and poor, great and little, shall disappear in the sanctuary.—*Christian Index.*

Immensity of Space.

In a recent lecture, delivered in Edinburgh, on "The Stars," Professor Grant gave a graphic idea of the immensity of space. He said a railway train, traveling night and day at the rate of fifty miles an hour, would reach the moon in six months, the sun in two hundred years, and Alpha Centauri, the nearest of the fixed stars, in forty-three thousand millions of years. A ball from a gun, traveling at the rate of nine miles an hour, would reach the sun in 2,700,000 years, and Alpha Centauri in 6,000,000 years, as it did at the rate of a second in less than three years. The telescope has shown stars 760 years distant. Some of these stars may have ceased to exist, though their light has not as they were a half million years ago. These stars may be extinct, though their light has not yet reached us. And yet their light itself to us is not as they were when the stars he computed that were a hundred billion miles from the earth, and if the telescope were provided with our eyes it would be less than one of the stars.

[illegible] made up of [illegible] fall in their [illegible] from the [illegible] hour; to [illegible] future. [illegible] the [illegible] degrada- [illegible] most [illegible] failure. [illegible] when they [illegible] to [illegible] for [illegible] when [illegible] in [illegible] con-

[illegible] we parade our misfortunes more sympathy we com- [illegible] Dewey.

[illegible] a Cable. We weave a [illegible] every day, and at last [illegible] it.—Horace Mann.

[illegible] the Dead Sea dead? [illegible] the time receiving, [illegible] anything. This [illegible]

Austin Humphrey, who was hung at the Canadian village of Sandwich opposite Detroit, on the 22d ult., for murder, was led to the front of the scaffold, and spoke in part as follows: "It was all owing to that terrible curse of liquor, and oh! I beg of you, as you value your own souls, stop drinking right where you are. Whisky has caused more trouble, more death in this world than all other evils put together. It has been my ruin and the ruin of thousands of others. Don't touch it! God help you to let it alone!"

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters, your SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

Five sisters of us belonged to Mrs. Clark, a widow woman, living six miles from Liberty, Bradford Co., Virginia. Three of us, Martha, Isabella, and Elizabeth, were sold to her brother, Mr. Ironton, who brought us to Mississippi, where we now live. We desire information concerning the two younger sisters, Julia and Catharine, whom we have not since heard from. Address Elizabeth Wells, Holly Springs Miss.

I desire information concerning my father and brother, Charley and Wiley Bryant, who belonged to Joseph Bryantin, Smith Co., Texas. The last word I had from them was during the war. I formerly lived in Louisiana and was called Ephraim Applewhite. Address Ephraim Jones, care of Rev. E. E. Cooper, Biegel, Fayette Co., Texas.

My wife was Anna Sample, and our son was named George Washington. We lived at Cameron, Milam Co., Texas. I was then Ben. Buckbolt, as I belonged to a lawyer of that name. I was separated from my wife and child during the war, and will be thankful for information concerning them. Address Benjamin McCullough, care Rev. C. L. Madison, Austin, Texas.

A Skeptics' Conversion.

A minister had among his congregation an eminent lawyer who was an infidel. He had long desired the salvation of the skeptic, and one day, knowing that he was to be present in the meeting, he prepared a sermon especially for him, hoping and praying that through it he would be converted.

The infidel came. It was an icy winter's day; he listened to the sermon, and went his way, and not long after confessed his faith in the Lord Jesus Christ. The minister rejoiced, and in conversing with him inquired of him what portion of the sermon it was which especially affected his mind, and led to such a desirable result.

He answered: "It was not your sermon at all; I did not hear it; I was making a brief all the while you were preaching. But after meeting closed, as I came out I saw old black Aunt Chloe trying to get down the slippery steps. I stepped forward and helped her down over the ice to the crossing, and as I left her, she looked up into my face, and said: 'Oh, massa, I wish you loved my dear Jesus!' Those words rung in my ears and I could not get rid of them, until I went to my office and bowed myself on my knees, and gave myself to Christ. It was not your sermon, but it was old Aunt Chloe's words which led me to the Savior."

"Not by might, nor by power, but by my Spirit, saith the Lord of hosts," is the constantly recurring lesson which God teaches us by circumstances like this. Shall we ever appreciate the divine instruction, and learn to make the Lord our confidence and trust, believing that in him alone is victory and strength?

It is said by the friends of General Grant that it is his purpose during his stay in Europe upon all occasions of ceremony to wear his uniform as a General of the Army, which is a very elaborate and handsome dress. The two magnificent swords belonging to General Grant, and which he withdrew from safekeeping in the Treasury Department to take to Europe with him, will also be brought into service on ceremonial occasions. As General Grant will receive a great deal of official attention in Europe, where so much stress is laid upon form in dress, his selection of his army dress seems quite proper. General Schenck, while Minister to England, always wore his Major General's uniform on State occasions, but as Minister Pierrepont has nothing of that kind to fall back upon he has to go the regulation court dress.

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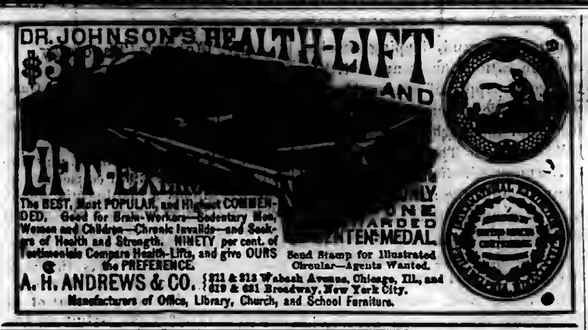

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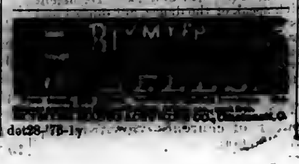

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Southwestern Christian Advocate.

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SOUTHWESTERN
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One month (4 times)	7 "
Two months (8 times)	6 "
Three months (13 times)	5 "
Six months (26 times)	4 "
One year (52 times)	3 "
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Years—Five and Twenty.

We give below, the original poem of Rev. Dr. McCarty, which was read at his Silver Wedding, June 2, by Miss Cora Bussey. The author objected to its publication at the time, on the ground of delicacy, claiming he well not to be a poet. On this others must be the judge. So many of the friends who were present, and heard it, desire a copy as a memento of the occasion, that we assume the responsibility of giving it to the public. For it is true that there is nothing which the world admires more than tender love between a man and his wife. A poet said—

"Domestic happiness the only bliss
Which has survived the fall."

EDITOR.

Star of My Life.

LINES TO MY WIFE, ON THE TWENTY-FIFTH ANNIVERSARY OF OUR MARRIAGE, JUNE 2, 1877.

A star broke on my path one day,
From out the vaulted deep above,
It chased the shadows from my heart,
And it will hang late love—
Star of my Life.

I opened wide my receiving heart,
To allow the mild of this new light,
It entered that chamber of the pure,
And dwelt with me in business sweet night,
O Star of my Life.

And then where the skies I dwelt,
In regions of a better kind;
Not gems of gold) but had of power,
Could every the progress of the mind—
O Star of my Life.

That star [illegible] higher still,
[illegible] as its child,
A glad-some [illegible] joys into song,
[illegible] Joys woke up and
Star of my Life.

As [illegible] on the troubling sea,
Wave [illegible] and bring them full
Upon the [illegible] Day dear light
And [illegible] the net, of my soul—
Star of my Life.

[illegible] years of holiest light,
[illegible] ly to fadelly given,
And [illegible] Twenty Years,
[illegible] ships over sweet
Star of my Life.

[illegible] Like these,
[illegible] years,
[illegible] twilight's shadows,
[illegible] slipping to the
[illegible]

A fragrant
[illegible]

And we abode our stricken fate
With hearts depressed and riven.

On three sad days we wound along,
In mournful slow procession;
Our hearts their plaintive numbers sang,
But felt the Father's blessing.

That trio sleep in other land
And nought disturbs their slumber,
In Heaven they live, a shining band,
'Mid hosts no man can number.

Though gone from sight they still are ours,
Redeemed and robed in glory,
While these poor hearts in life's sad hours
Find comfort in the story.

Blest trio! from our low estate,
We raise our heart's desire;
And in our patience ever wait,
Till we are bidden higher.

And one sweet child, how dear her name,
God sent for our protection;
Not ours in blood, but still the same,
Our own in sweet affection.

She too has joined our trio band,
And soon will give us greeting,
When we ascend to that sweet land,
In one eternal meeting.

God owns the sun but sends the light
To cheer the earth and flood the sky,
God sees our hearts from his own hight,
And stoops to listen when we cry.

Like bursting blossoms of the spring,
Our Nellie came with gentle love;
To twine about our hearts and cling,
Like nestling to the mother dove.

* * * *

From out the deepest dark of night,
Is often born the brightest morrow,
So oft the richness of the heart
Springs from its deepest sorrow.

* * * *

The past is past with us dear wife,
With buried hopes and buried woes,
But to the future we will look,
And wait life's sweet triumphant close.

* * * *

The years rush by like the birds on their wings,
Where the brown locks grew, the silver now springs,
But true love changeth, never!
Then out of my heart in fondest measure
I bring to your own the one bright treasure,
The love of the long ago.

Nashville, Tenn. Letter.

At the close of the evening service, Sunday, May 27th, the Sunday School, through one of its members, Mrs. Matilda Bright, presented the church with a handsome Bible, valued at eighteen dollars, and forty-five dollars and twenty cents, in cash, the proceeds of a concert and festival which was given recently. That occasion was highly enjoyable, and all the participants acquitted themselves with great credit. The decorations were tastefully arranged and the room was filled with the fragrance of evergreens and flowers. In the basement the tables were loaded with the delicacies of the season, and the ladies in charge had their energies well taxed to satisfy the keen appetites of their numerous patrons. Under the efficient management of its prompt and attentive superintendent, Bro. Irwin C. Brown—the Sunday School is rapidly gaining in numbers and influence. It is on the advance, and a flame of enthusiasm has been kindled all along the line. It is well supplied with all the modern conveniences: Berean lesson papers, map, black-board, leaf chart, reward cards, etc. The school is well officered, and we believe that we have a secretary who cannot be excelled for efficiency and general usefulness. He is a genius and he makes the black-board glow with drawings illustrative of each week's lesson, and his work is not that of a novice, but of a skilled artist. His name is Summerfield Brown, and he makes it a point to see that everything he does is "done up brown." The infant class numbers forty-seven and is taught by the pastor. Cupid robbed us of one of our lady teachers recently; Miss Georgia A. Brown, who was united in holy wedlock to Mr. George A. Henderson, of Chicago. This interesting event took place Thursday, May 24th, at 5 P. M. The church was tastefully decorated, darkened, and gas brilliantly burning. The assemblage was one of the most fashionable ever gathered on a similar occasion in this city. Dr. Braden, President of Central Tennessee College, with his charming daughter and a large number of the white friends of the bride were present. After the happy couple had been made one, they returned to the house of the bride's mother for refreshment and congratulation, and at 8:45 P. M. of the same evening took the train for Chicago. May God's blessing rest upon them. We shall have something to say hereafter concerning our church work—until the adieu.

G. S. SMITH,
Pastor of Clark Chapel.

Texas Letter.

Houston, June 6th, 1877.

Rev. J. C. Hartzell:

DEAR BROTHER—I am closing up my second round on the Houston District. The Lord has been with us at all appointments, and we feel satisfied that much good has been accomplished during the year in the District. Methodism never was so prosperous as at present in Galveston. Our two churches in that city reported at the Quarterly Conference, money raised during the last quarter, between eleven and twelve hundred dollars. Bro. Shackleford has raised money and completed the best church we have in the State, except at Dallas this year. Bro. Douglas at the East Church, through God helping him, is very popular with his people. The best of all is, brotherly love continues—no discord. To much could hardly be said of our people in Galveston.

Rev. P. Noble, at Columbia, is doing a good work. They say he is making the Cross honorable at that place.

The church at Harrisburg is doing well; indications of a revival; it is under the watch care of Rev. J. Smith. He is a good man and a faithful worker. Bro. Pullman, at Spring Creek, is having a revival. We were there last Sunday, left about twenty-five mourners, the church seemed to be much revived. Bro. Pullman is a faithful pastor, and the people love him very much. Our cause in Houston is not moving forward, as its friends wish to see, but we are looking and praying for better times.

The SOUTH-WESTERN is very popular among our people, and it is a great helper in the work.

Your Brother,
W. L. MOLLOY.

Methodism in India.

Bishop Marvin, in his letter about Lucknow and Cawnpore, says:

At Lucknow we were very cordially received by the Rev. J. H. Messmore and the Rev. J. Mudge, of the India Conference of the Methodist Episcopal Church. The former is the pastor of the church, and the latter editor of the Lucknow *Witness*, the official organ of the church in India. Here we spent a Sunday, and preached for English service, to a full and attentive congregation.

At Cawnpore Dr. Waugh had got wind of our approach, and met us at the station at eleven o'clock at night. What delightful hospitality we had under his roof! He could not tire of talking about the kindness he had received in Shanghai at the hands of Bro. and Sister Lambuth.

Both at Cawnpore and Lucknow the Methodist Episcopal Church has a considerable society among the English-speaking people. The missionaries of this church did not get to work until after the Mutiny, less than twenty years ago. The blessing of God has been upon their labors in a remarkable degree. They have prospered, for the time they have been at work, beyond what is usual in other missions. So far as we have had the opportunity of judging, the missionaries are men full of energy, and greatly devoted to their work. There is an Annual Conference organized, with four presiding elders' districts. There are numerous schools, and a theological seminary. A number of native preachers have been raised up, some of whom would be a credit to the church anywhere. Two thousand members, and more, counting probationers, have been gathered, and brought to a good state of discipline, while the increase goes on at a very encouraging rate.

I am inclined to think that the success of this work is largely due to the *power of preaching*. One difficulty in the work of missions—so it has struck me—is found in the fact that the missionary, beginning to preach in a new language which he does not use with facility, finds it difficult to get into the spirit of his theme, and, by the time he has got to feel at home in the language he has fallen into a humdrum habit that has little of real portatory power in it. From several circumstances I am led to believe the American Methodists have risen to a better standard of extemporaneous freedom and fervor than is common here. This is no less essential in preaching to the heathen than to the unconverted at home. The heathen are not converted by arguments, but by "the testimony of Jesus." The *power of the witness* is the condition of success with the missionary.—See Ante p. 8. It is not logic that conquers hearts; it is *Christ*. The voice of the earnest *witness of Christ* is more potent with the common run of men than all the dialectics of the world, from Aristotle to Bledsoe.

The work of the Rev. William Taylor, in India, is a striking illustration of this. At the beginning of this decade he began a series of special labors among the English speaking people of the cities, especially in the central and southern part of the country. Religion was confessedly at a low ebb. The churches were eminently formal and lifeless. But few of the Europeans were religious even in a formal way. Many of them were shamelessly wicked. The Eurasians, sometimes called Indo-Europeans, were as a class, dissolute even to recklessness. Like the mulattoes of America, they had their origin in sin, most of them, though the great majority now have their existence through one or two or more generations of lawful marriage. They are despised and hated by Hindoos, and have been in former times, and, into a considerable extent still are, by the English. Both among the English and the Eurasians the preaching of Taylor produced a wonderful effect. Widespread revivals prevailed in Bombay, Calcutta and many other places. The converts were not willing to go into the formal churches accessible to them. In Bombay they petioned Mr. Taylor, in a formal way, to organize a church. Many derided the work as mere excitement, which would soon die out. But, after five years, it has borne the test. Backslidings have been remarkably few, while the churches show an unusual per cent. of men and women actively engaged in the work of Christ. The spiritual aroma of their public assemblies is like odors wafted from the garden of God. It is the richest perfume we have inhaled anywhere in the Orient, except in the Conference and love feast at Shanghai.

Out of this work a separate Annual Conference has been organized, the South India Conference. It is a *self sustaining Conference*, receiving no aid from the Missionary Board. Every circuit supports its own preachers, and undertakes to go into the regions accessible, in missionary labors among the heathen, besides. So far the experiment is wonderfully satisfactory. The churches are remarkably liberal in supporting their pastors, and are beginning to build good churches and parsonages, thus anchoring themselves in the country by real estate titles. This will be found to constitute an epoch in the history of the church in India.

Jenny Lind in the Ball-room.

Dr. B. Hawley, in his "Dancing as an Amusement," gives the following as an authentic account:

During the brilliant sojourn of Miss Jenny Lind, "the Sweedish Nightingale," in this country, she was heard and admired by thousands, not only for her power of song but for her beautiful, even noble, character, her unaffected simplicity, and her generous acts of beneficence. Feted and courted by amateurs of song, she received the attentions of the *elite* of all circles and was admired by the masses. Among the many complimentary entertainments extended to her was one by a clergyman, at whose house at that time the following thrilling incident is reported to have occurred:

At the residence of the respected host in New York she and her *suite* were, among many others, invited guests. The company was made in honor of Miss Lind and her admirers. As the evening passed on, the members of the party—consisting of persons of different ages and tastes, of intelligence and culture, embracing some in middle life and others in young manhood and womanhood—separated according to their several tastes and as is natural, into groups for conversation. Miss Lind very naturally fell into the center of a large and interesting group of intelligent and cultured persons who became deeply absorbed in conversation, as was becoming. In an adjoining room were gathered many of the younger class who were planning a different style of entertainment and, of course one suited to *their* tastes. *Dancing* was their means of enjoyment. The voices of repartee and mirth had given place to the bewitching sounds of the viol and the jar of the dance. At a late hour the chief and honored guest was formally and politely invited to join the tripping throng. Modestly but firmly she declined. Unrebuked and untaught even by the dignified declinature they continued their chosen pastime. Wishing a change of programme they sent a second delegation repeating the invitation, which they urged by the assurances that some of her admirers and patrons would feel afflicted unless she complied with their wishes.

Thus pressed Miss Lind unwillingly yielded so far as to accompany them and to take her assigned position on the floor. And there she stood, thoughtful, sad, motionless, while others entered on their assignment in the figure. This want of movement on her part soon brought the whole company to a stand. *Sing* she could, and like an angel; but *dance* she could not, would not. It was an exercise unsuited to her tastes and genius. Her thinking, training, skill, and power were of a higher order. Happily at home among men and women of intelligence and culture, she was quite out of place in the midst of a dancing circle. Standing there she felt an irrepressible sense of the utter incongruity of her position and character. For a moment there was a mental struggle. A gush of tears brought relief. Her sense of noble womanhood gained the mastery. Making for herself and her attendants the requisite explanations, she called for her carriage, and despite all entreaty, she and they withdrew from the place, glad to be free again.

Because of the notoriety of the person chiefly concerned, this was a signal case. But in almost any Christian community are to be found those who, actuated by sterling religious principle and a high sense of personal character and reputation, would do a similar thing. And yet there are more who, notwithstanding their profession, would be drawn into the trap and become occasions of reproach to the church. The writer has known such cases. The temptation is strong, but resisted, the triumph is great, the consciousness of personal strength and of victory, and the smiles of the Savior are precious.

Missionary Ground in the South.

Rev. A. M. Jones, a Bible society agent, writing from Andalusia, Ala., to the *N. O. Christian Advocate*, gives the following sad picture of the deplorable condition of a whole district of white people:

MR. EDITOR:—I am now in Covington county, Ala., in the interest of the Bible cause. There are thousands of people in this county, but, with the exception of a few communities, the great mass of the inhabitants are almost entirely destitute of any religious advantages. The fathers grow up without the Bible, without churches and without the influence of religion, and the sons are growing up in the same way. My heart is frequently pained when I drive up to a little cabin on the side of the road, and ask the good woman, who has three or four little children around her, if she has a Bible, and she says: "I an't got any, an' if I had they wodent do mo any good, becase I can't read um." "Can't your husband read?" "No, he can't read neither." I find many such cases all over this county. There are two or three pretty good Methodist churches, a few Missionary Baptists, and numbers of Primitive Baptists; but the great multitude of people are in heathenish darkness as far as churches and preaching are concerned. The boys roam from place to place on Sunday, and contract bad and vicious habits, while the young men and older men heard together and talk and laugh and swear. The Chinese are only a little worse off than these people.

There is no church at Andalusia, and not more than half dozen sermons have been preached here during the past twelve months. Here is the courthouse, here are the lawyers, here are the county officials, but the name of God is not honored—the religion of God is discarded. Amidst this destitution and wickedness there are some who appreciate the sad state of the community, and are begging for help. Will the church send that help? But whose duty is it? It is the duty of all Christians, and especially that of the Alabama Conference. Let the Bishops send preachers to this destitute field—men of ability and experience, men who are devoted to the cause and consecrated to Christ, men who are willing to sacrifice ease and comfort for the cause of the Savior. Let the Missionary Board make an appropriation sufficient for their support. Let the people raise this money in their churches, as a duty they owe to God and humanity. Then let these men cultivate these fields for Christ. Money and time and labor spent in this will ultimately yield fruit an hundred-fold. If the College of Bishops would send one of their number to this missionary field, no doubt it would be productive of great good. He might not see as great things as he would in China, but he would see strange things. It will take a great deal of money to supply these with the sacred Scriptures. I hope the preachers of the Alabama Conference will not forget the resolutions they passed at their last session. The American Bible Society is doing much for the poor of our State. Brethren, let us do our duty. The people will give the money cheerful for this benevolent cause if you will only explain and ask them for it.

Hours have wings and fly up to the Author of time, and carry news of our usage. All our prayers cannot entreat one of them either to return or slaken his pace. The misspents of every minute are now a record against us in heaven. Sure, if we thought thus, we would dismiss them with better reports, and not suffer them to fly away empty, or laden with dangerous intelligence. How happy is it when they carry up not only the message but fruits of good, and stay with the Ancient of Days to speak for us before his glorious throne.

Course of Study for Local Preachers.

In pursuance of the provision found in ¶89, §5 of the Discipline of 1876, the following has been prescribed as a

COURSE OF STUDY FOR LOCAL PREACHERS

I.—Let candidates for license to preach be examined in the common branches of an English education, and on their general acquaintance with the Bible and the doctrines and usages of the M. E. Church.

II.—FIRST YEAR.—The Bible—History. Binney's Theological Compend.—*Steele's*. Discipline of the M. E. Church.

TO BE READ.—Scripture History—Old Testament.—*Smith's*. Watson's Life of Wesley. A Hundred years of Methodism.—*Simpson*.

III.—SECOND YEAR.—The Bible—Doctrines. Wakefield's Theology—First Three Books. Christian Baptism.—*Merrill*.

TO BE READ.—Scripture History—New Testament.—*Smith's*. History of the United States.—*Ridpath*. Ruter's Church History—1 vol., 8vo.

IV.—THIRD YEAR.—The Bible—Sacraments. Wakefield's Theology—Last Four Books. Christian Perfection—Wesley's Plain Account.

TO BE READ.—Wesley's Sermons, Vol. 1. Introduction to the Gospel Records—*Nast*. D'Aubigne's History of the Reformation—In one vol., 8vo.

V.—FOURTH YEAR.—Review of the whole course. Written sermon.

TO BE READ.—Wesley's Sermons, Vol. II. Porter's Compendium of Methodism.

The Bishops have received many letters of inquiry relating to the foregoing course of study; and at their late meeting in Cleveland, adopted the following minute expressing their views on the questions which had been proposed, viz:

The action of the General Conference of 1876, providing for a course of study for Local Preachers, is found only in connection with the organization of the district conference, and therefore, according to the *letter* of the law, the course of study applies only to the district conferences; but in our judgment the General Conference intended to initiate a course study for all the local preachers, under the following principles:

1. The course of study does not apply to Local Preachers who were in orders at the time of the action of the general conference of 1876.

2. The course of study does not apply to all Local Preachers whose licenses are to be renewed by the district or quarterly conference, commencing with the first year, and continuing successively through the four years.

3. This course of study is not intended in any case to take the place of the examination for orders by the annual conferences.

By order and in behalf of the Board of Bishops.

WILLIAM L. HARRIS, *Secretary*.

The Jews in Palistine.

Mr. William Knighton writes to the N. Y. *Times*.

"During the early part of this year I was in the Holy Land. Everywhere, from Dan to Beersheba, I saw evidence of renewed energy and activity of the Jewish race. As a people the Jews are flocking back to the land of their forefathers in great numbers from all the counties in Europe. In Jerusalem and its neighborhood particularly every plot of ground for sale is eagerly bought up by them. The Jews are a wealthy race. The Turks who nominally govern their promised land, are greatly in want of money. Would it not be possible for the Jews to issue among themselves a new Turkish loan on condition that they should obtain the right of governing their own land under the guardianship of the great powers of Europe? Would not many wealthy Christians be ready to assist them in this matter if the leaders of the Jewish community undertook it with some degree of vigor? A Republic or sacerdotal Government might be established in Jerusalem, nominally under the Turks still, but really under the guarantee of the great Christian Powers of Europe—a Government which might be of incalculable benefit to Palistine, in which scarcely a farthing of public money is now spent for its improvement or development of its magnificent natural resources."

At each step of the Christian life self-denial is needed. It is true that many temptations lose their power as the old nature is subdued and crucified, and the heart made pure. But Satan still follows and adapts temptations to the state whatever it may be, and even the holiest may have to resist unto blood striving against sin. It is a truly blessed thing to be able at each moment of temptation to say, "Lord, I choose thy pure will," and to meet every evil suggestion, even the least and commonest, with "Get thee behind me, Satan."

General News Items.

There is not "a bigger man than ole Grant" in England, just at this present time.

A Texas paper says that grass 30 feet in hight grows in the San Marcos River.

Grayson county, Texas, expects to be able to spare 500,000 or 600,000 bushels of wheat this year.

There is enough coal in Young county, Texas, to supply the entire State when the mines are developed.

The Paine Memorial hall, Boston, is advertised for sale upon a mortage foreclosure, and non-payment of taxes.

Thirteen of the New York city hotels are arranging rope ladders for guests to escape by when the fire fiend rages.

Postal cards are not returned to the Dead Letter Office if they are not called for. They are held 60 days and are then burned.

Subscriptions have been started for a monument to Cornelia Chisholm, the young Mississippian who lost her life in defending her father.

The highest point yet attained by any railroad has been reached in the summit of Laveta Pass in the Sangre de Christo Mountains by the south-western extension of the Denver and Rio Grande Railway. Altitude of summit, 9,340 feet.

The Mexican government has notified President Hayes that it will co-operate with the United States in endeavoring to prevent cattle stealing along the Rio Grande; and at the same time it protests against the proposed sending of American troops into Mexico to punish the raids of Mexican greasers.

Honorable John Lothorp Motley, United States minister to England, died in London, May 29th, in his sixty-fourth year. He was United States minister to Austria from 1861 to 1867. Under President Grant he was appointed minister to England. He was more a man of letters than of diplomacy, yet he was a creditable representative of the nation in foreign courts.

Workmen have been engaged for some time in excavating the monolith, Cleopatra's needle, from the Egyptian sands, and this immense mass of stone will be on its way to England shortly. The monument is sixty-nine feet long and eight feet squareat the base, and weighs about two hundred and twenty tons.

Mr. Larkin G. Meade, the sculptor, has a design for completing the Washington monument in Washington, D. C., without expending more than the $200,000 already appropriated. A statue of General Washington standing in military costume, seventy-five feet in height, is to surmount the shaft now partly completed, and make the entire structure 254 feet.

The 56 ton breech-loader, which was shown by Herr Krupp at the Centennial exhibition a year ago, has been purchased by the Russian government and delived at Cronstadt. It fires a charged steel shell of 1,122 pounds, with an initial velocity of 1,050 feet a second. The Sultan has ordered a companion piece for the defence of Constantinople.

Fletcher Harper, the last of the well-known book firm of Harper & Brothers, New York, died recently at the age of seventy-two years. The brothers who died before him were John, James, and Joseph. James and John were the founders of the publishing house, and the other brothers were received into the firm. The business will be carried on by the younger Harpers.

Quinine is exorbitantly high, and for the reason that the manufacturers at Philadelphia, through the high tariff on this drug, have a practical monopoly of the business. The American Medical Association at its recent meeting in Chicago, did a very commendable thing in adopting a vigorous memorial to Congress, urging the repeal of the present tax on this universally-used medicine.

It is well-known that great opposition has existed in New York for a long time against the construction of the elevated railroads, and it has appeared as if the opponents (including, of course, the property-owners along the line, and the horse-car companies) of this improved method of transit were about to be triumphant; but a large meeting of influential citizens was held June 5, at which strong resolutions were adopted in favor of the rapid transit. One of the speakers, Hon. A. H. Purdy, stated that a gentleman who has given the subject much attention, expresses the belief that "the want of rapid transit had already cost our city the loss of a million inhabitants, $1,000,000,000 of substantial wealth, and a tax revenue, at present rates, of over $30,000,000 annually."

SOUTHWESTERN
Christian Advocate.
30 Natchez St., New Orleans.

J. C. HARTZELL, B. D., EDITOR.

THURSDAY, JUNE 21, 1877.

SIX MONTHS SUBSCRIBERS.

We appeal to all our agents to canvass at once for six month subscribers. One dollar pays for the SOUTHWESTERN for six months. The SOUTHWESTERN, its friends say, grows better and better. The people like it and want it. Let there be a strong appeal from every pulpit in the Southwest before July 1st for six months, one dollar subscribers. Where the preacher will be responsible, we will give a short time to collect the money. But have something paid when the names are taken. Now brethren "let every man do his duty."

Address,
NELSON & PHILLIPS,
Lock Box "B," New Orleans

We copy on first page a letter from Bishop Marvin, of the M. E. Church South, giving an interesting account of our mission work in India.

Shall silver be remonetized? This appears to be the political question which is to have most prominence in the fall campaigns.

Dr. Newman is preaching a series of sermons in Metropolitan Church, Washington, "Upon the prophecies relating to the rise, progress and downfall of the Turkish Empire."

Fisk University is crowded with [illegible] students. To relieve its crowded state, the "David Livingstone [illegible] Hall," opposite to [illegible] has been built, at a [illegible] and accommodates [illegible] regular students.

[illegible] Rev. Prince King, whose [illegible] and Rev. T. [illegible] both in [illegible] to us the [illegible] Post-offices? For [illegible] information we are [illegible] papers to them.

[illegible] reached as [illegible] war. The [illegible] failing. So soon [illegible] shall succeed in [illegible] the probability is that [illegible] battle of the war will be [illegible]

[illegible] last week that [illegible] publisher and [illegible] Christian [illegible] the honory degree [illegible] of Divinity, from [illegible] University at its [illegible] In a letter to [illegible] University of the [illegible] he accepts the [illegible] to be en[illegible] friends of New [illegible]

[illegible] of this city, [illegible] Presbyterian [illegible] the Pro[illegible] He was con[illegible] Church, June 3, [illegible] the Right Rev. [illegible] Dio[illegible] special [illegible]

The Methodist Stand Point.

Methodism is true liberal Christianity. When the penitent comes with weeping to her altars—the questions are not so much what do you believe about this or that doctrine? Are you a Calvinist or an Arminian? Do you believe in this or that? We ask rather, do you confess your sins against God? Do you repent? Will you flee the wrath to come?

We act upon the principle that the twelve or fourteen hundred millions of people who inhabit the globe, and who are all the heirs of salvation through Christ, can no more all be made to believe alike than they can be made to learn the same language, or look alike in the face. "Unity in diversity," is the great law of the universe. We no more care to have all the world believe as we believe, than we care to have every man measure just six feet in hight and weigh so many pounds.

We do not care much what men believe when you come down to non-essential forms, creeds, ceremonies. Away with such mere childishness! it insults good sense and displeases God.

We say on this broad platform Methodism stand. She is Arminian in her general doctrines. She is organized rather for *work* than *show*. She cares not so much about fine rituals as she does about heart purity, and while she aims at being cosmopolitan; she does not monopolize the whole field. She is willing that others should work by her side, if they will only be charitable. While her Baptist brethern are leading their converts down into the stream and putting them under the water, which is their right, she will stand on the banks and sing lustily,

"Plunged in a gulf of dark dispair,
We wretched sinners lay—
Without one cheering beam of hope
Or spark of glimmering day."

While her little Episcopal sister is reading her splendid ritual and bowing with deepest reverence at the mention of the name of Jesus, she will gather the crowds on the corners of the streets, or in the woods beneath the over arching boughs, and thunder in the ears of unbelieving men, the great truths of Christianity until they cry aloud for mercy, saying "men and brethren what shall we do to be saved?"

While her Universalist brethren are tearing down all moral distinctions in the universe, and fitting with nice adjustment crowns of equal splendor on the brows of Judas and John, Nero and Justin Martyr, Borgia and Hanna Moore, we stand at the passage way that leads out of this world into the next, looking at the passing crowd, for a crowd it is, to tell them "The Soul that sinneth it shall surely die," and we sing it to them—

"There is a death whose pang
Outlasts the fleeting breath—
O what eternal horrors hang
Around the second death."

While our good Presbyterian friends are telling the world that Christ died to save only the "elect," that a few only "inherit eternal life," and all the rest are "passed by in the covenant of grace," we look on reverently and say "brethern, save a *few* if you can, save as many as you can"—the plan of salvation like every thing else of which God is the author is quite extensive, and then we just turn around and say to the great waiting and expectant multitude "whosoever will let him come and take the water of life freely." We sing in their ears, we are always singing,

"Come, sinners to the gospel feast,
Let every soul be Jesus' guest—
Ye need not one be left behind,
For God hath bidden all mankind."

And so satisfied are we, that we do not complain at the fact that nearly one third of all who have become church members in the United States within the last fifty years have been converted in Methodist churches, and have gone to other [illegible] on account of their [illegible] connections, and other con[illegible]. But it is all right. We [illegible] that the last born of [illegible] is the [illegible] in this country [illegible]. We have grown [illegible] while we have [illegible] converts into all [illegible] to help them [illegible] of those who go [illegible] true to the [illegible] may be.

[illegible] praised as [illegible]

Pastoral Visiting.

There are some persons who have much to say about pastoral visiting. They say, "O give us a man who will visit the people regularly and systematically, he is the man for our church—for this community."

Now we have always found these same people to be the most inveterate complainers if the preaching is not first-class. The truth is the church wants a minister that knows everything, who can do everything, who can be the laborious student, "bringing forth things new and old," excepting *old sermons*, these they don't want and in this they are right. They want a man who can be everywhere at the same time, who never gets sick, whose wants are few, and who can know by a sort of intuition just who is sick or in trouble, one who can wield some sort of magic wand over the prayer-meetings and give them life, in short a little God, possessed of miraculous powers, one who can raise dead, prayerless, faithless Christians to life by some word or touch.

Well, the minister must do all he can in that department of his work, but he must not do it at the expense of his pulpit. He must be student and preacher first, pastor second.

He who would keep abreast of this fast age must think, and he must read much, for the whole world is moving out along the lines of thought, and it will not do for a public teacher to be asleep, while all other men are wide awake; else the world will go off and leave him. We have some dozy dignitaries in our churches and in our professorial chairs, who wake up every once in a while and rub their eyes and ask if all things remain as they were from the beginning of the creation, and hearing an answer in the affirmative they swoon away again, while the world moves on its way with swift-footed progress.

If he is a student-preacher he must have time to devote himself to brain work, the hardest kind of work.

Then the pastoral work he must reduce to system. First he must do what there is no excuse for leaving undone ever, that is look after the sick, the aged and infirm, those who by virtue of their various disabilities are kept from the house of the Lord. Every minister has a solemn duty here. Then he can set apart one half day in each week to receive calls from any who may wish to converse with him on religious subjects.

He can call on the members of his church as soon as it is convenient, or consistent with his other duties, not before.

Besides the time specifically set apart for religious conversation, his house is open at all times, where he will be glad to see any, excepting during the morning study hours, unless the case is imperative. We once had our study in the church, and the interruptions by callers were so unseasonable that we hung a large cord on the outside of the door, with this inscription:

"Pastor's study hours from 9 to 1 o'clock. Please enter, make known your wants in as few words and as short time as possible, and go on your way rejoicing and may peace go with you." You may depend upon it loafers kept their distance after that, during study hours.

If any wish the services of the pastor how easy it is to let him know it, and you must never blame him for not coming to see you until you have at least asked him, and acquainted him with your name and place of residence.

Children's Day at Ames M. E. Church.

The exercises at Ames' Church in this city, on last Sabbath, if one may judge by the large audience which assembled at the morning service, were of an unusually interesting and attractive character.

The ladies of the school, headed by the superintendent, C. H. Shute, Esq., had taken great pains to decorate the pulpit, and chancel with quite a profusion of elegant flowers of every hue. Among the most attractive of these was a large shield placed directly in front of the pulpit covered with evergreens, as a back ground on which was wrought out with white blossoms of the sweet scented jessamine, the appropriate text, "Feed my Lambs." It was indeed a model of beauty and appropriateness. The singing was conducted by the choir of the church and the school conjointly, and was entered into heartily and with spirit.

The pastor, Rev. Dr. McCarty, delivered a sermon to the children which was full of practical thought on moral subjects, and enforced by many illustrations. Notwithstanding the weather was very warm and the audience large, the interest did not abate for a moment. A good many were heard to say as the audience dispersed, "I wish our pastor would often preach to the children." The Sunday School at Ames' Church was never more prosperous than it is at the present time; its growth is steady and healthy.

Rev. J. L. G. Barth has charge of the Bible class in a special room. Mrs. L. C. Gallup and Miss Emma Beach have the infant room in charge. The pastor does not teach, but is in the school some where at almost every session, passing quietly around among all the classes with a kind word here, and a word of encouragement or instruction there. He is interested in each teacher and scholar and all are interested in the pastor. This is the very way to win the hearts of all and do them good.

The Sunday-school room with its new reversable seats, beautifully frescoed walls and with all the other appliances for Sunday-school work, together with the leadership of such a practical Sunday-school man as Mr. Shute should render the Ames' school second in interest to no other in the city.

Rev. J. Braden, President Tennessee College, Nashville, in a letter to us, gives the following:

"The teachers of Fisk University, Congregational; Nashville Institute, Baptist; and the Central Tennessee College, Methodist Episcopal, have united in organizing a State Teacher's Institute for the colored teachers of Tennessee and adjoing States. Since the close of these schools for the summer vacation, five institutes have been held. In Franklin, Gallatin, Shelbyville, Chattanooga and Huntsville, Alabama. Others are to be held in the leading towns of Tennessee. The object is to raise the standard of qualification among the colored teachers of the State. The Institutes have been well attended by teachers and friends of education, and the cordial co-operation of white citizens has been given in every instance. The interest manifested in these meetings exceeds the expectations of the teachers engaged in the work.

Mr. Edwards, who is a member of the Hymn Book Committee, says, in last week's *Northwestern*: "It will require some months to give the book to the public. The committee has determined to preserve the same order of the hymns in the text-book and in the tune-book. It will be necessary therefore to retain the text from the printer until the requirements of the hymns are satisfied, and the order of the tune thereby determined. In other words, the tunes thereby must dictate the order of the hymns within the limits of classification by topics. The hymns are already distributed by subjects, and each of the latter will be treated as a unit in determining the order of the hymns. The tune committee is hard at work, and soon after its meeting in July will set the printers at work. The book will be nearly as large as the present one, but since cheap editions are provided for, and the work will be produced in times of cheaper labor and material, the matter of price will be modified."

The relative value of silver to gold, in the days of the patriarch Abraham, was eight to one; at the period B. C. 1000, it was twelve to one; B. C. 500, it was eighteen to one; at the commencement of the Christian era, it was nine to one; A. D. 500, it was eighteen to one; A. D. 1100, it was eight to one; A. D. 1500, it was eleven to one; A. D. 1551, it was two to one; A. D. 1600, it was eleven to one; A. D. 1716, it was thirteen to one. A. D. 1700, it was fifteen and a half to one; A. D. 1816, it was fourteen to one; A. D. 1847, it was again fifteen and a half to one; in July, 1876 it was twenty to one; and at the present time it is seventeen to one.

Queen Victoria has completed her 58th year; only 12 other of the 38 reigning sovereigns of Christendom have attained to this age. The oldest of all is the Pope, who is 85, Emperor William is 80, the Czar is 59, Victor Emanuel is 57, Emperor Francis Joseph is nearly 47. The youngest of the sovereigns is Alphonso of Spain.

When we know our Bible, then it is that God can use us.

Our Southern Methodism.

Rev. Plato Thompson, San Angustine, Texas, writes: "We have just closed a two days meeting at Lower Sabine. There were five conversions and seven accessions to the church. My work, generally, is in good condition."

Rev. Enoch Jefferson, Brazos Circuit, Texas, says: "We are blessed with a very gracious revival. So far there have been forty accessions to the church, and twenty-seven baptisms. Our sunday-schools share in the blessing."

Rev. T. Kennedy, Napoleonville, La., says: "Woodlawn Chapel on this work is in a gospel blaze. Our meeting has been in progress three weeks, our congregations are very large, and for some time past there have been conversions at every meeting. Our members are greatly revived and are zealously at work for the salvation of souls."

Rev. Chas. Gilbert, Lucy, Tenn., says: "We have just closed a two week's meeting at Friendship church. There were twenty-two conversions and twenty-four accessions to the church. On last sunday I baptized eighteen adults and two children. We have two sunday-schools on the work—both doing well."

Rev. R. W. Overton, pastor of Camp Parapet and Plum Street churches of this city says: "We have just closed a very gracious meeting of two weeks duration. There were twelve conversions and sixteen accessions to the Church. Our membership have been greatly blessed and encouraged. At the first of the year clouds seemed to overshadow us, but now the way seems bright and cheerful. Our Sunday-school has doubled in numbers, and is doing well."

Rev. A. M. Gregory, Waco, Texas, says: "At a protracted meeting we recently held there were ten conversions and a number of accessions to the church. At our quarterly services, just closed, so deep a spiritual interest has been manifested that we shall again commence our special services."

Rev. W. P. Forest, pastor of Clinton Street Church, New Orleans, reports that the second quarterly Conference was very interesting. One hundred and sixty partook of the communion. During the day twenty-five were received into full connection, and twenty-two were baptized by immersion. The Sabbath-school is in a good condition. During the quarter $211 20 had been raised and all the debts of the church are paid. Clinton Street Church was never in better condition."

Rev. Enoch Jefferson, Brazos Circuit, Texas, writes: "We have twenty recent accessions to the church on my work. Our quarterly services, held by our presiding elder, were very largely attended. Our church, which seats six hundred persons, would not hold the people. Many of our Baptist friends joined with us at the communion table, and the Lord blessed us all together; one hundred and seventy-five persons partook of the sacrament. My people are poor, but they are well up with the various collections."

Religious Items.

A Sunday-school Assembly to be held in the Yosemite Valley California, in 1879 is announced. Dr. J. H. Vincent assumes the responsibility of its organization.

Colonel Alfred Strother has given $20,000 to the Baptist Female College in Rome, Ga. About $15,000 is to be used for the erection of a College building.

The International Lessons for 1878 will have for the first six months "studies about the kingdom of Judea from II. Chronicles and Daniel;" for the last half year "studies in the Gospel according to Luke."

The First Reformed Presbyterian Church, Broad street below Spruce, Philadelphia, was organized in 1798, and has had but two pastors, the late Rev. Dr. S. B. Wylie, and his son, the Rev. T. W. J. Wylie, D.D., the present pastor.

The Southern Presbyterian Church has a Presbytery among the Indians which contains 22 churches, 10 ministers, 1 licentiate, 4 candidates, 54 elders, 686 church members, 114 baptized non-communicants, and 132 Sunday-school scholars.

The English Wesleyans have been increased by 8,000 new members during the past year. This is a larger increase than they have reported for some years past. Their Foreign Mission Society reports the addition of 3,000 new members at the mission station.

The Methodist Episcopal Church has, at this time, on what was slave territory at the beginning of the war, four bishops; viz.: Scott, Ames, Bowman and Haven; 26 annual Conferences; over 2000 traveling preachers; nearly 400,000 Church members; $9,250,000 invested in Church and school property; over 20 institutions of learning; 3 weekly papers; Sunday-school and Missionary work in active and vigorous operation.

The programme for the Presbyterian Alliance, to meet at Edinburgh, July 3d,-10th, provides for the discussion of the following topics: "Principles of Presbyterianism;" "Home Work of the Presbyterian Church;" Foreign Missions;" "The unbelief of the Present Day and how to meet it;" Spiritual Life, Helps and Hindrances—the Sabbath, the Christian Family, Religious Awakenings, Intemperance and other Social Evils;" "The Reformed Churches of the Continent of Europe;" Presbyterian Literature and the Use of the Press generally;" "The Christian Training of the Young." Dr. Duff and others invite the Presbyterian world to engage in special prayer for the success of the Alliance on June 24th and July 1st.

General News Items.

Charles O'Conor began life as a New York newsboy.

Oxford University has conferred upon Ex-President Grant the honorary degree of D. C. L.—Doctor of Civil Law.

John Tyler, Jr., son of the late President Tyler, has been appointed to the position of Inspector of Customs at Richmond, Va.

Some of the Spanish papers are advocating the suppression of the bull fights. There are one hundred bull-rings in Spain, and only twelve savings banks.

The famous "Ring" suits against Tweed and Sweeny are to be terminated by a compromise. Tweed is to give up property worth $2,000,000, and the executors of the estate of James M. Sweeney are to pay $400,000 to exonerate Peter B. Sweeney.

The French mining engineer, Sineolis, says that the silver mines of Colorado and of northwestern Texas give undoubted evidences of great wealth. The ores are true silver ones, and the mines are identical with those of Mexico, of which they are a continuation.

Turkish Titles.

Sultan—The sovereign of the Turkish Empire—the recognized organ of all executive power in the state. His headquarters are at Constantinope.

Porte—The government of the Turkish Empire.

Sublime Porte—The official name of the government, so called from the gate of Sultan's palace.

Grand Vizer—The chief minister of the Turkish Empire.

Divan—The Turkish council of state—the 'cabinet.'

Grand Mufti—Chief interpreter of the Mohammedan law and the head of the 'Wise Men'—jurists, theologians and literati—who assemble for consultation on his order. He is mostly styled the Chief of the Faithful. A writer says the fetwa or decree from him would summon around the standard of the Prophet all the fanatical hordes of Islam to fight to the death against the 'infidels, in the firm belief that death on the battle-field is a pass-port to paradise.'

Pasha—Governors, viceroys, commanders, civil and military rulers of provinces.

Deys—About the same as Pasha.

Shiek—The name given the heads of Arabian tribes or clans. It means elder, or eldest in dignity and authority.

Osmandi—Turkish official.

Islam—The religion of Mohammed.

Islams—Mohammedans themselves.

Mussulman—A follower Mohammed.

Ottoman Empire—Another name for the Turkish Empire, and derives its name from Osman, its founder.

Osmanli—The Turks proper.

When we find a man meditating on the words of God, my friends, that man is full of boldness and is successful.

A Survey of Our Mission Work

From the fifty-eighth annual report of the Missionary Society of the M. E. Church for 1876, which has just been received, we glean the following facts and figures concerning the progress and present condition of our work in foreign and domestic fields. The report contains much that is interesting and valuable to every member of the church, and deserves a more general and prayerful study than it will receive.

The year has been marked by encouraging success in our Missions, by great labor and anxiety in the management of the affairs of the Society, chiefly arising from the financial distress everywhere prevailing through the land, and by the death of the most eminent officers of the Society.

Our Missions in Africa which were commenced in 1833, now have about 2500 members and probationers, 43 churches, and 44 preachers. At the recent session of the Liberia Conference, the addresses were burdened with zeal to reach a more self-reliant and self-hopeful state in the churches themselves and to carry the gospel to the native tribes beyond the Americo-Liberian settlements. Bishop Haven has reserved a portion of the appropriation for sending a Missionary unto the Vey tribe, which is one of the most intelligent tribes on the coast, they having invented an alphabet of their own and displayed other hopeful signs of intellectual vigor. This interior work is the great work of the future.

The scope of our work in South America has been strangely and unfortunately underrated. The Mission was commenced in 1836, and now consists of three points, two (Montevideo and Rosaria) receiving the main part of their support from the Board, the third (Buenos Ayres, the oldest and most important) receiving nothing. In this vast field, which is larger than the whole of civilized Europe, our Methodist Missions are the only evangelizing agency. The only preaching of the Gospel in all this vast region, from Brazil to the Andes, is by the members of this Mission. The Superintendent in his report says:

"Our work is prosperous and promising. Congregations are maintained with unflagging interest in the three points occupied. Sunday Schools are growing and multiplying. Financial progress is being made in spite of the severest hard times known to these countries. Educational affairs from the primary schools to the highest institutions of learning, feel our direct influence. The press, the social circle, and other levers that move public opinion, are accessible to us. Prejudices are being uprooted, truths disseminated, souls saved, and these rising nations, in their formative stage, influenced and fashioned for the glory of God."

Our missions to China were commenced in 1847, and we now have in that field 25 missionaries; 81 native preachers; 14 local preachers; and a total of 2,300 members, probationers and baptized children. The last General Conference authorized the Fokien province to be organized into an annual conference to be called the Foochow Conference. Central and North China remain as they were, missions simply. This vast empire, in which probably reside one-third of all the people on the globe, is too large to be embraced in any one organization, either mission or conference, and the present missions are too remote from each other for any efficient co-operation. Doubtless three conferences will at no distant day be organized in China. The printing press as an auxiliary to mission work increases in importance each year. The mission press in China beside the regular monthly publication of the "Fokien Church Gazette," the "Good News," and Berean Lessons," printed during 1876, 90,731 volumes.

Of the Germany and Switzerland Conference the Report gives an extended account which closes as follows: "The Conference now has 10,224 members and probationers, and 64 traveling preachers. Of all the missionaries who went from this country, but two are now in Germany. Add to the above number the 39,799 German members and probationers in this country, and the 400 preachers, and we have a total of 50,023 members and probationers, and 464 preachers, as the noble results, under God, of those humble labors begun by Wm. Nast in Cincinnati, in 1835."

The visit of Bishop Andrews to our Scandinavian work, which was commenced in 1854, has inspired our brethren with new zeal and enthusiasm. God has greatly owned the annual visitation of our bishops to these interesting fields. To the church in Denmark, 1876 was a year of great trial. Their annual report, however, is full of encouragement. The collections show a small decrease, yet the mission is stronger, and the outlook was never better. Evangelical Christianity is laying its foundations in the north of Europe strong and deep. We have 18 preachers and teachers in this field; 561 members and 127 probationers.

In pursuance of the action of the General Conference, Bishop Andrews visited our mission in Sweden and organized it into an Annual Conference. Nearly all the interests of the mission advanced during the year. Ten elders; 19 deacons; 22 probationers, and 8 local preachers, acting as supplies, constitute the pastoral force. The charges are mostly circuits, there being 67 Societies, 125 Sunday schools, 249 preaching places. The membership including probationers, is 5663, an increase for the year of 640. Bishop Andrews says: "The work is well

begun, is prospering nobly and is worthy our utmost care."

Our mission in Norway was by order of the General Conference organized into an Annual Conference. In this field we have 22 preaches, and 90 local preaches and teachers; 2185 members, 613 probationers; and 17 churches. Bishop Andrews who presided at the Conference sends a very encouraging letter in which he says:

I would speak cautiously of the religious condition of the people. A stranger unacquainted with the language, and passing rapidly through the country, is not a competent judge. Especially should he avoid broad undiscriminating censure. But I am compelled to believe that the Lutherans of this land urgently need the aid which Methodism can give and is giving. The coming of Methodism has been the signal for discussion and strife. It has encountered the most violent opposition, and has advanced with difficulty. But far beyond its organized and numercial success, of which I will soon speak, it has quickened religious thought, has made manifest the defects of the existing Church life, has stirred the pastors to greater activity, has introduced in many places better measures for the religious improvement of the people (the prayer-meeting societies are in evidence), and thus beyond its own proper limits has done great good. I believe that this result is of incalculable value and amply repays all our efforts.

Hindustan was at the last General Conference divided into two annual conferences. The North India Conference includes the provinces of Oudh, and the districts of Rohilcund, Cawnpore, Kumaon, and Gurwhal in the Northwest province. The residue of Hindustan was placed in the South India Conference, the missionaries in South India no longer being connected with the North India Conference. Of the sessions of these Conferences and the general state of the work our excellent correspondents, Revs. B. H. Badley and W. J. Gladwin, have recently given our readers accounts. In India we have 73 missionaries; 510 native preachers, teachers, etc.; 2,460 members; 1,204 probationers.

Our Bulgarian mission was commenced in 1857 and now consists of 5 missionaries; 14 local preachers; 77 members and probationers. Of our work in this province Bishop Andrews says:

The political condition of Bulgaria greatly increases the difficulty of our mission work. The people, divided by race and by creed, distrust, fear and hate one another. The Mohammedan, naturally violent and cruel, is now the more so that the love of power is threatened. The native Christian smarts intolerably under his wrongs, and yet is intimidated by his experiences. Many of our preachers find the people unwilling to attend a service which may possibly be interrupted as a conclave of insurgents. A state of apprehension exists in both classes of society. Men watch each other jealously. Many violent deeds are done. It is not safe to travel from the great highways, nor to congregate under circumstances capable of misapprehension. Our preachers, therefore, must restrict their movements, must be content with very small congregations, must do their work chiefly by private conversation, and wait for a better day.

The year 1876 was a very propitious one for our Italian mission. God has given general prosperity, with some achievements outstripping the ordinary laws of development. The Superintendent, Rev. Leroy M. Vernon, D.D., says: Our congregations are larger, our regular, reliable members more numerous, the ceremonial order and religious spirit of our services improved, our singing is better, and our preachers are more matured—[illegible] to add more confidence [illegible] in their work [illegible] Satan and the priest cry [illegible] Mephistopheles: [illegible] replenishing, renewing; [illegible] to see the work that's [illegible] cause has become more [illegible] elements increas[illegible] organiza[illegible] gently [illegible] appre[illegible]

[illegible] of [illegible] mission in [illegible] was prose[illegible] with highly [illegible] The statistics [illegible] progress in [illegible] of our opera[illegible] of adult [illegible] increased from 6 to 55; [illegible] connection from 7 [illegible] from 17 to 80; [illegible] from none to 7; [illegible] to 127; Sab[illegible] from 30 to 110; [illegible] property, from [illegible] and all this [illegible] the work [illegible] during the [illegible]

Mission Rooms.

Rev. J. H. Deputie, Secretary of our Liberia Conference, and his brother minister of the Presbyterian Church also of Liberia, reached New York June 4th, in the ship Libera. They bring most interesting intelligence from their homeland. A number of Swedes have recently gone to Liberia, and are leasing lands on the St. Paul river for coffee cultivation. The price of property on that river has risen in value in consequence of this new overture. The Swedes after leasing the lands hire the owners of it to cultivate coffee upon it.

The American Bible Society is the able colaborer of all the Missionary Societies. We doubt if the Methodist Episcopal Foreign Missions have ever been refused in all the applications they have made to the Bible Society. The Secretary informs our Missionary Secretaries of a grant recently made of two hundred dollars currency to Dr. Vernon and will add something for colporteur, a conditional appropriation, if needed is available for our *Lucknow Press* for completing the publication of the New Testament in Hindi. This is $500.

They have also sent to Dr. Butler a quantity of Spanish Bibles and Testaments for Mexico and also aided our German Mission.

Bishop Andrews writes of affairs in Italy and in our mission in particular. We are hearing encouraging things of Protestant work in general in that land, and hence are the more pleased to know of our own part in the same. A singular sort of interest, almost a poetic interest, attaches to the Waldensian Church. The "Church of the Reformation," says Dr. Wylie in his recent history, "was in the loins of the Waldensian church ages before the birth of Luther; her first cradle was placed amidst those terrors and sublimities, those ice-clad peaks and great bulwarks of rocks." "Its history is written in blood and tears," says another. It has now a fully equipped college at Florence for training ministers, and has forty congregations, and sixteen charges, and fifty places regularly visited by its evangelists.

One of the ablest men now aiding Dr. Vernon as a preacher is brother Gay, of Rome, of whom Bishop Andrews says: "He is a Waldensian by birth and training, of good scholarship, and vivacious to a degree, a fluent and attractive preacher." The Bishop also says: "The Waldensians in some cities have quite a large resident population, by which their congregations are made larger than those of other churches."

The Wesleyans have a good work in some thirty stations, conducted by converted Italians, many of them ex-priests, and not a few of them men of mark and of former high position. In the province of Padua the whole population has been influenced. The Wesleyans purchased property in Rome, in 1872, two men subscribing £1,000 each for the purpose. A few weeks since, they dedicated their pure Gothic church, opposite the palace of the Vicar of Rome, lately occupied by the Secretary of the Inquisition. In some stations, Mr. Panabon says they have had old-fashioned Methodist revivals, in which men and women by the scores have realized the converting grace of God. In one place the Government has been so well pleased with the Wesleyan School, that they have knighted the missionary, making him a 'Cavaliere.'

We, ourselves, have had a good work among the soldiers, but the diminished appropriations of the Missionary Society made it necessary to reduce expenses in some way. Dr. Vernon says: "(1) This military church was one of the most expensive of all. (2) The elements composing it are constantly changing, and away from Rome once, scarcely added more to our Church than they would if it were sustained by others. (3) With the means necessary for its support, two stations could be sustained in interesting cities and towns elsewhere, as permanent and stable parts of our general cause." It illustrates Protestant unity in a Romanist country, when Dr. Vernon adds as he does, the following: "As the Wesleyans could provide Rooms for Capellini, the preacher in charge of this work, and for his services too, in their large palace, and greatly lessen the cost of the work, they finally preferred and agreed to take all into their own hands, rather than see it pass to others, an arrangement that pleased all parties. This action was unanimously approved by the Annual Meeting, [illegible] Bishop Andrews' approval [illegible] "I count it myself a most [illegible] turn of affairs." We will [illegible] in a few weeks by a station [illegible] interesting town, by a man [illegible] already employed in a limited way." "Brescello [illegible] also ceded to the Wesleyans, being not far from one of their stations. We shall thus be able to di[illegible] one and institute very probably two new stations." [illegible] Vernon also says: "You will [illegible] in connection with [illegible] a young [illegible] converted, well-[illegible] on trial into [illegible] Switzerland Con[illegible] for [illegible] "The work [illegible] substantially in [illegible] condition as when I last [illegible] of the Missionary [illegible] very favorably from [illegible] for the cause. [illegible] substan[illegible] and Dr. [illegible] two weeks, [illegible]

Louisiana Institution for the Instruction of the Blind.

To the Secretaries of the Parish School Boards, and all other Parochial Officers —To all Pastors of Churches, and all Others Interested in Good Work:

The Louisiana Institution for the Education of the Blind is now reorganizing, and will be ready for full work on the first of September next.

The purpose of this institution is to train to self-support all the blind of the State who are capable of such training and are willing to receive it. This purpose is not the product of a groundless theory, nor is it sentimental moonshine. It is the outgrowth of a clear recognition of human possibilities, and sustained by a valid experience. In every country elevated by Christian civilization schools for training the blind are established. In many countries of Europe, and in every American State, trained blind persons are achieving subsistence by useful work.

Blindness is a great evil; but its hurtful effects are intensified by ignorance and inertness. The blind ought to desire and to seek all possible mitigations, and their friends ought to help them to find relief. To be an enforced drone is not a divinely appointed destiny. To be a voluntary drone is a crime against one's self, and against society. To assume that the victim of blindness can do nothing is to contradict fact and blaspheme humanity. It is wrong in the blind to believe that they are wholly incapable of usefulness; and that the seeing should persuade them to such belief, or permit them to rest in it, is monstrous. No cruelty is so remorseless as that which tortures by depreciation, and destroys by degradation. The seeing mean well, yet they often depreciate the blind man into helplessness, and doubt him into negation. Let this error die, this wrong perish. Let us about face, and follow the teachings of Christian morality and of common sense. Let it be believed that in the blind there is a latent force waiting to be translated into productive energy. Let it be accepted that "there is a spirit in man, and the inspiration of the Almighty giveth him understanding."

This institution will furnish its pupils thorough common school instruction; and whenever is manifested capability for fuller education, special provision will be made to meet the case. Instruction in music will be given; and all pupils of sufficient ability will be trained with direct reference to earning a living as musicians. Many blind persons now obtain remunerative incomes as organists, as teachers of music, and as tuners of pianos. Pupils will be instructed in several mechanical occupations—for the present, in cane-seating chairs, broom manufacture, mattress-making and sewing. As means increase, and as the institution develops, other lines of handicraft will be tried. A few of the former pupils of this institution are now earning a partial or whole support by the trades already mentioned.

All blind persons between eight and thirty-five, of sound mind and good moral character, are eligible as pupils. Instruction, board, lodging and medical attendance will be gratuitously afforded to all. Persons unable to clothe themselves must obtain from the mayor of the town, or from a police juror of the parish in which they reside, a certificate declaring their inability. When such persons become pupils the institution will clothe them. All others are required to bring a full supply of neat and comfortable clothing. This institution is not an asylum for the helpless, not a home for the destitute. It is a school to train the blind to self-support—a department of the system of public instruction specialized to meet the educational needs of a class. Pupils are received solely for this purpose, and only for a limited term. Every assurance which earnest kindness can offer, or reasonable solicitude demand, is given that inmates will be carefully and kindly treated.

You are respectfully and urgently requested to seek out the blind of your neighborhood, to send their addresses to this institution, and to communicate the substance of this circular to them and to their friends. Many of the relatives of the blind, and some of the blind themselves, doubt their capability of useful training. Persistence in this error will assure the incompetency which the doubt implies. Do not add uselessness to the woes of blindness. Let the blind boy become as full a man as his limitation will permit. In this work every one can be a missionary. Find out all young blind persons, and urge them to enter this institution. Do this, and thereby help them to the fullest redemption which Christian civilization can offer. Louisiana ought not to be the last and least in philanthropic work. All properly qualified blind persons are cordially invited to enter, and their friends earnestly solicited to place them in this institution. The personal character and high social position of the trustees amply guarantee the faithful fulfillment of the trust they have accepted.

All communications will be addressed to the principal. Any desirous to enter before September will be received.

P. LANE, Principal.

Trustees—W. H. Goodale, J. W. McMain, W. Carig, D. H. Waddell, R. Morris.

Baton Rouge, April 25, 1877.

Term of the Pastorate.

The difference between what is known as an itinerant ministry and a settled one is not in the fact of frequent removals, but rather, that in the former (1) the united body of ministers form a conjoint pastorate of all the Churches of the united body, and (2) that all are movable, at brief intervals, by a preordained umpire, and must be removed after a determinate term of service,—while in the latter the term of service is indefinite, and terminable at the pleasure of either party. Now it may naturally happen that under the former plan the average time of each minister in his particular pastorate may exceed that of those serving under the former,—since in the former case no minister remains at the same Church less than one year, and usually the whole time allowed, three years,—while in the latter changes may occur after a few weeks or months, and facts show that the average term of pastorates in Churches served by a settled ministry is less than three years. An itinerant ministry is changeable at given intervals and must change at the end of a defined term; but during incumbency it has a degree of permanency that cannot exist under the "tenant at will" arrangements of the opposite system, and since changes of pastoral arrangements are inevitable, it is better that they should occur normally, and according to a fixed law, than that they should be left to be brought about by dissensions and contests,—and by the triumph of one party over another, in the same Church.—[*National Repository, for July*.

How to be Miserable.

Think about yourself; about what you want, what you like, what respect people ought to pay you, what people think of you, and then to you nothing will be pure. You will spoil everything you touch; you will make sin and misery for yourself out of everything which God sends you; you will be as wretched as you choose on earth or in heaven either.

In heaven either, I say. For that proud, greedy, selfish, self-seeking spirit would turn heaven into hell. It did turn heaven into hell for the great devil himself. It was by pride, by seeking his own glory (so at least wise men say) that he fell from heaven to hell. He was not content to give up his own will and to do God's will like the other angels. He was not content to serve God and rejoice in God's glory. He would be master himself, and rejoice in his own glory; and so, when he wanted to make a private heaven of his own he found that he had made a hell. When he wanted to be a little god for himself, he lost the life of the true God, to lose which is eternal death. And why? Because his heart was not pure, clean, honest, simple, unselfish. There he saw God no more, and learned to hate Him whose name is Love.—*Kingsley's Sermons.*

The Lord's Corn.

The mission station in the Indian Territory was at one time my house. Tobaccowell, one of our neighbors, was a member of the little mission church, and like many a white professor, was spasmodically zealous for the glory of God. One sabbath he listened to a sermon from Gen. xxviii: 22, "And of that thou shalt give, I will surely give the tenth unto Thee."

At the close of the service, he said to the missionary:

"Me plant big corn-field next week. Me make it ten pieces; plant all, then one piece be the Lord's corn.

He did so; the part of the field to be devoted to the Lord was plowed and planted with great care. But when the time for hoeing had arrived, our neighbor hoed his own corn, but did not find it convenient to hoe the Lord's. As the season advanced, the Lord's corn, uncultivated and dwarfed and Tobaccowell's well hoed, tall and thrifty, produced a sad and striking contrast.

The sight of that corn-field has been a life-long lesson to me; and whenever I find myself more devoted to my own personal interests than to the glory of God, I say to myself, I am neglecting the Lord's corn.

Winning a Soul.

A Christian man deeply devoted, and wise to win souls, made it a rule to speak to some one unconverted person every day on the subject of his soul's salvation. One night as he was about retiring to rest, he bethought himself that he had not fulfilled his vow that day. He immediately put on his attire and prepared to go in quest of a soul. But where should he go? was the question. He concluded to make a visit to a grocer with whom he was in the habit of trading. He found him engaged in closing up his store. When the errand of his customer was made known he was surprised. He said all sorts of Christian people traded with him, Methodists, Episcopalians, Presbyterians, Baptists, etc., but no one had ever spoken to him about his soul. The night visit of his customer and his earnest pleadings made such an impression upon his mind that it led to his speedy conversion. Reader, go thou and do likewise. There are many souls that sit in darkness waiting for light from above. Can you not lead some of them to see the light of life?—*Selected.*

African Exploration.

Ujiji was not far off, and in a few hours they were there, and were hospitably received by the Arab traders. They found Livingstone's papers safely deposited in the care of the principal trader. But Cameron was told that it would be impossible to continue his journey west of the lake for at least three months, until the close of the rainy season. The name of the town is properly Kawele, Ujiji designating the country in which it is situated. This is under a mieme, or chief, who resides at a village among the mountains, some distance from the lake. The inhabitants come nearer to being a clothed people than any other natives of Central Africa. Their usual dress consists of a piece of cloth or bark cotton, with two of the corners tied in a knot over one shoulder, and passing under the opposite armpit, so that it leaves one side of the body uncovered. They wear a profusion of ornaments, made of ivory, beads, or wire, and clip and dress their hair in all manner of fancy devices.

Kawelo is a busy place for Africa, it being the *entrepot* for the ivory and slave trade of a vast region. The *soko*, or market, held on the shore of the lake in the morning and afternoon of every day, presents a lively scene. The people of the surrounding region bring vegetables, tobacco, salt, palm-wine, palm-oil, fish, meat, goats, poultry, hows, spears, fishing-nets, iron-work, and pottery; and hither come traders from a distance to dispose of their slaves and ivory in this central mart. There are a few booths, but most of the business is transacted in open air.—*National Repository for July.*

Worth Thinking of.

The kind of money a man puts into the contribution box is a test of his character. An honest, square-dealing, and sincere Christian man picks out the brightest coin, or the cleanest bank-note and scrip for his offerings to the Lord. He never gives any thing in that direction with a flaw in it. But a half-hearted, mean, and halting church member is almost sure to save his battered coin or his ragged and filthy paper money for the missionary collection—if indeed he gives any thing to the Lord's cause. A child should be taught from the beginning to select only the brightest, fairest, cleanest of his treasured money for gifts into the Lord's treasury. It is a shame to put anything else there.

The *Atlanta Constitution* lets "Old Si" get back to the white folks' church. Here is the old man's reply to the suggestion that he would be a stranger there.

"'Stop, rite dar, boy! Dar'll be sumefin dar dat I'll kno'! De same ole Bible'll be on the desk; de same trufe from de Great Marster'll be dar an' read out; de same songs'll be sung by de good people, an' de same sperret ob grace'll fill dis ole nigger's heart! Don't mek no diffrunce dat I ain't been dar fer 'leben years—don't make no diffrunce dat I'se black—I'se gwine to be at home in de white folks chu'ch. I ain't 'sputin' wid no man's 'ligion now—but I'se pinin' an' panten' to git back dar, whar I kno's de Lord comes, and whar he fust foun' me 'mong de mo'ners!'

And the old man kept his word Sunday morning."

G. P. Rowell & Co., deserve the best thanks of the advertising community for their efforts to prevent advertisers from being imposed on by unscrupulous publishers. Every honest publisher will also thank them for the aid they have afforded them in maintaining their competition for business by fair means, against the fraudulent practices of dishonest rivals. Messrs. Rowell & Co., alone of Newspaper Directory publishers, have had the courage to undertake the task of discriminating among the statements of newspapers, and to face the hostility, which such a course was sure to excite among those who profited by misrepresentation. Notwithstanding the "crushing" articles that from time to time have been hurled at them, sometimes by parties who ought to have known better, they have persevered in their course, and they have had their reward. Their publication has taken the first place as the standard authority among American Newspaper Directories, and a reference book for every large advertiser and advertising agency in this country.—*Jersey City Journal*, May 13, 1877.

One of the best of papers lying upon our table, is the *Illustrated Christian Weekly*, published by the American Tract Society, 150 Nassau street, New York. Every week it is superbly illustrated with the finest of wood engravings, and every week contains the most agreeable, interesting and instructive in literature; and withal printed upon finest book paper, in clear full face type, and all for $2.50 per year. Without hesitation we pronounce it the very best periodical for the general reader. We cannot spare space to enumerate its many excellences. Do you desire beautiful engravings and exquisite poetry—real poetry? Are you fond of first-class stories sketches, essays, biographical, geographical, historical tales? Do you relish able, witty, eloquent editorials on the leading questions of the day, both religious and secular? Do you want all this, and much more? Then let this Weekly find an entrance into your homes and your hearts will be warmed and gladdened by its very presence.

The Model Printer's Guide.—This handsome Journal, published by J. W. Daughaday & Co., No. 723 Chestnut St. Philadelphia, deserves the patronage of every one. It is not only a perfect gem in its typographic appearance, but is full to the brim of choice literary matter, while the information it imparts in reference to the art of printing is simply invaluable. No boy should sleep soundly, until he has ordered it, and its suggestions would be found to be of immense advantage to business men everywhere. Ten cents, and a three cent stamp for postage is the price for a year, and certainly such a sum could not be better spent. A handsome, 100-page Printer's Instruction and Specimen book is sent free to every subscriber.

Half Hour Studies of Life. By Edwin A. Johnson, D. D. Cincinnati: Hitchcock & Walden. New York: Nelson & Philips. Price, $1 50.

If the table of contents of this book was not so long, perhaps the best notice we could give of the book would be to copy the table. The title head of each of the fifty-three chapters is in itself suggestive of more than one-half hour's study to any thoughtful mind. At a first glance, the several chapters seem to be disconnected one with the other, as our own views of life frequently are. But on closer examination they will each be found to be links in a chain of thought, advancing from the less to the greater, and helping the reader to the best ordering of life and labor.—*Pittsburg Advent.*

Wonderful, Most Wonderful.

A neighbor of ours has been for several years afflicted with consumption, and for months was so low that we looked daily for her death, but strange as it seems to us, three bottles of Cannabis Indica has so far restored her, that she is now able to do her housework. I have always been prejudiced against patent medicines, but seeing the remarkable effect your remedies have had upon Mrs. Fielder, and having a similar case in my own family, I have inclosed $18.00 for 6 syrup, 4 ointment and a box of pills hoping to obtain the same benefits, I am, respectfully,

D. B. BAILEY,

GARDNER, Grundy Co., Ill., May 20, 1877,

N. B.—This remedy speaks for itself. A single bottle will satisfy the most skeptical. We know that it positively cures Consumption, and will break up a fresh cold in twenty-four hours. $2.50 per bottle, or three for $6.50. Pills and Ointment, $1.25 each. Address CRADDOCK & CO., 1032 Race Street, Philadelphia, Penn. June 14.

Died.

At Waco, Texas, May 27th, 1877. Mrs. Emeline Crane, aged, 60 years.

She had been from childhood a faithful and zealous member of the M. E. Church. On my last visit to her I found her awaiting death with the utmost composure. The manner in which she spoke of the promises of the New Testament showed how strongly her faith laid hold upon them. They were the promises of her Lord, and relying fully upon them she patiently awaited until He called her from her humble, little cabin to meet Him in the skies.

A. M. GREGORY, Pastor.

At Spring Hill, Tennessee, April 27, 1877, Louisa Stephenson, wife of Rev. Wm. Stephenson, aged 44 years.

In early life she had been a member of the M. E. Church South, but in 1866 she united with the M. E. Church. She and Bro. Stephenson were married in 1861. She died as she had lived, a devoted Christian. She left behind her a large family to mourn their loss.

W. A. McKISSACK.

In Chickasaw County, Mississippi, March 6th, 1877, Mrs. Mary L. Simons, aged 85 years.

Concerning this Mother in Israel, we condense the following statement from a long obituary, received from W. B. Kendrick, too late for insertion. She was a native of South Carolina, was married in 1812, was converted to God and united with the M. E. Church in her seventeenth year, and remained steadfast in faith and abundant in works, throughout her long, devoted life. Her death was peaceful, but triumphant. Her funeral discourse was preached by Rev. J. M. Dunn, of the M. E. Church, South, to a large congregation, composed of the relatives and friends of the deceased, and the congregations of both Methodist Churches.

"No man who is fit to live need fear to die. Poor, timorous, faithless souls that we are! How we shall smile at our vain alarms when the worst has happened! To us here death is the most terrible word we know. But when we have tasted its reality, it will mean to us birth, deliverance, a new creation of ourselves. It will be what health is to the sick man. It will be what the loved one given back is to the bereaved. As we draw near to it, a solemn gladness should fill our hearts. It is God's great morning lighting up the sky. Our fears are the terrors of children in the night. The night with its terrors, its darkness, its feverish dreams, is passing away; and when we awake it will be into the sunlight of God."

Quarterly Meetings.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Marion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Grenada Circuit, July 23-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenwood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Dossonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 29th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

Gulf District.

(Second round.)

Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30 and July 1; Columbia, July 2-3; Augusta, July 4-5.

L. BRADFORD, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

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If We Would.

If we would but check the speaker,
When he sells his neighbor's fame,
If we would but help the erring,
Ere we utter words of blame;
If we would, how many might we
Turn from paths of sin and shame!

Ah! the wrongs that might be righted
If we would but see the way!
Ah! the pains that might be lightened
Every hour and every day,
If we would but hear the pleadings
Of the hearts that go astray!

Let us step outside the stronghold
Of our selfishness and pride;
Let us lift our fainting brothers,
Let us strengthen ere we chide,
Let us, ere we blame the fallen,
Hold a light to cheer and guide.

Ah, how blessed! ah, how blessed
Earth would be if we but try
Thus to aid and right the weaker
Thus to check each brother's sigh;
Thus to walk in duty's pathway,
To our better life on high!

In each life, however lowly,
There are seeds of mighty good;
Still we shrink from souls appealing
With a timid "If we could;"
But our God, who judgeth all things
Knows the truth is—"If we would."

Baboushka.

The Russian peasants have a curious tradition about Christmas. It is that an old woman, the Baboushka, [illegible] house when[illegible] East [illegible] d the [illegible] they said, [illegible] in the [illegible] "I will com[illegible] but no[illegible] she answered, [illegible] have my house to set in order; when that is done I will follow and find Him." But when her work was done, the three kings had passed on their way across the desert, and the star shone no more in the darkened heavens. She never saw the Christ-child, but she is living still searching for Him still. It is she who, in Russian and Italian houses, is believed to fill the stockings and dress the trees on Christmas morning. The children are awakened by the cry of "behold the Baboushka!" and spring up, hoping to see her before she vanishes out of the window. She fancies, the tradition goes, that in each poor little child whom she warms and feeds she may find the Christ-child whom she neglected years ago, but is doomed to eternal disappointment.

A Touching Incident.

A nobleman, who died a few years since, had a casket all locked but marked, "To be removed in case of fire." When he died the casket was opened that the heir might see if there was some deed of [illegible], rich jewelry, or costly [illegible] be found in it. But [illegible] found? They found the child's [illegible] Beside to him [illegible] all the world's [illegible] his coronet, [illegible] all the jewels that [illegible] its crest. Not his [illegible] not his equipage [illegible] and great in the dearest objects [illegible] boys or little girls.

Thickest-Rolled.

The interest on any number of [illegible] in each case be[illegible] the two right-hand figures, to ex[illegible] by the [illegible] and divide by [illegible]

Multiply by the separate the right divide by six.

Multiply by the separate the right divide by four.

Multiply by the separate the right divide by four.

Multiply by the separate the right divide by six

Southwestern Christian Advocate.

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UPS AND DOWNS.

Life is full of ups and downs—
Valleys, plains, and mountains.
Not forever are our tents
Pitched by pleasant fountains.
Sometimes in the burning sun,
Sometimes in the shadow;
Now we climb the rocky steep,
Now we tread the meadow.

Life is full of ups and downs—
Made of gains and losses;
Flowers that grow on prickly stems,
Crowns that hang on crosses.
Summer breezes fan our cheeks,
Wintry blasts affright us;
And when snow's white mantle rends,
Spring's fair sights delight us.

Murmur not at ups and downs,
They are needful changes;
He can ne'er [illegible] in aught
Who thy [illegible] arranges.
Seek [illegible] highest good
[illegible] pleasure;
[illegible] to fly thee still—
[illegible] treasure.

[illegible] make life's ups and
[illegible]
[illegible] and brighter,
[illegible] heavy load—
[illegible] the lighter,
[illegible] of the sick,
[illegible] they slumber;
[illegible] shall bring to thee
[illegible] number.

[illegible] these ups and downs,
[illegible] nearer
[illegible] life,
[illegible] clearer!
[illegible]
[illegible] ways.

[illegible] ups and downs
[illegible]
[illegible] double;
[illegible] love to man,
[illegible]
[illegible] downs of life
[illegible]

Foreign Letter.

[illegible] Church of Ireland [illegible] was disestablished has [illegible] its general synod [illegible] Prayer Book. It [illegible] parts of it and in[illegible] includes the [illegible] the error of [illegible] that Christ [illegible] his body and [illegible] to be re[illegible] carried about, or [illegible] of bread [illegible] the [illegible] and [illegible] on [illegible] it is suffi[illegible] note at the [illegible] office, (and [illegible]) that the [illegible] prescribed to [illegible] not appointed [illegible] adoration, [illegible] made in the [illegible] of priests, [illegible] for upon [illegible] formularies, we [illegible] declare that [illegible] ecclesiastical [illegible] authority is [illegible] Church or [illegible] in respect [illegible] baptism, [illegible] or pre[illegible] absolution [illegible] truly peni[illegible] con[illegible] of all [illegible] [illegible]

son to be thankful with the result. In the first place the subject has been ventilated and discussed; secondly, the thunders of anathema which were expected to descend upon the devoted head of the instigators of the movement has been allowed to sleep in their clouds; thirdly, a committee have been appointed to pave the way for a revision of the Confession. The fact of such a step being taken is an admission that there is something wrong in the venerable document so that not merely private members of the Synod, but the Synod itself is now, horrible to relate, an enormous though an informed and shapeless heretic." During the discussion referred to by Mr. Gilfillan, a member of the able and learned court said: "The Westminster confession misrepresented most seriously their views of the truth, it deceived the world and deceived their churches if they took it to be a true representation of what they as a church believed and preached. Those who differed from the confession were more in harmony with the living faith of the United Presbyterian Church than those who really abided by it."

Professor Harper condemned the conduct of those persons who having solemnly professed to give their assent to the standards, do, notwithstanding, indulge in denouncing them as erroneous and unscriptural, and in impeaching their brethren with not believing and not preaching the doctrines. Theological unrest obtains largely and strongly throughout the various Presbyterian denominations, and it will probably culminate in a thorough reversion of the venerable formularies to which unreserved and unqualified subscription has been given for centuries by the members of those bodies at their ordination.

A comparatively young Wesleyan minister has risen to eminence in the scientific world, the Rev. W. H. Dallinger. He is a fellow and vice-President of the Royal Microscopical Society. The Government have placed at the disposal of the Society £1,000 sterling a year to aid him in his investigation into the origin and development of minute forms of life.

It is not always the case that men who become distinguished are especially devoted, *con amore*, in one department or branch of knowledge excel in others, but Mr. Dallinger is a superior preacher, as well [illegible] successful student of science.

The University of Cambridge has just honored the literary attainments of another Wesleyan Minister, the Rev. Dr. Moulton, Principal of the Wesleyan High School of that city, by conferring upon him the honorary degree of M. A. He is the first Wesleyan minister who has been so honored by that University, and the first who was honored by the degree of D. D., by the University of Edinburg.

The mortuary list of the coming Wesleyan Conference will be larger than it has been for many years, and it will no doubt be increased in the interval between this and the meeting of the body. The Rev. John Nelson, a member of the Irish Conference has just died at the age of 94. At his death he was the oldest Wesleyan minister, save one, in the United Kingdom. He was sixty-eight years in the ministry, and spent fifty of these in active service.

War is going on, Russia is advancing upon Turkish territory. Its torpedoes do powerful havoc. The other powers are looking on with interest. Turkey is doomed, and must go down. The present war may execute the sentence of the Highest or it may not. No one can forecast the issue. If Russian arms are successful in thoroughly defeating Turkey what then? Will the other Powers permit the Czar to do as he pleases? I trow not.

VIDETTE.

Letter from Bishop Andrews.

Bishop Andrews writes to the Missionary Secretaries, as follows: "In addition to the time occupied in Rome, by our mission meeting and other conferences with our brethren there, I was able to spend some time at Naples and at Milan, where our missionary pastors, brothers Ravi and Mill, both speak English fluently. I have not hastened to report to you the impressions made by this intercourse with our laborers in the Italian field, as I [illegible] nothing in the mission requiring instant attention, or to elicit [illegible] in its operations.

[illegible] the strong impression [illegible] who have previously vis[illegible] the Mission work in Italy, is [illegible] in the [illegible] of Doctor [illegible] the Superintendency, [illegible] career. I judge [illegible] of the Italian [illegible] good that his [illegible] [illegible]

work. Some are plain, who seem by diligence to be moderately successful. Some are men of marked culture and of special adaptation to the ministry. ——, of —, is learned and thoughtful, the philosophic theologian *par excellence* of the Mission; exceedingly devout, yet not proven to have wide popular power. ——, of —, is also a scholar and *litterateur* of marked ability, and during the last year, has shown an aptitude for Evangelic work, the lack of which, previously, had caused no little question as to the probable usefulness of his ministry. These are probably the ablest men in the mission. Some others may have a success equal to the average of them.

Doctor Vernon speaks of the difficulty of finding men whose views and experience of Spiritual Religion are such as are desirable. Even the honest inquirers among the Italians are inclined to think of Christianity as merely a system of doctrines to be held, and of duties to be performed, without distinctly recognizing the transforming work of the Holy Spirit. Even those who enter the ministry need to be trained to a distinct recognition and experience of the 'life of God in the soul of man.' In all the Evangelic churches, some preach who have learned only the alphabet of Christianity, and the result of their labor is proportionately small. Doctor Vernon thinks, that in spiritual life, the members of the mission are improving; hopes, therefore, for increased success.

The results thus far obtained in the Italy Mission are, perhaps, all that could be reasonably expected. Doctor Vernon has drawn around him a company of intelligent and faithful laborers. In this he has been signally favored. These brethren are at work, and in some cases have good congregations, and a considerable church membership, as the returns show. Probably, in these respects, they equal any other foreign mission in Italy. The Waldensians, in some cities, have quite a large resident population by which their congregations are made larger than those of other churches.

As in most like cases, the congregations and membership are of those in lowly life. Some few of the higher classes have been drawn to the Gospel, but as of old, 'not many mighty nor many noble are [illegible].' There is no reason to doubt that the opinions of the higher classes, even more than those of the lower, are adverse to the Romish church. But it is quite another thing to secure their personal adherence to the law and gospel of Christ.

In connection with the poverty of our churches, and, indeed, of the whole Italian population, is to be noted the fact, that the Italians have not been trained to giving, even in the Romish church. That systematic exaction of supplies from its voturies, which we so often note in America, has no place in Italy. The churches are endowed, some of them largely; and little demand is made for the current support of the ministry and church services. Small fees for weddings, funerals and masses compose about the whole of the gifts of the *living* for church purposes. The *dying* often give largely under the manipulations of the priests.

I suppose it may be truthfully added, that no nation is more suspected of habitual dishonesty and untruthfulness in financial affairs than the Italians. Mutual distrust is wide-spread and constant, and religionists are as little credited with unselfishness as others. Now, out of all this grows serious difficulty in the way of supporting the ministry, building churches, and providing for all demands of a growing church. At the best, resources are small; a new habit has to be created, and they who must, under God, create it, are sensitive to the suspicion of selfishness, which even ordinary urgency would engender. A miracle of grace only can raise up self-supporting and aggressive churches in this population, which, for two thousand years, has been accustomed to draw tithes from all the world."

It is a fact that both iron and wooden ships can now be built as cheaply and thoroughly in this country as in England or elsewhere. The great trouble with our shipping interests, says a leading merchant, is the extravagant manner in which American vessels are run. Foreigners can take American vessels and run them at a good profit. So far as ship-building is concerned the ship-yards on the coast of New England, at least, are busy, and Boston ship-builders are prepared to-day to contract for first-class steamers or sailing vessels at prices as low as those of foreign builders.

In a chamber of the Turkish Parliament there are Mohammedans, Greek Unitarians, Bulgarian Sectarians, Roman Catholics, Armenian Unitarians, Chaldean and Syrac Sectarians, Jews, Protestants, Maronites and Druses. Among the deputies three days per week are sacred as Sabbath,—Friday by the Mohammedans, Saturday by the Jews, and Sunday by the others.

Tennessee Letter.

NASHVILLE, June 19.

By request of the Presiding Elder, we went to Gallatin, Tennessee, to hold the Third Quarterly Conference of that station, which had been fixed for the 16th and 17th of this month. On our arrival we found that all things were ready. The first service was held Saturday, at 3 p. m., by Bro. Johnson, a local preacher, and who is also engaged in teaching. At 8 p. m., the Conference session was held. The reports on the whole, were encouraging, and evidenced prosperity. No delay was experienced in the transaction of business, and the utmost harmony prevailed. Sunday morning opened with a thick mist overspreading the sky, which continued until mid-day, when the bright face of the sun became visible; the atmosphere was very heavy and the heat intense. At 9 a. m., we met the Sunday School, one hundred and forty-six in number. Bro. Rodie is Superintendent, and is aided by an efficient corps of officers and teachers. They are well supplied with Sunday-school requisites. The recitations proved satisfactory, and the singing, under the direction of Bro. Davis, was excellent. At 11 a. m., we enjoyed sweet communion in Love Feast. At 3 p. m., the Sacrament was administered to a large number of communicants, and at night, the usual services were held. Collection during the day, $25 70. The condition of the members at this place is far above that of any other in the Conference. The active membership is about two hundred, fully one-half of whom own homes. This is gratifying, but our appreciation of their industry was lessened, when we beheld the miserable building in which they worship. It is an eye-sore and a disgrace. This we very earnestly told them, and urged them to build; can do so if they will. A gentleman with whom we dined, Mr. Randolph, informed us that he had offered to contribute $250 for that purpose, and he is abundantly able to do so as he is worth at least $10,000. The pastor, Rev. E. Provine, is held in high esteem among them, and has done a good work thus far. There is one thing, however, which many of our brethren fail to recognize. The importance of enforcing the Discipline. Our societies stand greatly in need of regulation. Brethren, the calm, but firm administration of all the provisions of the Discipline, is essential to the health and growth of our work. Learn to govern as well as preach. The people are very hospitable, and know how to entertain strangers. Only a new building, and the society at Gallatin will take the field. Build, brethren, build! Quite a number read the SOUTHWESTERN, and regard it as an excellent paper.

C. S. SMITH.

Murfreesboro, Tennessee, District Conference.

The next session will be held at Lebanon, Tenn., commencing Wednesday, August 22d 1877. Rev. S. J. Harris will preach the introductory sermon, the evening before at 8 o'clock p. m.

PROGRAMME.

C. Pickett, Four years of itinerant work on the Marlreesboro District.

J. Bradon, D. D., Relation of education to the success of the pulpit.

T. Ward, Scriptural ground of justification.

H. Robinson, Doctrine of election,—I. Tim. 2: 4.

W. Lillard, the Gospel invitation,—Matt. 11: 28—30.

J. Pickett, Christian perfection,—Heb. 6: 1.

H. Bowers, Origin and design of sacrifices,—Watson's Institutes.

O. Green, Exposition of the 1st Psalm.

A. Martin, Exegesis of Heb. 4: 6.

B. Turner, Local Preachers, and their course of study.

B. James, Pastoral work,—Acts. 20: 19, 20.

H. Stevonson, Relation of repentance to salvation,—Watson's Institutes.

P. Martin, Origin and history of infant baptism,—Hibbard.

J. G. Thompson, Duty of pastors to the benevolent enterprises of the Church.

J. Seay, Christian Benevolence.

W. Leowood, Ministerial Deportment.

E. Provine, What is the design of the Sunday-school?

W. Bryant, Mode of Baptism,—Hibbard.

L. Chapman, Ministry of John the Baptist.

G. Blair, Necessity for a more thorough Bible study.

P. Gregg, Ministerial preparation,—Discipline of the M. E. Church.

C. S. Smith, Progress of our work toward a basis of self-support.

M. Williams, Reasons for a wider circulation of our Church literature.

W. Patterson, Does the bible enjoin total abstinence from intoxicating liquors?

M. C. Young, The mental faculties and method of discipline,—Upham's Mental Philosophy.

D. W. Hays, What is Methodism?—Steven's History of Methodism.

A. H. Phillips, How to conduct religious worship.

Local preachers and exhorters are requested to select their own subjects. No member of the Conference should absent himself or herself from the session unless unavoidably detained at home. Those required to make reports should have them carefully written out in advance. A cordial invitation is extended to our resident Bishops, editors and Sunday-school agents.

D. W. HAYS, Sec.

Withdrawal of the Spirit.

BY REV. C. HUNT.

In the days of the ante-diluvian world when man had corrupted his way, and had abandoned all goodness—when he had cast off all restraint and had grieved, insulted, despised and rejected the Holy Spirit, when he had thus ripened for destruction, it was then that the Lord said, "My Spirit shall not always strive with man." Then the ark was built, the Spirit was withdrawn—the world was drowned.

It was so with the Israelities in the wilderness. They rebelled against God and grieved His Holy Spirit. He strove with them for forty long years, till at last he swore in his wrath that they should not enter into His rest. As the physician who called to visit a patient, sinking under an inveterate disease, prescribes and administers, and waits, and strives, and continues his visitations until, finding him indifferent to his own health, refusing both medicine and advice and choosing death rather than life, gives him over a candidate for death, so it is not until the sinner has hardened his heart, resisted grace, trampled mercy, and made his case hopeless, that God, gives him up and says, "My Spirit shall no more strive."

Brother, sister, friend! have you ever felt the strivings of the good Spirit? Have you never felt the inward monitor pointing out your wrongs and warning you of the consequences? By day, by night, at home, abroad, everywhere, and all through your life, He follows you with the cry, "My son, give me thine heart. Turn ye from your evil ways, for why will ye die." But He "*shall not always strive*," therefore yield to Him to-day.

The most fearful thing that can happen to man is *the withdrawal of the Holy Spirit*, for then his course toward ruin is rapid and irretrievable, and the things which tend to his destruction make haste. It was dread of this that extorted from David the prayer: "Take not thy Holy Spirit from me." Does he strive with you to-day? If you hear His voice harden not your heart. Grieve him not, for (Celestial Dove!) He may wing His flight, and God may say concerning you: "My Spirit shall no more strive. He is joined to his idols, let Him alone." Open your heart to Him. Do it now. Fall down on your knees and cry,—

"Stay, Thou insulted Spirit stay.
Though I have done thee such despite;
Nor cast a sinner quite away,
Nor take thine everlasting flight!"

Distinguished Drunkards.

The Hartford *Times* publishes a suggestive letter, headed "Distinguished Drunkards," from its Washington correspondent "Mac," who obtained the material for it during a ramble through the Washington poor-house. One of the first men he met there had been at one time Attorney General of Virginia. In his office a number of now distinguished lawyers were students and they owe much to his advice. His father had been Attorney General of the United States and left his son wealth. But he drank, and sacrificed distinction, fortune, and everything to his love for drink. Another distinguished pauper was an ex-judge of the Supreme Court of California, and had been esteemed one of the most eloquent men of his time. He came to Washington expecting to get an office, was disappointed, took to drink and drank himself out of pocket, mind and friends, and into the poor-house. In his company the correspondent found a once wealthy newspaper editor and proprietor of New York, a man of great ability and political influence. This man also sunk all he possessed in whisky, and has been for three years in the almshouse. Sometimes his friends take him out, but, says the correspondent, "he drinks so much that he lies about the streets and is returned by the police." A fourth pauper had been only a few years ago a political power, special agent of the Post Office Department, and owner of much property in Washington and Arkansas. At one time he was a United States detective, but while drunk he "gave away" the details of a case that would have resulted in the capture of two or three hundred thousand dollars in counterfeit money, presses, plates, etc. For this he was retired. When sober he was capable of doing remarkable work. In fact, fortune and fame were his if he had not allowed the taste for liquor to grow on him. In another branch of the institution the correspondent found an ex-Attorney General of North Carolina. He made many friends, drank much whisky, neglected his business and everything else, and drifted to the poor-house. Says the correspondent: "The principal reason for his being put where he now is, is that he stole a friend's vest and sold it for whisky." To such depths of degradation will whisky bring the strongest and ablest of us. A man who was Stephen A. Douglas' intimate friend, and who used to speak from the same platforms with him, is also a Washington pauper. When fortune smiled on him he used liquor as a relish, and when her smiles turned to frowns, he took it as an antidote for sorrow. It brought him temporary relief and permanent ruin. Coming into the almshouse in the "Black Marin," as the correspondent left it, was an old, white-haired man, "who was at one time one of the leading men of the Michigan bar. He is the man who backed Zach Chandler, and made him, politically speaking, what he is to-day." And this man of great legal ability, political influence sufficient to make and unmake men, and much wealth, is now a pauper. Why? Because he allowed whisky to obtain the mastery over him, as did all the others herein referred to. Do not you, young man, find this record very suggestive?

The Two Bills—A Fable.

Two bills were waiting in the bank for their turn to go out into the world. One was a little bill, only one dollar; the other was a big bill, a thousand dollar bill.

While lying there side by side, they fell a-talking about their usefulness. The dollar bill murmured out—

"Ah, if I were as big as you, what good I would do! I could move in such high places, and people would be so careful of me wherever I should go! Everybody would admire me, and want to take me home with them; but, small as I am, what good can I do? Nobody cares much for me. I am too little to be of any use."

"Ah, yes! that is so," said the thousand dollar bill; and it haughtily gathered up its well-trimmed edges that were lying next the little bill, in conscious superiority. "That is so," it repeated. "If you were as great as I am, a thousand times bigger than you are, then you might hope to do some good in the world." And its face smiled a wrinkle of contempt for the little dollar bill.

Just then the cashier comes, takes the little, murmuring bill, and kindly gives it to a poor widow.

"God bless you!" she cries, as with a smiling face she receives it. "My dear hungry children can now have some bread."

A thrill of joy ran through the little bill as it was folded up in the widow's hand; and it whispered, "I may do some good, if I am small." And when it saw the bright faces of her fatherless children, it was very glad that it could do a little good.

Then the little dollar bill began its journey of usefulness. It went first to the baker's for bread, then to the miller's, then to the farmer's, then to the laborer's, then to the doctor's, then to the minister's; and wherever it went, it gave pleasure, adding something to their comfort and joy.

At last, after a long, long pilgrimage of usefulness among every sort of people, it came back to the bank again, crumpled, defaced, ragged, softened, by its daily use. Seeing the thousand dollar bill lying there, with scarcely a wrinkle or finger-mark upon it, it exclaims:

"Pray, sir, and what has been your mission of usefulness?"

The big bill sadly replies: "I have been from safe to safe among the rich where few could see me, and they were afraid to let me go out far, lest I should be lost. Few indeed are they whom I have made happy by my mission." The little dollar bill said: "It is better to be small, and go among the multitudes doing good, than to be so great as to be imprisoned in the safes of the few."

MORAL.—The doing well of little every-day duties makes one the most useful and happy.—*Well Spring.*

In the Bank of England there is a curious machine, into which sovereigns are poured, like grain in a mill. As they pass on one by one, all that are light weight are thrown to one side, those of full weight to another. So that the distinction is made with unerring certainty. So will it be on the last day. No sin will pass the great judge undetected. He knows the secrets of all hearts. Whatever has lain undiscovered by men will stand forth in naked reality then.

Hill county, Texas, will make an average of over twenty bushels of wheat to the acre.

General News Items.

The State Grange of Texas has $13,000 in its treasury.

Mason county, Texas, has received this season, upon cattle and wool alone, over $100,000.

A recent census of Nashville gives that city a population of 17,503 whites, and 9,582 colored.

Gov. Cullom, of Illinois, proposes to publish all petitions and the names of petitioners for the pardon of criminals.

A set of thieves in Mexico have dogs trained to steal handkerchiefs in the cathedral and other churches from the kneeling worshipers.

The highest price yet reached for wool in the Texas market was paid in San Antonio. The clip weighed 15,000 pounds and brought 27c.

Only fifteen years ago China held the monopoly of tea production; now India is proving a formidable rival. From 1,300,000 pounds in 1861 the export from Calcutta advanced to 25,000,000 pounds in 1876.

The gross yield of mining in the States and Territories west of the Missouri River, during the year 1876 is constituted as follows: Gold, $44,328,501; silver, $41,506,672; lead and copper, $5,040,000. Total, $90,875,183.

The London customs officers seized twenty-seven gills of a peculiar fluid recently, and on examination found it to be nicotine, the product of 2,500 pounds of tobacco sweepings, mixed with alcohol, to be used in transforming cabbage leaves into the finest Havana cigars.

The British House of Lords has adopted, despite the oppposition of the government, the amendment to the Burial bill proposed by the Archbishop of Canterbury permitting the reading of other services than that of the Church of England in the church-yard.

A car load of looms from Lewiston, Me., for the Mississippi Mills at Wesson just reached them over the Jackson Railroad. The shipment was in a car belonging to the Grand Trunk Railroad, and came through by way of Canada to Wesson without transfer of freight.

Mr. Murphy invited the wholesale liquor dealers in Philadelphia to meet him and "reason together" concerning their destructive traffic. About 300 with their families were present. The first who signed the pledge that night was one of the dealers. Over 50,000 persons have signed the pledge in Philadelphia since Mr. Murphy began his work there.

Our Public Men.

President.—Rutheford B. Hayes, of Ohio.

Vice-President—William A. Wheeler, of New York.

The Cabinet.—Secretary of State, William M. Evarts, of New York; Secretary of the Treasury, John Sherman, of Ohio; Secretary of War, George W. McCrary, of Iowa; Secretary of the Navy, Richard Thompson, of Indiana; Secretary of the Interior, Carl Schurz, of Missouri; Post-Master General, D. M. Key, of Tennessee; Attorney-General, Charles Devens, of Massachusetts.

Principal Foreign Ministers.—Austria: (Vacant; Representative Kasson appointed but not confirmed.) Brazil: James R. Partridge. Chili: Cornelius A. Logan. China: George F. Seward. France: Elihu B. Washburne. Germany: J. C. Bancroft Davis. Great Britian: Edwards Pierrepont. Italy: George P. Marsh. Japan: John A. Bingham. Mexico: John W. Foster. Peru: Richard Gibbs. Russia: George H. Boker. Spain: (Vacant: James Russell Lowell appointed but not confirmed.) Turkey: Horace Maynard.

Governors of States.—Alabama: George S. Housten. Arkansas: William R. Miller. California: William Irwin. Colorado: John L. Routt. Connecticut: Richard D. Hubbard. Delaware: John P. Cochran. Florida: George F. Drew. Georgia: Alfred L. Colquitt. Illinois: Shelby M. Cullom. Indiana: James D. Williams. Iowa: Samuel J. Kirwood. Kansas: George T. Anthony. Kentucky: James B. McCreary. Louisiana: Francis T. Nicholls. Maine: Selden Conner. Maryland: John Lee Carroll. Massachusetts: Alexander H. Rice. Michigan: Charles M. Crosswell. Minnesota: John N. Pillsbury. Mississippi: John M. Stone. Missouri: John S. Phelps. Nebraska: Silas Garber. Nevada: L. R. Bradley. New Hampshire: Person C. Cheney. New Jersey: Joseph D. Bedle. New York: Lucius Robinson. North Carolina: Zebulon B. Vance. Ohio: —Young. Oregon: Lafayette F. Grover. Pennsylvania: John F. Hartranft. Rhode Island: Henry Lippitt. South Carolina: Wade Hampton. Tennessee: James D. Porter. Texas: Richard Coke. Vermont: Horace Fairbanks. Virginia: James L. Kemper. West Virginia: Henry M. Matthews. Wisconsin: Harrison Ludington.

SOUTHWESTERN
Christian Advocate.
39 Natchez St., New Orleans.
J. C. HARTZELL, B. D., EDITOR.

THURSDAY, JUNE 28, 1877.

[illegible] SUBSCRIBERS.

We appeal to all our agents to [illegible] for six month subscribers. One dollar pays for the [illegible] for six months. The Southwestern, its friends say, grows better and better. The people [illegible] it and want it. Let there [illegible] appeal from every pulpit in the Southwest before July [illegible] But [illegible] Now brethren [illegible] do his duty."

NELSON & PHILLIPS,
Lock Box "B," New Orleans.

In the July August number of the North American Review Bishop Haven will commence a [illegible] articles entitled "America [illegible]" based upon observations [illegible] him during his recent [illegible] to Liberia in connection with [illegible] of the Methodist Episcopal [illegible]

[illegible] oration delivered at Chal[illegible] Cemetery by Rev. [illegible] is being printed in [illegible] form by the Grand Army [illegible] view to giving it a [illegible] circulation and permanency. [illegible] read it, as the sen[illegible] are on the win[illegible]

[illegible] Godman is in Philadel[illegible] Orleans troupe of [illegible] has opened well [illegible] to accomplish [illegible] to do. If the [illegible] as we sincerely [illegible] it will, the [illegible] in the South [illegible] a very large [illegible]

[illegible]

Where Are We Drifting?

It must be apparent to even the most casual observer, that we are much given to materialism; this is preeminently an age of dollars and cents. There is every where a strong current setting in toward the almost exclusive study of the sciences. In our higher institutions of learning the languages have scarcely the hold upon the average student which they once had. The scientific course in our colleges is becoming the popular course. Many fathers would rather have their sons learn how to analyze chemical compounds, than to be able to conjugate Greek and Latin verbs, for chemistry can be utilized in a way that Greek and Latin can not. Crucibles and retorts are in some sense the equivalent of coin, while most young men learn declensions and conjugations only to forget them again. People care very little for theories if by practice they can make fortunes. The fortune is the thing to seek after. Many a physician doses his patent out of his *materia medica* even against the dictates of his better judgment, but then the patent will have medicine while of course the doctor desires the fee, and consequently both are pleased even if the patient would be better off without the doctoring.

Mankind are gaining the mastery over these world-forces. It is indeed but a few years since steam began to propel the machine, and since the galvanic battery began to send its electrical throbs along the dull wire, thus binding all the world into a brotherhood by a bond of intelligence. Mining has developed riches which have lain concealed in the earth's deep strata since Creation's morning. Mechanism has made it possible for men to gather crops of which that much-praised class, the "fathers," never even dreamed.

To become rich is with most people a perfect passion. "How can I soonest and in the easiest way make a fortune?" is the one great question which nearly all men are asking at the present time. The reader will perceive our meaning when we state that this is a material, a scientific age, with most of us an age of facts rather than philosophies. In our eager chase after principles which can be utilized in our industries and thus help on our fortunes, we care little for mere theories; and yet back of all these practical results there are theories and theorists. Away yonder in an obscure corner of the earth some brain is throbbing over a problem which when solved will set the world astir. It is brain power after all which keeps the world in motion just as the spring in the watch away out of sight moves the hands upon the dial plate. Let the spring break and the hands will stop. So let these Franklins, Fultons, Morses and Bacons cease their brain striving and soon the world would stagnate.

We need facts of science, principles which we can utilize in our shops and on our farms, but we must have theories and philosophy. The danger to our civilization is that this devotion to physical industry will end in universal grossness, that we shall come to despise every pursuit that does not yield us a real money profit. The old catechism of our childhood contained the solemn question. "What is the chief end of man?" and the answer was "To glorify God and enjoy him forever!" Ask that question now and the answer is: To get ten per cent for his money. Money is good, but there is something far better.

Bay View.

This is a new religious watering place in the extreme northern portion of Lower Michigan. It was [illegible] about two years ago, and [illegible] fair to rival the older camp [illegible] of the East in time. The [illegible] is said to be very healthy; [illegible] by boat or rail easy, and [illegible] comparatively cheap. [illegible] Congress will be [illegible] the annual [illegible] the 1st of Au[illegible] direction of [illegible] Michigan [illegible] York [illegible]

Ex-President Grant.

The English people have often had the opportunity of expressing their appreciation of the American character as our great statesmen have visited them, but never before has there been such a perfect burst of applause and such profuse displays in honor of any American. President Grant is the one on whose head all this honor appropriately falls. In the first place, he is a renowned military chieftain—he won on the field a world-wide fame. He came up from comparative obscurity to a position in the front rank of the world's army of great men. Let men say what they will of him, these are now simple facts of history, and facts, like figures, are stubborn things. These facts cannot be rubbed out with a damp sponge. In war he proved himself to be the equal of Marlborough or the great Iron Duke, whom England almost worships, and that alone would make the English people admire him if he had no other record. Then, again, he has filled the highest place in the gift of forty millions of people for eight years. He came to the political platform from the camp of the soldier, but he came without the sword or the plume, and though he has made some mistakes, being human, he has guided the Ship of State through perilous times with the steady hand of a master, and now lays off the insignia of official dignity and steps into private life with the good will of nearly all the people in his favor. He seemed to be the child of destiny. And now it can be safely said that few men could have done so well in his place, either as a military commander or President of the great Republic. So, we say, let the English people do their best. Let them shout, and orate—he is the hero of the hour, and the man of the centuries as well, whose fame will never die. It will not be "wasting sweetness on the desert air" by any means to do just what our British cousins are doing. Besides, in all this the English people are paying a compliment to the whole American nation. In General Grant every American boy is represented. Every American mother may feel a just pride in all this. Other sons in the future are to come to the front, and whose son it may be time only can tell. But there is a boy somewhere, to-day, who will be President after a while. From this day the great American Republic and the great English Monarchy will be knit together in closer bonds. We turned out in holiday dress a few years ago and gave the youthful Prince of Wales a right royal reception, and England can now return the compliment, and right well is she doing it. We take off our hat and send our acknowledging bow over the wide Atlantic as we think all this means as Americans through our representative, as our ovations to the young Prince meant as well our love of Queen Victoria and the English people. Treat our President well, dear friends, he will appreciate it and will show you what kind of stuff American royalty is composed of. We will send over some more by and by.

Efficiency.

We must ever bear in mind that the Methodist Episcopal Church is organized for aggressive work. Each minister is a soldier armed for war. He must not seek for personal ease and comfort, but for hard duty. He has nothing to do but to obey marching orders. When Christ says go, he must move out at once to battle.

The mission of Methodism is to cover the earth with its organization—to build its forts at all points, to station its veteran warriors wherever the enemy lifts his face. There can be no restriction; "Go ye into all the world and preach the Gospel to every creature" is the command.

It is no disgrace for the soldier to be changed about here and there as the Commander-in-chief shall direct; this is an "army regulation" and a necessity. The soldier must go where he is most needed, not where it is most pleasant for him to be. Our itineracy is an "arm of the service" one in which we sacrifice enjoyment to efficiency. A minister moves his family about because he loves to move? Methodist preachers are men and their wives are women. They love their homes as much as other people love theirs. They do not move about from personal choice. They are not gypsey bands who go prowling through the country as a matter of taste. They submit to this one feature of the system as a man submits to any other mere inconvenience or hardship. How can I be most efficient? is the question he asks himself. Where is there a more sublime heroism than in the Church where every year ten thousand men say to the Bishops, send us out into the field, we will work wherever we are placed. These men whom we call bishops or superintendents, do more than merely say where ten thousand men shall preach, they say also where ten thousand wives shall live, and where thirty thousand or more children shall attend school, where all these shall find their daily companions, and where they shall often find their graves; all this because it adds to the efficiency of the preacher. To the itineraicy more than to any other one thing does our Church owe its great success in winning souls to Christ.

Above The Surface.

The world makes a great mistake when it judges of any person, or class of persons, by the outside. Man looks on the exterior, God looks at the heart. One person judges of you by the clothes you wear. If you are genteelly dressed, no matter whether the tailor and seamstress are paid or not, you are considered respectable, and your smiles and society are courted. Another will judge of you according to your bank book. If a man or family has abundance of money, all blemishes of intellect or character sink out of sight at once in the estimation of these superficial judges. Others look to official positions and titles, as if these alone made the man or woman. The curse of the world is in this outside glitter and show which attract the eye, just as if diamonds, and laces, and fine carriages made or could make the man.

Prodigality, licentiousness, intemperance, in a word, vice in all its forms, goes robed in costliest fabrics, often rolls in splendid carriages with liveried drivers not unfrequently, while virtue is poor and obscure and despised. But in God's eye the scene is changed. He looks at the inside, not at the outside; at the heart and soul, not at the garments. Many a poor lowly saint is

"Little and unknown,
Loved and prized of God alone."

They shall shine in the kingdom as stars of the first magnitude forever and ever, while the others shall rot in obscurity and sink into darkness eternal.

In this we do not wish to be misunderstood as uttering one word against decency and propriety in dress and in all that makes up life, nor do we say ought against riches, properly acquired, only that these are not the proper standards of manhood and womanhood. Look not at the outer appearance, but at the man.

Under the Surface.

There are wonderful processes going on all the time around us, above us, beneath us and within us, which we do not see. In the soil at our feet there are life giving powers, the roots of plant and tree are at work there creating out of the elements trunk, branch and fruit, but the process is out of sight, under the surface. Look where we will, we see the things which come from God's workshop. So in life, the articles which we prize because of their beauty and their utility, have a history away back in the shops out of our sight where might have been seen the rough iron or the unplaned and unpainted wood. Take then a beautiful life, beautiful for scholarship, and away back of this polish and finish which we see and feel, there have been the humdrum of school life, the drill, the hard study of the years, the puzzled brain, the mid-night lamp. We see the man or the woman thus beautifully finished, but the work under the surface we did not see. Not less is this idea apparent in the christian life. There are many lovely christians in the world; we see them, admire them and love them, because of their moral beauty and perfection, and we often wish we were like them. Well they too have undergone hard processes under the surface; they have had hard blows, they have put forth great struggles, they have been subdued with sorrows and made strong by temptations which they have overcome through the grace of God.

There is such a process going on in every one's life; it is the way God developes and ripens the soul. "No chastisement for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruits of righteousness." "Before I was afflicted I went astray," wrote David. It seems an easy thing to do, as one looks at the artistic performer on the organ or piano, but then it took years of hard drill to be able to produce that result. "Labor enriches, work pays, patient toil wins. Even in the future glory of the redeemed souls of mankind, the work done here under the surface in this world of preparation will have great influence. As the plow share grows bright under the sod, so we shall grow bright in the battles and frictions of life. "To him that overcometh will I give to sit with me on my throne."

Senator Ferry.

Senator Ferry of Michigan recently acting Vice-President of the United States has been very ill from congestion of the brain. At last accounts he was improving rapidly and his friends were sanguine of his speedy recovery. Mr. Ferry is a man of the most sterling christian virtues, a warm advocate of the temperance reform, and a statesman much needed in these times of political corruption.

Zion's Herald, in noticing the address of Rev. C. S. Smith, delivered at Central Tenn. College, and which was published in our issue of June 7th, says:

It is a very able and thoughtful discourse, marked both by its vigor and its eloquence. It is the address of a cultivated and intelligent colored minister to his brethren, setting forth, as only one in personal sympathy with them, and having a familiar knowledge of their condition and wants could, the present opportunities before his brethren, and the demands upon them in order to adequately meet their responsibilities and obligations. He inculcates diligence, careful self-education, the necessity of a solemn purpose in life, unyielding perseverance, a broad charity, and a self-sacrificing support of the educational institutions which promise so much for themselves and their children. It ought to be delivered before all the Conferences of our brethren of color, and wherever a goodly company can be gathered together. From these audiences no white man should be excluded, for its lessons are equally as valuable, impressive and practical for the man of English blood as for his African brother. Like a national almanac it is "calculated" for every latitude and each meridian.

Our Southern Methodism.

Rev. Plasker Davis, Magnolia, La., reports seven recent accessions, and that at the recent quarterly services a deep spiritual interest was manifest in his congregation.

Rev. D. Moore, Brooksville, Miss. says: "We have had a meeting in progress for past two weeks. So far there have been sixteen accessions to the church. A deep spiritual interest pervades both congregation and Sunday-school."

Rev. Jackson Johnson, Goliad, Texas, writes: "We had twelve recent accessions to our church, and in spiritual matters my people appear to be making encouraging progress. Some needed repairs have been made too upon our church building, which adds much to its appearance and attractiveness."

Rev. J. B. Smith, Edwards Circuit, Miss., says: "At a recent protracted meeting, at Clinton, there were twenty-six conversions and forty-seven accessions to the church. We have on the work three Sunday-schools, with two hundred and five scholars, all doing well."

Rev. C. Young, Laling, Texas, sends a list of subscribers and adds: "We have held special services during the past week, and the result has been three conversions. We are praying that we may be blessed with a general revival."

Rev. Thomas Ward, Murfreesboro Circuit, Tenn., writes: "We have just closed a protracted meeting in which seven persons professed faith in Christ, and thirteen united with the church; six adults and eleven children were baptized. A great religious awakening manifests itself among the people here."

Rev. W. B. Pullman, Rose Hill, Texas, says: "We feel that the Lord is blessing us in our work. At a meeting just closed there were ten accessions to the church. A deep interest is taken in our Sunday-school. Recently one of our scholars, Alice Lee, recited at one time two hundred and thirty-six verses of Scripture which she had memorized."

Rev. Wm. Wesley, Cold Springs, Texas, writes: "Our quarterly services were held by Presiding Elder Kingston; his age does not seem to affect him, and he is doing vigorously and successfully the work of the Lord entrusted to his hands. We received during past quarter eight persons into full connection and forty-eight on probation. There were twelve baptisms. We have one new church near completion, and we would not have been able to build it had we not been aided by the Church Extension Society. How important is that society in the establishment of Methodism in new localities! We hope that none of our preachers will fail to take the Church Extension collection."

Religous News.

The annual income of the Church of England is $36,000,000. The church has 17,000 religious edifices, including 30 cathedrals, 10,000 glebe houses, 31 Episcopal palaces, and 1,000,000 acres of land, much of it in good condition for tillage.

M. Lanelaye, the eminent Belgian, has announced his withdrawal from the Roman Catholic church. He says that many Belgians have become disaffected toward Romanism, and are ready to follow him into the Protestant fold.

Rev. Dr. Gregg, Vicar of East Harborne, has withdrawn from the Church of England, on account of dissatisfaction with the ritualistic developments. He has been elected Bishop of England by the General Council of the Reformed Episcopal Church.

At the anniversary of the Turkish Missions and Society, in London, it was stated that twenty years ago there was not one Protestant who dared avow himself as such in the Ottoman Empire. Now there are 150 missionaries in the field, 50 native pastors, 70 native churches, 60 stations, with about 20,000 enrolled Protestants. There are also 17 theological boarding-schools and 234 common schools. The Society had raised $37,000, of which $30,000 had been disposed of in sending out and supporting mission.

Rev. John Nelson, of Drogheda, Ireland, died on the 28th ult., in his ninety-fourth year. He was baptized by the Rev. John Wesley, when on his last visit to Ireland, and has been sixty-eight years in the ministry of the Methodist Church. He was the oldest Wesleyan minister in Ireland, having entered the ministry in the year 1809. In his earlier years he was associated with such men as Gideon Ouseley, William Reilly, Matthew Lanktree and others. He afterward filled some of the highest and most responsible positions in the Church, and was greatly beloved.

General News Items.

Dom Pedro has reached London, enroute for home.

Rev. John S. C. Abbott, the historian, died at Fairhaven, aged 71 years.

Senator Conkling is off for Europe, where he expects to remain two months.

The new Constitution of Georgia has been adopted by a majority of ten thousand.

Cincinnati is making arrangements for a grand celebration on the Fourth of July.

The Cincinnati Chamber of Commerce has voted to send at once $2,000 to the sufferers at Mt. Carmel, Ill.

Turkey has paid this country $3,000,000 in cash for arms during the past year.

A society has been formed in Cuba to promote Chinese immigration on a large scale.

Private information from Paris is to the effect that the great exposition will necessarily be postponed, owing to the Eastern war and the political crisis at home.

There are now published in the United States 8,129 newspapers, in England and Ireland 2,500, in France 1,000, and in Germany 800.

The tide of Chinese immigration has set in again. Over 3000 Chinamen landed at San Francisco during May, and more are coming.

A Russian loan of fifteen million dollars offered and refused in London, has been taken by a syndicate in Paris and Berlin at very favorable rates.

A society has been formed in Portland, for the purpose of starting a colony in Texas. The State offers 150 acres to each emigrant, and it is proposed to take up a large tract in this way and build a village.

The common council of Chicago has prohibited the sale of fireworks within the city, imposing a penalty of not less than $25 nor more than $100 for every violation.

The captain of the bark Benjamin Dickerman, recently arrived at Boston from the West Indies had arranged a false hold under his cabin, and there the Custom-house officers found $4,000 worth of bay rum and bay oil secreted.

Official reports show that the area planted in cotton has increased four per centum, or twelve million acres, this year over 1876. The crop is in good average condition.

St. Louis has abolished annual school exhibitions altogether, substituting written examinations. It is a good precedent; public examinations are not thorough tests of proficiency, and are the occasions of much useless expense and worry.

It is reported that President Hayes and his cabinet are considering the necessity of a new treaty with Great Britain, which shall place the two countries upon a better understanding than now prevails respecting the extradition of criminals.

Sitting Bull is now between Wood Mountains and Fort Walsh, in the British possessions, with three hundred and fifty lodges. He says that he intends to settle quietly on Canadian territory. He shows many trophies, including arms wagons and the complete outfit of the Custer party. He justifies his warfare on the ground of the violation of the treaty respecting the Black Hills.

The Supreme Court of Mississippi has decided that Jefferson Davis, by a residence of thirty years, and other acts of ownership, acquired the title to the plantation known as "Brierfield," notwithstanding Jos. E. Davis, his brother, never conveyed to him the title thereof; that when the latter sold his plantation he became indebted to the former in the amount of $70,000, the price thereof.

Washington Cemetery, at Hagerstown, Maryland, where the Confederate dead, killed in the battles of Antietam and South Mountain, are interred, was formally dedicated June 12th, with appropriate memorial ceremonies, and the graves strewn with flowers. An oration was delivered by Gen. Fitzhugh Lee. About 4,000 persons were present. A handsome marble monument adorns the grounds, in which about 2,500 Confederate dead are buried.

President MacMahon has dissolved the French Chamber of Deputies, which means that he will not consent to the rule of the majority in law-making power of the nation, and that he has given himself to the Jesuit minority, and will ask the people of France to sustain him by electing to the Chamber a new set of Deputies who will aid him in arresting the spread of republicanism and in establishing the government upon a monarchial basis. Gambetta made the closing speech in the Assembly. He declared that the decision of the people would give the Republican party four hundred Deputies instead of the three hundred they now have. He referred to Marshal MacMahon as already fallen from power, and spoke of M. Thiers, "an illustrious old man," as his successor.

Bishop Wiley's Episcopal Tour.

Bishop Wiley will leave Cincinnati for his visitation to China and Japan about the twentieth of July, taking in his course westward the Colorado Conference at Denver, August 1st; the Utah Conference at Salt Lake City, August 10th, and the Southern California Conference at Santa Barbara, August 17th. He will leave San Francisco by the first of September steamer, and will proceed direct to Shanghia, China. He hopes to reach Peking by the 10th of October, and return to Kiukiang by the 6th of November, and will probably reach Foochow about the 21st of November, where he will organize the Foochow Annual Conference. The Bishop desires to spend as much time as possible in this important and growing mission, and possibly may not reach Japan till in January. The trip will probably occupy eight months, and the dates given above may have to be varied considerably in the actual working out.—*West. Ad.*

A great fire occurred in the city of St. John, New Brunswick, on the 21st inst. Fully one half of the city was destroyed. The loss is reported at $20,000,000.

Schools of Nashville, Tenn.

That Nashville is the Athens of the South is conceded. On its outskirts to the North-west is the Fisk University, with fine building and convenient and beautiful arrangements. It is under the religious control of the Congregationalists, and is doing a good work, educating the representatives of all denominations, although its name is in honor of that active, energetic Methodist, Gen. C. B. Fisk, who is now in England in the interest of this school. About a mile and a half South-east of Fisk University is the substantial building of the Nashville Institute. It is admirably situated, with beautiful grounds, and of easy access from the city. This institution is under the care of the Baptist Church of the North. The Southern Baptists are favorable to the educational work among the colored people, but the means for its support, its teachers and the management of its work is from the North. The work of this school is mainly theological, and the Church which supports it is already reaping the benefits of its labors in an elevated standard of pulpit ability. Rev. D. W. Phillips, D.D., its President, is an earnest Christian educator of fine ability and Catholic spirit.

In the South-eastern part of the city are the four substantial brick buildings of the Central Tennessee College, beautifully situated in a quiet part of Nashville, two squares from the street railroad, and easy of access from any part of the city. This school is supported by the Freedmen's Aid Society of the Methodist Episcopal Church, and of course is a matter of special interest, as well as the other schools of the Society, to the large membership of our Church throughout the whole South. It has a full college course with preparatory, theological, normal, medical and law schools fully organized. The work of this institution is speaking for itself in hundreds of school-houses, pulpits and other fields of labor widely scattered in nearly every Southern State, and also in several Northern States. To these institutions add [illegible] public city schools, with an [illegible] of a dozen or more teachers [illegible] the reader will get an idea of what Nashville is doing for the [illegible] of the colored people.

[illegible] the whites, there is a first-class system of public free schools, which would be an honor to any city. The Ward Seminary for young [illegible] the Nashville University, [illegible] its Montgomery Bell [illegible] and State N[illegible] and lastly, over[illegible] all with its magnificent buildings, so beautifully adorned [illegible] endowments for [illegible] splendid endowment [illegible] but the largest [illegible] as the result of the [illegible] munificence of [illegible] New York sailor, [illegible] Vanderbilt, [illegible] honor of his [illegible] one million [illegible] Vanderbilt University. [illegible] is fully equipped [illegible]. Its college, [illegible] medical and [illegible] their place [illegible] land. This [illegible] sending out its graduates [illegible] all its departments in [illegible] from year to [illegible] religions [illegible] may send [illegible] shall be [illegible] a wholesome [illegible] culture [illegible] of the entire [illegible] prayer of every [illegible] philanthropist, as well

J. BRADEN.

June 20.

[illegible] Picture Gallery.

[illegible] galleries, [illegible] and [illegible] at the [illegible] But [illegible]

no matter how elaborate the picture, it is *quickly and perfectly copied.*

Now, if material forces can work such wonders, what may not the stronger spiritual power accomplish.

It has been suggested by a friend that at conversion all the past is swept from the canvas, and the negative lines of a Christ-life traced, and that these lines are deepened till the glass through which we see darkly is removed, and we see Jesus face to face, and are like Him.

Any way, it is easy to believe that the Creator of all these natural wonders about us, can and will give a panorama of the earth life.

Reader, what will be the treasures of your picture gallery? Will the heavenly canvas reveal your garments bedraggled in the mire of sin, or washed and made white in the blood of the Lamb? Will you be represented as bowing at the shrine of fashion, or at the altar of prayer? Will your hands appear filled with the vanities that minister to pride and selfishness, or busy with ministrations that bring comforts and blessings to others?

Your picture gallery is being filled with pictures that will never grow old, and that will give you sorrow or joy forever.

How careful we are when we sit in the presence of an earthly photographer, that he may represent us to the very best advantage. Shall we not be even more careful as we sit in the King's gallery, where the pictures that are taken are to be as enduring as eternity, that we shall appear true and pure? Careful that our deformities shall be covered with the righteousness of Christ, and that His precious image shall appear in every line?

And then, as the angel of death passed by the blood-besprinkled door-posts of the Israelites, so will the angel of the second death pass by our blood-besprinkled souls.—*Christian Woman.*

The New Fire Escape.

With the increase of destructive fires throughout the country, destructive to life as well as property, and especially since the terrible scenes of the burning of the Southern Hotel in St. Louis, the subject of convenient and reliable means of escape from burning buildings has attained an importance in the minds of the people second only to that of prevention and protection; so much so that legislative action has been called into requisition to compel hotel keepers, theater and hall lessees and the managers of other public buildings to provide safe means of egress for all who may be in occupation of their buildings on the occasion of fire at all times. It is easier to lay down the law, however, than it is to devise the means of doing the work. A firm in Jackson, Michigan, have invented an apparatus and applied for a patent which is the best, and in fact the only complete mode of quick and safe egress from high buildings that exists. It consists of a cable cord ladder, made of three-eights cable, which has stood a test of two tons tension, with occasional rungs of iron to keep the ladder from sagging together. This ladder is wound up on a twelve-inch drum placed inside the building under the cornice, and is let down either between or in front of the [illegible] through a [illegible] does not [illegible] by [illegible] of a [illegible] the control of the [illegible] room, or of the employ[illegible] of the house, [illegible] time. The lower end is provided with hooks to which a safety basket may be hung, which [illegible] curbing to keep it away from the burning front; to which pipe upon hose can be attached to be raised to any window; and which closes the trap after it when coiled up. An appliance is also attached which rings alarm gongs on the several floors as it descends, and it will no doubt be found to be adequate to all emergencies and safe and reliable in every contingency.

The South American Earthquake.

Full particulars of this disaster have appeared during the past week, and they exhibit it as one of the most frightful convulsions of nature which has appeared in modern [illegible] Peru, [illegible] terminus [illegible] for several [illegible] throw [illegible] building [illegible] accompanied by a recession of the sea, followed by repeated waves, which [illegible] universal [illegible] dollars, loss, [illegible] the [illegible] consummate [illegible] The [illegible] over the waves [illegible] saving [illegible] city. [illegible]

far from shore escaped destruction. At Iquique, the earthquake was succeeded by a fire, and this by the advance of the sea. A correspondent of the New York *Herald* describing the event says: "In order to procure water the two best fire engines were stationed on the beach, and work began. Just then arose the cry, 'the sea! the sea!' and the waves came rushing in in majesty. The engines were carried out with the reflux and the fire continued unopposed—three elements of destruction busy at one moment—fire, water and the earthquake. The affrighted people gave up all attempt at resistance, and left the city to its fate, flying to the neighboring eminences. The fire destroyed a large portion of the town; the earthquake leveled nearly all the rest and the water covered the ruins which it took out in its reflux. The buildings, which occupied four entire squares, were swamped and taken back by the waves. All the wharves are destroyed; the custom house is gone; the nitrate stores have disappeared; the water condensers along the shore ruined, a most irreparable loss for Iquique, as no potable water is found there. Nearly four hundred thousand quintals of nitrate then in the stores at Iquique, and the adjacent ports of Molle and Pisagua were destroyed."

It is estimated that the damage done to Iquique alone will amount to several million dollars. A large number of ships were lost along the coast. How many it is impossible to tell with exactness, as the shocks and the violent disturbance of the sea extended along a section of the South American coast fully eight hundred miles.—*Northwestern.*

Sunday School.

July 3.—PAUL AT ANTIOCH.
Acts. 13. 26-41.

GOLDEN TEXT.—And we declare unto you glad tidings. Acts 13, 32.

HOME READINGS.

Monday, Acts 13, 26-41; Tuesday, Acts 2. 14-36; Wednesday, Acts 3. 11-26; Thursday, Acts 7. 35-53; Friday, Acts 10. 34-48; Saturday, Acts 17. 19-34; Sunday, Luke 4, 16-32.

(*Condensed from Sunday-school Journal*)

The chapter before us is one of those that gain much in interest from a knowledge of the external surroundings of the narrative. We watch Paul and Barnabas mounting up the steep defiles of the great Tarus chain that bounds Pamphylia on the north side. We see them breasting the foaming mountain torrents, and climbing the craggy heights. We remember the marauding hordes that lie in wait for the traveler in those regions; and we are not surprised that Mark shrank back, while we appreciate the "journeyings often," the "perils of robbers," the "perils of waters," the "perils in the wilderness," which Paul recalls in writing to the Corinthians years after. (2 Cor. 11. 26.)

Again, we enter the synagogue at Antioch in Pisidia. (*Note.*—The teacher must carefully distinguish this place from the much greater Antioch in Syria, whence Paul started.) We see how a colony of the Jews of the Dispersion in a remote city worship the God of their fathers. We notice that the synagogue is so built that one end points toward far distant Jerusalem. We see at the end the secret chest containing the Books of the Law, and the much prized "chief seats," (see Matt. 23. 6; Jas. 2. 2, 3;) and the pulpit in the center. We listen to the prayers, read by the "ruler," (such as Jairus,) the people standing, (see Mark 11. 25;) and the Psalms, "the Lord's song sung in a strange land;" and the reading of the appointed "lessons" from the great rules of the Scriptures; and we know the *derash*, or "word of exhortation," (sermon,) is to follow. Then we observe two men sitting at the lower end as strangers; yet they are Jews, for they wear the *tallith*, (a vail every jew wore in the synagogue;) and the "rulers" hearing they are from the dear land of their fathers, ask them to take the *derash*. One of them, a little man, ascends the pulpit and delivers the sermon preserved to us in this chapter.

In the Greek of vers. 17, 18, there are one or two uncommon words, which words are also found in the Septuagint Greek version of Deut. 1. and Isa. 1. Now these two chapters are read as the two "lessons" from "the Law and the Prophets" (see ver. 15) on the same day in the Jewish calendar, which has come down from very early times. Hence it is conjectured that they had actually been read that day in the synagogue, and that the words were used by Paul at the opening of his address in allusion to the "lessons." If so, his introductory remarks would have the effect of "Yes, God has indeed cared for our nation, *as you have heard to-day*; now I will tell of his greatest gift to us."

The argument of the sermon is in brief as follows. First, he reminds them of God's mercies to the nation down to David's time, vers. 16-22; then of the promised successor to King David, for whom they were all looking, and assures them that this promised king and Savior has come. Vers. 23-26. Do they doubt the Messiahship of Jesus because the rulers of Jerusalem put him to death? He shows that this is the very reason for believing in him, for the rejection was predicted. Vers. 27-29. But if dead, how could he reign? Why, he rose again, and that, too, was predicted of old. Vers. 30-37. Then come the glad tidings. The old question of Job (chap. 9. 2,) "How should man be just with God?" is answered at last. Many of them had tried hard to be "justified" by keeping the law; but had they not failed? Ah, there were "things from which they *could not* be justified by the law of Moses." But now even from all these things they may be justified; for "through this Man is preached the forgiveness of sins." (Vers. 38. 39.)

The Old Testament.

The Old Testament Scriptures out of date? Not till the nature of things is. I rode once from a noon on the Dead Sea through moonlight on the Mar Saba gorges to Bethlehem in the morning light. I passed through the scenes in which many of David's psalms had their origin, so far as human causes brought them into existence. On horseback I climbed slowly and painfully out of that scorched, ghastly hollow in which the salt lake lies. I found myself, as I ascended passing through a gnarled, smitten volcanic region, and often at the edge or in the depths of ravines deeper than that eloquent shafts yonder on Bunker Hill is high. At a place where, no doubt, David had often searched for his flocks, I found the famous Convent of Mar Saba, clinging to the side of its stupendous ravine; and I lay down there and slept until the same sun rose which David saw. I looked northward from above Mar Saba, and saw Jerusalem above me yet to the north, for I had been ascending from a spot greatly below the level of the Mediterranean. As I drew near Bethlehem, through brown wheat fields, in which a woman called Ruth once gleaned, I opened and read the book which will bear her name yet to thousands of years to come. Johnson, you remember, once read that book in London, and moved a parlorful of people to tears by it, and to curiosity enough to ask who was the author of that beautiful pastoral. In my saddle there in Syria I was moved as Johnson's hearers were in London; but when I opened the psalms, one by one, and looked back over the ravines toward the Dead Sea, and northward toward Jerusalem and upon the hill of Bethlehem, to which all nations, after a gaze of nineteen hundred years in duration, were looking yet and at that season sending pilgrims; when I remembered how that terraced hill of olive gardens had influenced human history as no other spot on the globe has done, and that in God's government of this planet there are no accidents; when I took up the astounding harp of Isaiah and turned through the list of the prophets to find mysterious passage after passage predicting what would come and what has come; and when I thought of those critics under the western sky who would saw asunder the Old Testament and the New, and put into the shade those Scriptures which Goethe calls a unit in themselves, and which are doubly a unit when united with the New Testament, I remembered Him who, on the way to Emmaus, opened the Old Testament Scriptures and with them made men's hearts burn.—*Rev. Joseph Cook.*

Christianity Triumphant.

I do not respect any proposition merely because it is ancient, or in the mouths of majorities. But I do respect propositions that have seen honest and protracted battle, but not defeat. The test of the soundness of scholarship is that it should contend with scholarship, not once or twice, but century after century, and come out crowned. But the intellectual supremacy of Christianity in the nineteenth century is not a novelty. There are other battle-fields worth visiting by those who walk and meditate, on which Christian trophies stand, more important as marks of the world's agonies and advances, than any that ever Greek erected for victory at Salamis or Marathon. I lean on church history. I go to its battle-fields and lie down on them. They are places of spiritual rest. Gazing on their horizon, I see no narrow prospect, but a breadth of nineteen hundred victorious years. Looking into the sky as I lie there, I hear sometimes the anthem;—"As it was in the beginning, is now, and ever shall be, world without end. I obtain glimpses of a heaven opened; and behold a white horse, and he that sits on him is called the Word of God, King of kings and Lord of lords. He is clothed in a vesture dipped in blood; but his eyes are as a flame of fire, and on his head are many crowns."—*Rev. Joseph Cook.*

Regular Secretion Essential to Health.

The regular secretion and flow of the gastric juices, and of the bile which the use of Hostetter's Stomach Bitters promotes, are effects which conduce materially to the restoration of health, when the system is disordered. Food is not digested in the dyspeptic stomach because the gastric fluid is deficient, superabundant or vitiated;—the liver becomes congested and the bowels constipated because the supply of bile is inadequate or misdirected. The Bitters rectifies all this, and removes every ill in consequence of non-assimilation and billious irregularity. Furthermore, it stimulates the action of the kidneys, by which impurities are, so to speak, strained from the blood, and any tendency in the urinary organs to grow sluggish and disordered counteracted. Whether it be used as a means of regulating gastric or billious secretion, and relieving the overloaded bowels, or to promote complete, and therefore healthful assimilation, Hostetter's Bitters may be relied upon with confidence to accomplish the end in view.

Preachers' Debts—Suggestive to Church Stewards.

One of the unpleasant occurrences of this world is the occasional failure of a preacher of the Gospel to pay his debts. By the powers that be he is sent to his charge sometimes against his wishes, sometimes against the wishes of the Church. However that may be, as an obedient son in the Gospel he goes to his appointed field of labor. He has been obliged, perhaps, as is often the case, to move a long distance, and so he at no little expense. He has paid out his last dollar, and perhaps this was borrowed for his railroad fare. Sometimes his charge pays it back to him, and sometimes it does not. He calls the official members of his Church together, and they agree upon what they will give him for the year. That allowance is afterwards indorsed by the Quarterly Conference.

The preacher's family and goods come on, and he is in need of the very necessaries of life. He asks the stewards for some money, not because it is due, but as a favor. Sometimes he gets five dollars or more and sometimes he gets nothing. He is among entire strangers, and does not want to run in debt the the first thing; but his family must have something to eat, for, as the writer has witnessed, the little ones cry, "Ma, give me a piece of bread, I'm so hungry."

The preacher goes to the grocer, an entire stranger, and introduces himself as pastor of such a Church, and wants to get something on credit till the quarterly conference. He has reason to expect some money by that time, for men claiming to be Christians have agreed upon his salary for the year, and have intimated that he should have his pay quarterly. Two or three months have passed. Up to this time the pastor has been to the grocery several times, and to the drygoods store once or twice.

The first quarterly conference is held. The preacher gets about one half of his quarterly allowance. He divides his receipts between the grocer and the other man, but has not enough to pay them both in full; so he is a little in debt.

The good man runs his credit to the second quarterly conference; but the Church is a little further back in paying up than before, and so is her pastor. But they are going to bring it all up at the end of the year. He is preaching to a Christian people, and, of course, they will do as they agree, for they are able.

The minister goes to the grocery and to the dry-goods store, and gets a few articles that he must have, and feeling about as blue as though he had been dyed in indigo, says, "Soon as I get some money I will hand it in to you."

The end of the year comes at last. There has been a revival, and souls have been converted and added to the Church. But the preacher has run in debt, and can't pay—because the Church don't pay him.

Which is the dishonest party—the preacher who would pay his debts if he could, or the Church who can pay the preacher and will not?—*N. Y. Advocate.*

Mr. Moody usually speaks very plainly and right to the point. At a meeting in Chicago, speaking of spurious conversions, he said: "There are not a few round here, who think they have become Christians, but in whose conversion I have very little faith. There is that man who claims to have repented, and he hasn't yet paid his board-bill, when he could have done it. He is defrauding some poor widow, and yet talks of being a disciple of Christ!"

Let us have one day exclusively to study and read the Word of God. If we can't take time during the week we should have Sunday uninterrupted.

DIED.

On the 13th day of May, near Shady Grove Church, Summer county, Miss., David Nowlen, in the 63d year of his age.

He was gifted in an extraordinary degree with those amiable qualities of the heart, and winning manners, which mark the gentleman and the Christian, and won the affection of all who knew him. We shall no more feel his cordial grasp or meet his genial smile, but rejoice to take an humble part in a tribute of respect which we owe to the memory of such a man. He joined the M. E. Church in 1842, After the division of the Church, he remained a faithful member of the M. E. Church South until 1868, when he (and a few others) invited Rev. A. C. McDonald to that neighborhood to organize an M. E. Church. He was the first who joined in that county and he remained a devout and faithful class leader, until the great head of the Church called him home to rest; his last words were "I am on the Rock," and he joyfully passed over to the blissfully regions of immortality.

D. McLachlan.

At Bolton, Miss., June 3d, 1877, Rev. Thos. [illegible], a local preacher of the M. E. Church, aged 51 years.

Death found him prepared and ready to depart. While breath remained to him he continued to preach to all about him, and exhort them to meet him in a better world.

J. B. Smith, Pastor.

The authorities of the Catholic church at Oku, Canada, got into a trouble with the Oka Indians in regard to the fence of pasture lands of the latter. The church authorities obtained warrants of arrest for forty-five of the Indians. Five were arrested, but the Indians armed themselves, and entered the village and defied the priests. The priests' stable caught on fire shortly after and the church, the priest's residence and several other buildings were burned. The fire is supposed to have been incendiary.

Wonderful, Most Wonderful.

A neighbor of ours has been for several years afflicted with consumption, and for months was so low that we looked daily for her death, but strange as it seems to us, three bottles of Cannabis Indica has so far restored her, that she is now able to do her housework. I have always been prejudiced against patent medicines, but seeing the remarkable effect your remedies have had upon Mrs. Fielder, and having a similar case in my own family, I have inclosed $18.00 for 6 syrup, 4 ointment and a box of pills hoping to obtain the same benefits, I am, respectfully

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Quarterly Meetings.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

McMinnville, July 5 and 6; McMinnville, Circuit, July 7 and 8; Shelbyville, July 14 and 15; Lewisburg, 21 and 22; Springhill 21 and 22; Franklin, 25 and 26; Mill Creek, 28 and 29; Woodbury, August 2 and 3; Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14; Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August, 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoet's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Merion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Voiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Geenada Circuit, July 28-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chopel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 29th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shuhuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

Gulf District.

(Second round.)

Meadville Circuit June 23-24; Liberty, June 26-27; Summit and Magnolia, June 28-29; China Grove, June 30. and July 1; Columbia, July 2-3; Augusta, July 4-5.

L. BRADFORD, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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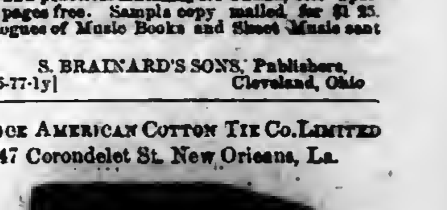

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WORTH LIVING FOR.

We are living, we are dwelling
In a grand and awful time,
In an age on ages telling,
To be living is sublime.
Hark! the waking up of nations,
Gog and Magog to the fray—
Hark! what soundeth? 'Tis creation
Groaning for its latter day.

Will ye play, then, will ye dally
With your music and your wine?
Put to MIDNIGHT's rally!
Your Master hath need of thine;
Hark! the onset! will ye fold your
Hands and arms in lazy lock?
Up, up, thou drowsy soldier,
Worlds are charging to the shock!

Worlds are charging—heaven beholding
Thou hast been hour to sight,
Now the blazoned mess unfolding.
On, right onward, for the right;
On! let all the soul within you
For the truth's sake go abroad!
Strike! let every nerve and sinew
Tell on ages—tell for God!

THE TREE OF DISSIPATION.

The crime of drunkenness expels reason, drowns memory, destroys strength, [illegible] the [illegible] into [illegible] [illegible] sorrow; makes [illegible] worse than beast; a [illegible] who drinks to [illegible] good health, and [illegible] himself of his own. The root of all evil is DRUNKENNESS.

The Six Story Tellers.

Six little children each told a story, and to begin with, this is

ANNIE'S STORY.

"This is a true story," said Annie, the youngest of the group, "about a little girl eight years old, whose house was on fire. She was alone in the house with the servant, who did not know what to do, except to run out and scream, which she did. The little girl called out, 'Throw the carpet,' as soon as she was done, and the fire extinguished. Mamma remarked; 'I read that if your clothes should catch fire, you must roll yourself in a quilt,' as for that will put out the fire. Mamma knew that; but it was the quick mind that made her think of it at the right moment."

[illegible]'S STORY.

"That's a story, too," said [illegible] a good deal better than [illegible] a boy I know who [illegible] beating a poor [illegible] and was brave [illegible] and bear [illegible] out of [illegible], and I [illegible] courage to [illegible] ask you a [illegible] question. Who [illegible] like a [illegible] brought all the [illegible] Willie. "I [illegible] just you all [illegible] Scott [illegible] thought, but, [illegible] and in [illegible] a little [illegible] point of [illegible] And [illegible] him the [illegible] throne."

"Yes, it is, little one. Katie has chosen the best story, for Jesus unites all the good qualities you can think of. He had presence of mind enough to know what to do at the right time. He had obedience enough to do and suffer all God's will. He had courage enough to face all enemies and meet death. He persevered to the end in working out our salvation. He believed that God would do all he had promised to do, and he loved his own—though they did not yet love him—enough to die for them. He loves them still with an everlasting love, and has promised to love them forever and ever."—*Christian Age.*

Judge Blatchford of the United States District Court in New York, has sustained the constitutionality of the act of Congress excluding from the United States mails letters or circulars concerning lotteries, gift concerts and similar enterprises. He decides that as Congress had the power to establish post-offices and post-roads, it had also the right to determine what it will or what it will not carry.

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

My mother's name was Millio; I had three sisters; Amanda, Martha, and Ann, and one brother, Benjamin. We belonged to James Johnson, at Spring Creek, Madison Co., Tennessee. Johnson sold me to a cousin of his by the same name, who brought me to Mississippi, and so separted me from my family. I once heard that mother had been at Harrison, Georgia. Address Susan Smith, Pontotoc, Mississippi.

I was raised by Jesse Yates, at Mount Sterling, Kentucky. I had five brothers, John, Richard, Larkin, Taylor and Martin, and three sisters, Martha, Lelah and Ellen. Our father was called Tom and our mother Phillis. Most of the family belonged to Mr. Thomas, and had that name. Three of us were carried to Missouri by Jesse Yates, where I was sold to a speculator named Clark. Address, Henry Thomas, Austin, Texas, Care Rev. C. L. Madison.

My people lived near Franklin, St. Mary's Parish, Lousiana, and belonged mostly to Silas Rawls. Father was named Alfred and mother Rosetta. My sister Celia had three children named Henry, Ben and Rose, and sister Phillis had one child named Lucretia. Address Mrs. P. M. Carmichael, West Point, Fayette Co., Texas.

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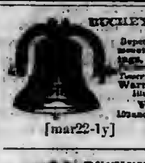

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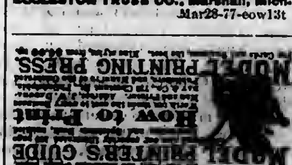

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The question then which interests us at this time, is this: Is the Bible an inspired book? If so, what is the nature of that inspiration, and what is its degree?

Is the Bible an inspired record? Is it an embodiment of truth given by God to man? To this question there is but one answer which a Christian can give, and that is an unqualified affirmative.

That inspiration has been amply vindicated in its history. It has come down to us through the ages, meeting opposition at every step in its course, but no opposition could arrest its march. Its histories, for it contains many historical sketches of men and nations, have not been disproved by those who have made the attempt; yet, amongst them have been many master spirits. Its poetry has ever been regarded as the grandest in the world, and its moral teachings are the purest and best which the mind has ever contemplated. Its authors (in a human sense), preface their statements with a "Thus saith the Lord." While other writers have been proud of their productions, these humble men claim to have [illegible] as they were moved to [illegible] by the Holy Ghost. The [illegible] of its own records, [illegible] is given by in[illegible] court the sneers of the worldly, and the attack of the skeptic, it bids us "search" its pages. "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me." We are to "prove all things; but to hold fast that which is good."

But again: Inspiration has a vindication in Christian experience. These records have been submitted to a test which renders its testimony in a way that cannot be overthrown. The mind and heart have alike taken hold of these great truths. The first has demonstrated their beauty; the second has felt their power resting on them as on an everlasting rock; the heart has [illegible] and the life has been changed from sin to holiness. Here, then, is our base line; here is some principle which gives value of the past, either in the one or the other. We accept them as true, and either our faith in this whole matter is an inspired fact. Man was its author only in a subordinate way. God, then, is its author. Man could write these truths, but God is the [illegible] head of all truth, just as in [illegible] in science. And, such has been the opinion in all the past of the church. Clement, Martyr, Irenæus, Theophilus, and others, all these testify to the fact that the Bible, as a whole, is the law and will of God; that it is Divine, and, consequently, binding on the conscience of men.

But what is the degree of that inspiration? [illegible]

The word inspire comes from two words in Greek, which signifies [illegible] or spirit into any [illegible] or breathe into the writers of the Scriptures, in such a way that they were the instruments of the Spirit of God. Inspiration, then, is the influence of the Spirit of God upon the minds of men, so that they were the instruments of God in the work which it was intended, or needed, must be applied to all men who rely on the Spirit is the difference of degree.

The prophet who foretold certain things that should come to pass, was moved, impelled to utter certain words, phrases, or put on record certain statements which had a definite and specific meaning.

This was inspiration of the highest degree—it was extraordinary. The minister of Christ in the pulpit to-day, may be moved by a divine impulse to preach the gospel with unwonted power, his words have a wonderous effect on the hearts of his hearers, they lead them to Christ. This is the inspiration in its lowest sense. The first was essential to Christ's kingdom, to establish it in the world; the other is necessary to its perpetuation and triumph. The Scriptures then were written by men under this extraordinary influence and are hence of the nature of a miracle.

This inspiration according to the books on theology is either superintending, elevating, or suggestive. One portion of the Scriptures is simply historical. The only thing which the sacred penman had to do, was to copy and preserve records consisting of names, dates, historical events—to state facts in their several departments as they were furnished by previous writers, as Mathew's and Luke's genealogies of Christ. No inspiration of any kind was really needed here any more than inspiration is needed by a printer in order properly to set type, from well written manuscript. And no one pretends that all the general records of the twelve tribes of Israel were kept within books or on their tablets by plenary inspiration. They were as true as human records ordinarily could be kept without any inspiration. Now when Moses wrote the Pentateuch his inspiration was simply adequate to the task. When records were copied it was not needed; he was left to use his own judgment, for God does not ignore the reason in man, he always uses it and as far as possible. Where the subject was beyond the reach of mere human powers God gave him the necessary endorsement of spiritual influence. For instance Moses was inspired to write "The Lord thy God will raise up unto thee a prophet from the midst of them of thy brethren like unto me unto Him ye shall hearken" Deut 18: 15. Inspiration was here requisite. But when he wrote the 10th chapter of Numbers where he gives an account of all the tribes of Israel by name inspiration was not necessary, it was simply matter of public record. The inspiration here was only that of superintending. The only inspiration in these portions of the Bible is the general inspiration of truth. Logic can not be inspired, for that which is true cannot be any more true. There is no such thing as "perfect, more perfect, most perfect." Hence all copies of records have only this inspiration that they are correctly copied.

Take the case of St. Paul, who wrote to Timothy: "I charge thee, therefore, before God and the Lord Jesus Christ who shall judge the quick and the dead at His appearing and His kingdom, preach the word, etc." This he was inspired to say. It contains statements not coming within the range of human reason, but when he writes "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica, Crescens to Galatia, Titus to Dalmatia. The cloak that I left at Troas with Carpus when thou comest bring with thee, and the books, but especially the parchments." 2 Tim. 4: 1-13. Was it necessary for the Holy Ghost to come on Paul in a miraculous, extraordinary manner, to tell him that Titus had gone to Dalmatia? Was inspiration essential to settle the matter that Paul was cold and needed his cloak? Now, this was all true as truth could be, and was in no way contrary to this theory of inspiration. It may have been written when Paul was under this influence, but we hold not necessarily so.

Sometimes the writers were simply elevated; common powers were made uncommon, as when the disciples who were illiterate men confounded the wise men of Jerusalem. They spoke and wrote under this spiritual elevation, and that spirit which thus elevated their thoughts preserved them from error, and made their words mighty. Then there was what the books call suggestive inspiration, which was of a higher kind than either of the others. Under this influence they foretold future and past events. This, it was, which enabled Moses to give us the history of the creation, and the fall.

It was not necessary that the [illegible] should always understand [illegible] their own language. For example, Peter tells us of the passing away of the Heavens and the earth with a great noise. He used words of science in those [illegible] yet, we do not think [illegible] know anything about the relations of oxygen and [illegible] But were these sacred [illegible] inspired? or were [illegible]? This [illegible] on particular occasions, [illegible] was

SOUTHWESTERN
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30 Natchez St., New Orleans.
J. C. HARTZELL, B. D., Editor.
THURSDAY, July 5, 1877.

[illegible]

Address,
NELSON & PHILLIPS,
Lock Box "B," New Orleans.

Rev. Dr. R. S. Rust has given $1000 to the projected Cincinnati Conference professorship, in the Ohio Wesleyan University.

At the decoration of the Union soldiers' graves, at Arlington, on the 30th of May, the wife of the [illegible] went quietly about among the "unknown" graves and laid on [illegible] beautiful flowers. That [illegible] a most beautiful sight [illegible] a heart.

[illegible] temperance revival [illegible] It is reported that in Michigan [illegible] have taken the pledge [illegible] and the South [illegible] a good thing.

[illegible] President of Al[illegible]

[illegible]

Church Life.

WORK AND GIVING.

It is not the whole of our duty to belong to the church, receive all its benefits and do nothing for it.

The church has a mission in this world and that mission cannot be fulfilled, without the contributions of money from the membership as well as their prayers and other labors.

The institutions of Christianity are to be supported by our voluntary contributions. Religion always becomes heartless when it is compulsory. A state church can have form but not much fervor. Men pay their tithes as they do their taxes, with curses upon the tithe man. In the days of Christ, Sinners and Publicans were classed together, the words were synonimous. The Jews hated the Publicans, they were the public tax gatherers, and that was the reason of this hatred.

Religion may have its forms, but they are secondary. Christianity is a life—a spirit, and cannot be compelled into existence by the stern demands of law. Its support hence must be voluntary, men must crowd around their altars as the soldiers of Alexander crowded, thirty men deep around his person to protect him from danger. We must support the cause of religion because of the intense love our hearts feel for it and in it.

Now as God could feed the poor miraculously without our aid, and would, if it were necessary, so he could maintain in the world his own cause, vindicate his law and illustrate his love; but his cause is the cause of human nature, and hence our own benevolent acts are designed to develop us and make us more God-like. "It is more blessed to give than to receive."

The public collections we lift in our churches take this direction. When you give to the tract cause, you aid one department of Christian labor. Many will not read the Bible, nor hear sermons who yet may pick up a single tract, read it and by it be led into a higher life. The religious history of the world contains innumerable examples of this kind of result. When you contribute to the Bible cause you place a Bible in the hands of some one of the twelve hundred millions of the world's population. When you give to the Sunday-school cause, you are reaching out a hand to help some poor child up into a more glorious life. When you give to the Church Extension Society, you aid some small and feeble congregation to secure a house of worship. Now these and all other contributions go to lift up and bless humanity when the collection box is passed and you make your contribution whether to pay your own pastor, build your own church or send the messenger of glad tidings to the heathen, you are a co-worker with God. You are glorifying God in the true sense; there is in your act a reflection of infinite love—you are blessing others and receiving in turn a blessing. We have no faith in a Christianity which shuts itself up in a corner and hugs itself to death. We have no confidence in those Christians who turn pale whenever they see a collection box coming down the aisle. Collection boxes are a means of grace. We have no faith in a Christian who shouts but does not give. When we hear a man forever preaching up the doctrine that "Charity should begin at home" we conclude that such a man's charity is infinitesimal—it is microscopic. The charity that begins at home too often stays there and dies out instead of becoming world-wide in its influence.

All true beneficence implies system and system generally means [illegible] There is a meaning in the expression "organized victory." [illegible] church work is that we [illegible] a charge which [illegible] If we give with [illegible] of giving and habit [illegible] in every thing [illegible] much larger [illegible] The good Christian [illegible] principle. If [illegible]

a tenth of our income for religion and general benevolence we, must be systematic. A tenth implies calculation, understanding of ourselves and our means.

If the Jew was expected to give a tenth, what ought a Christian to give? Ought a Christian to be more or less generous than a Jew? But a Jew gave a tenth as *the least*, his contributions were more than this as we shall see.

The law of the tenth we hold to be binding upon us now for several reasons.

It was instituted in the beginning and exemplified in the lives of God's most eminent servants. It runs through the Mosaic dispensation and was common in the times of the Savior; it never was repealed. The first instance on record was the case of Abraham, who rescued Lot from the captivity into which he had fallen, and then devoted a tenth of this recaptured property to Melchizedek, who was Priest of the Most High God. These spoils of war did not belong to Abraham, he was only a general who had been victorious in war. Yet as was right he devoted such a proportion to the true God whose blessing had given him victory over his foes.

So Jacob after the vision of Luz devoted a tenth of all his property to God in case he should return home in safety. Gen 28 : 22. The same law of tithes prevailed in the religious economy of the Greeks, Romans, Arabians and other nations.

Among the Israelites one tenth of the whole produce of the soil was assigned for the maintenance of the Levites. Out of this the Levites were to dedicate one-tenth to God for the use of the High Priest.

Then a second tithe was also required for festal purposes. And then every third year a tithe was taken to be eaten in company with the Levites and the poor. Thus two yearly tithes and one every third year in addition.

Out of every dollar a Jew earned he gave for benevolence twenty cents by rule—and then a tenth every third year, which would be 3⅓ per cent each. This would make 23⅓ per cent of all his income each year. But besides these there were the "free will offerings" and these had no law but love or generosity. These offerings were so great that more was given at times than could be used. And with all this giving they were a people proverbially rich. Their land was coveted by eastern kings and they became the prey of the enemies of the God of Israel. There was no repeal of the law. The Christian should give as much as the Jew at least. But who of us gives a tenth? There are some who do, and all who do it are the gainers in every point of view. We could give the names of some who thus give and who are getting richer each year by the giving. We do not say in spite of the giving but by the giving. The promise is that God loves the cheerful giver. "There is that scattereth and yet increaseth and there is that withholdeth more than is meet and it tendeth to poverty."

Love Thy Neighbor.

When a certain young lawyer once asked the Savior "What shall I do to inherit eternal life?" the reply was, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength and with all thy mind, and thy neighbor as thyself."

This passage of Scripture enjoins upon us all a duty which seems the most impossible to obey of any in the whole volume of inspiration.

The man who contemplates becoming a Christian takes it up and looks at it, analyzes it, sees that it enjoins upon him the solemn duty of loving God and man.

This of itself is not so hard a task, but he reads, "with all thine heart," and shuts up the book exclaiming surely this is impossible. How can any man love an invisible God with all the heart?

He reads on, "and thy neighbor as thyself." Now that he loves himself is a matter of his consciousness. The degree of love which he feels for himself is measured by his selfishness, what he will do or seek for himself. But how can he love his neighbor as he loves himself? here seems to him to lie a moral impossibility. And we must not forget this truth that the Scriptures do enjoin upon us impossible duties from a human stand point. No mere unaided man can love God with all his heart. No mere man can "love his neighbor as he loves himself." This is impossible.

This command implies grace in the heart. To attempt to keep this law without the aid of God's spirit, is to attempt to see without the light of the Sun.

It is only when we have reached an experience like unto that of St. Paul that we can exclaim "I can do all things through Christ which strengtheneth me;" only then that we can realize that "with God all things are possible."

The love of God, is placed in that text before the love of man.

Not that he needs that love as much as man needs it. God is happy without our worship and love. Man needs it and is unhappy without it.

Nothing is so much craved by humanity as sympathy and love. It is the one great object ever sought. O, who so wretched as he who walks the earth without one heart to offer its affection!

But there is logic in this Scripture. The argument is complete. It means that where the love of God exists in the heart, there will follow the love of man with invariable certainty.

And who is my neighbor? Every man, every woman, every child is my neighbor. This injunction of the Savior bore heavily on the Jew, for he did not love his Gentile brother, nor his Samaritan neighbor. He looked at the one and said "keep aloof from me! am holier than thou." He wrapped himself up in his robe of selfishness and laid down to pleasant dreams of his own superiority, of his own favored lot.

Just then Jesus spoke, and His words had a peculiar significance. As the Messiah, he came to set up a kingdom on earth which should be universal, one in which all men should be under the same spiritual law, all should have a common spiritual head, all should have a common society and be alike, heirs of God!

To fit men for eternal life is the great aim of the gospel, but we must not lose sight of this, that it has a mission in this world—in the society of men here. This wilderness must bloom, this desert must bud and blossom as the rose.

We have long since made up our mind that one of the results of our holy Christianity is the production of a higher and better form of society. Hence, there are social aspects of Christianity. To make a man better is not alone to make him better in his heart by giving him a clean heart, a right spirit, but to make him a better husband, father, friend, neighbor, and citizen. These grow out of the former.

If this be true, and no one will call it in question, then the very best society in the world must be found within the pale of the Church, and under the influence of christian teachings, where the principles of the gospel are set forth in their fulness.

Christianity has its spiritual aspects, — but it has more — Jesus in his teachings touched upon all questions which concerned humanity rising from the elements of good citizenship to the production of angelic nature.

Get Acquainted.

When a new family move into your neighborhood, who are entitled to respect, you feel it to be an obligation laid upon you by the ordinary forms of society to call upon them, and thus not only make their acquaintance, but welcome them to your home. So it should be in the church. Somebody has moved into your neighborhood—on to your street. They are going to live there right by your side for a year or more; now what is your duty in the case? It evidently is to get acquainted. If you are already acquainted, it is to make it more sacred, intimate, sweet and enduring.

The ceremony of introducing must be waived in this case. Indeed, some people carry that form to such an extent that if they were to see a mad drowning they would scarcely reach out a hand to help him out of the water without first being formally introduced. That is politeness run mad, of which there is a good deal in our churches. Would it be any violation of the courtesies of life for two families happening to be thrown into the same locality, or into the same part of a church to recognize each other in a friendly way? Surely not. The church aisle is the street where you and your church neighbors live. But who shall make the advance? We answer, the one that has the warmest heart will do it always, no matter who should.

For two or more persons to sit near each other in church through a whole year and not be well acquainted is an argument against the good hearts and good sense of both. The gospel they hear preached every day, utters their condemnation. It teaches brotherly love, kindness, good will to all men in church and out of church.

But then this question of caste comes in. You say you do not take to your fellowship every one who happens to be thrown in your way; very true, but even if you do not, there is yet a propriety in endeavoring to exert a good influence on others, so that if they are no particular benefit to you, you may be to them.

In the church where we all stand equal before God, there should be no distinction. Those whom you regard as your inferiors may, in the sight of the Lord, be your superiors. If you are possessed of the true spirit, you hope and expect to meet each other in Heaven by-and-by, where you will spend eternity together. The church is the gate of Heaven; if you separate from each other here, can you expect to unite there?

The design of Christ was, that the church should grow. He willed that there should be unity in the church—that the wise should instruct the unwise; that the strong should uphold the weak; that the rich should be willing to aid the poor; that we should "condescend to men of low estate." And this growth must involve the question of sociability.

If people pass one another by in the same church aisle, never taking each other by the hand, therein is an element of weakness to the church. In unity, is strength; in division, weakness. "United we stand, divided we fall," says the old adage.

That which made the early Christians so influential, was the bond which held them together. They sympathized with each other in their afflictions, and esteemed one another for their work's sake.

The Methodists have always been remarkable for their hearty good will; their hand-shaking is proverbial the world over. They have seen in it a power for good, and have used for the glory of God the hand as well as the heart.

A church should not lose sight of that element of power—sociability. We all like to be noticed by those around us, and no where do we expect more surely the sign of friendship than in the house of God, and among Christian people.

To promote this, a church should have an evening, occasionally, for social entertainment. All the members should endeavor to be there, if not at every social, yet occasionally. This should be made a suitable place for greeting each other, and for becoming acquainted with those who have cast their lot with us in church fellowship.

There is one mistake which many often make, and that is in not trying themselves to become acquainted. You must make some effort; put yourself in the way to be spoken to; manifest your desire of friendship by being friendly, and only complain when you have tried all means and have failed. Remember the old adage, "He that would have friends must show himself friendly."

Money--Art.

Let us not forget that there are some things worth more than money. We cannot afford to apply the ten per cent. rule to every thing in this world. Art has a proper claim upon us. Beautiful things are often expensive. Statues and playing fountains, ornamented parks and handsomely graded door yards, elegant paintings and music, do not pay us dividends every month in cash, and hence by some utilitarians they are pronounced a most useless extravagance. But these things do pay, not their owner alone, but all who see them, dividends in genuine pleasure and uplifting of soul. We have to learn that money is not the only thing we should live for in this world.

There is such a thing as art-life. We cannot all be artists, nor can we all surround ourselves with the products of the artist's brush and chisel in any very high sense—for art is expensive, but still we can in our simple way cultivate a love for the beautiful, for the refinements of life in every department.

It is a mistake to suppose that christianity rules out all good taste, either in our personal adornments, in our homes or in our places of worship. Every thing which is good and beautiful belongs to the christian world. The church where people meet to worship should be the embodiment of neatness and good taste. We do not believe there is any absolute necessity for special ornamentations, frescoes and elaborate carvings are not essential to vital piety or true worship. Some people do go to church because it is an attractive place, thus they may be led to a religious life. If good music will draw people there, then let us have good music. If frescoes and other ornamentations will attract, use them; if eloquence and rhetoric have a power over men, let us have it in the pulpit. It is only carrying out the apostolical injunction to be "all things to all men" so as to win them.

In this matter of beautiful churches, we must not lose sight of one or two points. The more wealthy and refined among us have a natural right that their tastes should be gratified even in the house of worship. They cannot feel much inspiration in going from their own homes where floors are carpeted, and pictures adorn the walls to a church where the floor is not only naked but filthy, where the uncushioned seats are stiff and hard, and all the surroundings are the very reverse of the homes from which they have come; such a place repels rather than attracts. And furthermore, refinement and good taste are the logical results of our whole system of education. As people become cultivated the demand for comforts and luxuries increases. The moment you begin to dig about a man's brain his wants begin to increase. Nor is the world injured by this educating process, for the power to supply these increased wants keeps pace with that increase. The invention of the sewing machine did not turn the needle women out into the streets to die of starvation as some short-sighted philosophers predicted it would. No, it only gave the world additional power by which to open up new channels of industry, and so the sewing girls have more to do with the machines than they had without them. So with this refining of the race, it brings with it greater expense of living, but at the same time it gives mankind greater power to produce.

The tongue can sing as rapturously and the heart pray as devoutly in the midst of refined and tasteful surroundings as in the rustic simplicity of frontier life.

But at the same time we would say that we must avoid the extremes of grandeur, we must not make these elegances essential, we must not over do, the spirit must not be lost sight of in this outward form.

Rev. Dr. McCarty, pastor of Ames M. E. Church, in this city, is quietly at work trying to pay off the dregs of an old church debt amounting to some five or six thousand dollars, and he is making headway. His plan is to find, say, one hundred men, who will each give $50. This will almost do it. He wrote, recently, to Frank Queen, Esq., editor and proprietor of the New York *Clipper*, an entire stranger to the Doctor, though reputed to be a very generous man. Mr. Queen's response was, "Your plan will succeed, I will be one of the hundred, and my wife will be another." Other responses are being received of like character, and we, too, think it will be a success. Ames church entirely out of debt, will be much more of a success than it can be under its burdens.

The Reformed Episcopal Church, which held a General Council in Chicago, gave a brief summary of the points of difference between them and the Protestant Episcopal Church, consisting of seven specifications; 1. What constitutes a church. 2. The Christian ministry. 3. The nature and efficiency of sacraments. 4. The erection of altars and confessionals, and prayers for the dead. 5. Deposition of clergymen who unite with other churches. 6. The enforcement of confirmation as a condition of membership. 7. The use of extempore prayers. On these various points the Reformed Episcopal Church is in harmony with the other evangelical churches of this country.

The great summer resort, Martha's Vineyard, has now we are informed about 3000 cottages and with its horse railroad, post-office and what not is quite a city. Ocean Grove is looming up rapidly and will be in the Middle States what the Vineyard is in the Eastern.

President Hayes is ruminating in New England, where Harvard College makes him an L.L. D., and Boston is opening its pantry in right good style, even tempting him with wine. The President learned to read when he was a very little boy, in the old spelling book, "My son, go not in the way of sin." Our President does not drink anything that intoxicates. By-the-way, Harvard always dubbs the President with its highest honor, the title of Doctor of Laws. All you have to do is to get to be President of the United States, and the degree is certain. We say this to encourage literary aspirants. Persevere, you may win.

Our English Wesleyan brethren are mourning over the death of Rev. Geo. T. Perks. Truly a prince of Israel has fallen, but such men, when they go, leave the world better and live after they have passed from sight. They belong to the christian world and not to any one nation; we mourn with our friends across the water.

Boston University has risen up within a few years to great proportions. It is munificently endowed—has a most complete corps of instruction, is located at the "hub," and ought to out Harvard, Harvard. Boston University, that sounds well, but it is more than sound.

Religious News.

John Wesley's sermons, in the course of his ministry, amounted to 40,560; Mr. Whitfield's to 18,000, and Roland Hill's to 23,000.

The Methodist Episcopal Church is $57,000 ahead of one year ago in the condition of her missionary treasury.

Forty Roman Catholics at Waterville, Maine, have recently, under the preaching of Father Chiniquy, renounced that church, and professed Protestantism.

The Reformed (Dutch) Church of this country has had great prosperity during the past three years. In 1874, there were reported 4423 conversions; in 1876, 5993; in 1877, 6250. This denomination has now 506 churches, 549 ministers, 78,631 communicants, and 77,230 Sunday-school scholars. There was raised last year for benevolent purposes, $200,398; for Congregational uses, $800,048.

The Bible Christians are a Methodist body found in the Dominion of Canada and Great Britain, but not in the United States. The Canadian Conference, recently in session, reported the following statistics; 81 itinerant ministers, 197 lay preachers, 183 churches, 43 other preaching-places, 7793 church members, 1334 Sabbath-school teachers, and 9340 scholars. Increase in church membership over last years, 850.

The Reverend Dr. Galusha Anderson, in his sermon before the Illinois Baptist Education Society, at Alton, June 10, made this remarkable statement: "We have over 9000 more churches than ordained ministers, and a moment's reflection shows us that we must make large deductions from our reported clerical force. Making these deductions, we find that the number of our churches is nearly if not fully double the number of our ministers who are able to do successfully the work of an ordinary Christian pastorate."

Mrs. A. T. Stewart has notified the Episcopal Bishop Littlejohn, of New York, that she will erect a cathedral for his diocese at Garden City, and give twenty-five acres of land and such appurtenances as may be necessary for the full completion of the work, and for the endowment of its charitable, religious and ecclesiastical objects. The structure will cost a million and a half, and a million more will be given for an endowment. It will be both a shrine and a place of worship, and will be to America what Westminster Abbey and Canterbury Cathedral have been and are to England.

Mr. John B. Farwell, of Chicago, was elected President of the recent National Convention of Confederated Young Men's Christian Association meetings, recently held in Louisville. The Executive Committee reported over 1000 organizations bound together under International, State and Provincial Committees, with over 100,000 members. There are forty-eight association buildings, valued at $2,000,000, and, with other property owned by the associations, aggregate almost $3,000,000. The expenditure of the

Committee for the year was $16,000, and add to this the State and Association expenses paid, amount to almost $500,000. Eighty-three hundred men were provided with employment. The average weekly attendance on the Association Bible-classes is 8138; 123 general secretaries and agents are employed.

General News.

Robert Dale Owen, the spiritualist, is dead.

G. Wiley Wells, of Mississippi, has been appointed Consul-general to China.

About eight hundred tons of bananas are shipped monthly from Aspinwall to New York.

Eight thousand libraries have been sent out by the American Seamen's Friend Society.

Four schools, modeled directly after Mount Holyoke Seminary, have been established in South Africa.

Albion, New York, gave 7000 votes last year in favor of license, but this year gave 215 majority against it.

Ex-Governor Tilden has taken passage on the Cunard steamer [illegible], to sail for Europe on July [illegible]

The king of Gaboon, Africa, lately died at the age of nearly one hundred. His eldest son and successor, Adande, at once dismissed the hundred women of his father's harem, liberated fifty slaves, and abolished the sacrifice of human beings at religious rites.

European capitalists having purchased [illegible] worth of orange lands in Florida, intend to bring into that State two or three thousand hardy farmers from England, Germany, France, and Italy.

[illegible] the Ducal Ar[illegible] has discovered the second part of Luther's Old Testament translation, in the [illegible] own handwriting, dating as far back as 1523.

[illegible] there were but sixty-five [illegible] Now there are over [illegible] organizations, bound [illegible] under International, State and [illegible] committees, with over one hundred thousand members.

The Henrietta (Texas) Journal [illegible] specimens of [illegible] from the [illegible] of Red [illegible] from the town of [illegible] fertilizer it is pro[illegible] to all others. [illegible] of this valuable [illegible] in the deposits [illegible]

[illegible] in the Boston Pilot, [illegible] received jubilee gifts [illegible] $230,000; [illegible] Ire[illegible] $[illegible]; [illegible] $100, [illegible] South America, $70,000; [illegible] $42, [illegible] $20,000. To-[illegible]

[illegible] Schools.

[illegible] of public schools [illegible] week. Several [illegible] the present [illegible] with [illegible] attend-[illegible]

connection with the public schools, is mistaken in its opinion when it says, "we have reason to believe that the greater part of the High Schools were not the children of the poor;" from official sources giving the occupation of the parents of every High School pupil we ascertain that over three-fourths of these pupils are the children of poor parents, or those of limited pecuniary means, but who have an ambitious desire that their children shall have an education qualifying them for any position in life—a privilege afforded with many a deprivation on the part of the parent. The children of the wealthy class generally attend private schools, or are educated in other cities. There is not a city in the country with ten thousand inhabitants, that has not one or more High Schools. Ten years ago the average school-roll numbered about 13,000 pupils instructed at an expense of about $300,000; now the average roll is 19,000, and it is proposed to educate this number of pupils at an expense of $250,000; inevitably the result will be that a large number of pupils will be deprived of an education at the public schools.

The late school administration deserves commendation for the faithfulness with which it labored in behalf of the educational interests of the city and State. The opposition and attacks of a political party which finally by force of arms gained control of the State Government failed to obstruct the progress of the school work of the past eight years. Compare the school-roll, the school buildings, the number annually passing examination for admission to the High Schools, and the general character of the teachers with the same of eight years ago, and the comparison will prove highly complimentary to the recent school administration. Seven elegant school buildings have been added to the school accommodations; for this we are indebted to the energy and interest of Sup't. Boothby, who unearthed the McDonough Fund and induced the Commissioners to carry out the provisions of the bequest. Here it is due to Mr. Boothby, to state that he has labored faithfully and successfully during his seven years of official connection with the schools. Assuming the supervision when all the forces of prejudice and political intolerance were gathering to battle against constitutional rights, and in behalf of caste and political supremacy, he was met with by difficulties, and compelled to settle many disagreeably and vexing questions. We can safely say that his course has met with general approval.

We are deeply interested in the future welfare of our system of public education; we deeply realize the social benefits to be derived by a system which shall embrace in its provisions all classes and conditions of society. An interested people will closely observe the course of the present administration of the schools in this connection.

H. C. L.

Holly Springs District Conference.

The Holly Springs District Conference was held at the M. E. Church in the town of Grenada, Mississippi, June 14th, 15th and 16th, 1877. Rev. J. G. Johnson, Presiding Elder, in the Chair.

The Conference was opened by reading the Scriptures and singing, and prayer by Rev. Elzy Button. J. M. Shumpert was elected Sec'y, and I. B. Griffin, Assistant Secretary. Prof. Chase of the Tugaloo University, Miss., and Rev. Ellis of the A. M. E. Church were introduced. The former delivered a fine address.

The Conference was one of much interest to those present. The ministers were all in good spirit—peace and harmony prevailed.

The characters of the local preachers were closely scrutinized.

The spiritual condition of the church was found to be good. Several conversions and accessions to the church was reported.

A strong resolution on Temperance was adopted:

The benevolent enterprises of the church received attention, and steps were taken to raise funds for erecting a new building at Shaw University; it was directed that all monies collected be forwarded to the President, Rev. W. W. Hooper, Holly Springs, Miss.

Conference also recommended that a Sunday-school Institute at Holly Springs [illegible] commencing [illegible] be held [illegible] with [illegible] District, including Dr. J. H. Vincent, Corresponding Secretary of the Sunday-school Union of the M. E. Church, and the editor of SOUTH-WESTERN ADVOCATE, to attend.

[illegible] University, [illegible] late [illegible] of the [illegible] and recommending the [illegible] Conference to [illegible]

Cowan, Rising Star; Paul Taylor, Hernando Road; Henry Crayon, Salem; Peter Kirklin, Mt. Zion; Ned Peques, Wesley Chapel; Beverly Tolbot, College Hill; Simon Hill, Falkner Farm; Charley McLymore, Soule Chapel; Aaron Adams, Buffalo; John Thomas, White Chapel; P. C. Powel, Free Springs; M. M. McKenny, Hickory Grove; Wm. Murony, Columbiana; John Fitzhugh, Koscusko Circuit; A. M. Trotter, at his school; Wm. Collins, agent for Hickock & Wulden.

J. MORRIS SHUMPERT, Secretary.

Personal Immortality.

In itself, and merely for itself, death need not be terrible, and often is not. But it is the light of the higher life in Christ, which alone glorifies it. And unless this light has shone into our hearts, I know not whence hope can reach us. We may be resigned or peaceful. We may accept the inevitable with a calm front. We may be even glad to be done with the struggles of existence, and leave our names to be forgotten and our work to be done by others. We may be able to say to ourselves if not in the sense of St. Paul, "I have fought a good fight, I have finished my course," I am ready to lie down and die, and cease to be, if this is my fate. But in such a mood of mind there is no cheerfulness, no spring of hope. With such a thought St. Paul could neither comfort himself nor the Thessalonians. Nay, for himself he felt that he would be intensely miserable if had only such a thought "If in this life only we have hope in Christ, we are of all men most miserable."

Hope in death can only spring from the principle of personal immortality and this principle has no root save Christ. It is enough that we shall live in the memory of our friends, or that humanity shall live and flourish when we are gone. I do not say that there is no dignity in such thoughts, or ever any consolation in them to some minds. It is better to be remembered than forgotten, and have the immortality of a good name if no other. But men cannot find strength or comfort in such generalizations. They crave for personal life—for communion with other lives—and with Him who is life, and whose life is the light of men. This, and this alone, is the faith which makes men patient in trouble and hopeful in death, which sanctifies bereavement and illumes thought. Nature tells us nothing of the future. Science knows, and can know, nothing of it. On this side no voice from behind the veil ever reaches man. No sparks of immortal presage rise from the ashes of scientific analysis. All its suggestions leaves us where we are, or mockingly sift the sources of life only to hint our mortality. If we quit the living Christ, we quit all hold of the higher life. "If Christ be not risen, then is our preaching vain." Heaven becomes a dumb picture; and death (euphemize it as we may) merely blank annihilation. We may say of our dear ones, as we lay them in the dust, that they have fallen asleep; but the gentle words have no meaning. The night becomes a perpetual slumber on which no morning shall ever arise. It is only in the light of the resurrection that the phrase represents a reality, and the idea of death is transfigured into a nobler life. Let us believe that behind the veil of physical change there is a spiritual Power from which we come—one who is the resurrection and the Life—and we may wait our chage, not only with resignation, but with hope, and carry our personal affections and aspirations forward to another and better being, in which they may be satisfied and made perfect.—*Tulloch's Religion and Life.*

In the Name of Christ.

An illiterate countryman sold a lot of fire-wood to a gentleman in the city. When the wood was delivered, the gentleman gave him a check upon a certain bank. The countryman looked at for a while, then said:" This is not money." "But if you take it to the bank," replied the gentleman, "it will get you the money." "I have no money in the bank," remarked the countryman. "Very true," answered the gentleman, but go with that piece of paper to the bank, hand it to the man behind the counter, and when he sees my name upon it, he will instantly give you the money."

When countryman went to the bank, authorized to use the name of of the gentleman, it was the same as if the gentleman himself had gone, for the name stood for the person, and the two were for the time and the purpose to be accomplished, but one. If it had not been for the name, the countryman might have begged, and entreated, and prayed for the money, until handed over to the police; but the name, the name alone, secured him audience and acceptance.

When we pray in the name of Jesus, we go to God, conscious of the fact that we deserve nothing on our own account, that we have no personal worthiness to plead, that our applications for the sake of anything in us, or anything done by us, would be utterly unavailing; but equally conscious of the blessed fact that through infinite riches of grace we are one with Christ.

The Graduating class of Indiana Asbury University contained six, [illegible] young ladies and thirty-five [illegible] gentlemen.

Sunday School.

July 15, 1877.—TURNING TO THE GENTILES.—SCRIPTURE Acts 13: 42-53.

GOLDEN TEXT.—"And in his name shall the Gentiles trust."—Matt. 12: 21.

TOPIC.—Salvation for all.

HOME READINGS.

Monday, Gen. 22: 1-18; Tuesday, Is. 45: 1-25; Wednesday, Is. 49: 1-26; Thursday, Is. 52: 1-15; Friday, Luke 2: 1-32; Saturday, Rom. 11: 1-36; Sunday, John 8: 1-20.

[Condensed from National Sunday-School Teacher.]

Persuaded them to continue in the grace of God. This was the first enquiry meeting. The enquirers were the Jews and religious proselytes who had followed Paul and Barnabas, desiring to know further of the matters he had preached. He persuaded them to hold on to the word of life that had been given them. A little persuasion, just at that critical time when one is balancing the question in his mind of deciding for Christ, may help him to settle it rightly and settle it forever. Too often, however, our ministers never know, and do not take pains to know, what effect their sermons have produced. Many have been wounded by the arrows of the gospel truth they have sent, but have kept their hurt to themselves until the pain has ceased, and they become more insensible to truth than before. In some way every pastor should try to make sure of the effect of his words. *To continue.* It is good to knock at the gate unless one enters the kingdom. It is not worth while to begin unless one is going to persevere. It is a life service—not a temporary experience. It is he that endureth to the end that shall be saved. To him that is faithful unto death God will give a crown of life. *In the grace of God.* They had been trying to continue in the law of God—how much easier to persevere under grace instead of law! It is a marvel of marvels that there are so many who still deliberately choose the bondage of the law when they might have the liberty there is under grace.

Came almost the whole city. It was the day of crisis. Great results depended on the issue of its events. All sorts of people, both Jews and Gentiles, came together. That shows there must have been some work done during the week. Paul and Barnabas and those whose faith they had confirmed, all must have been at work proclaiming the truth as it is in Christ. Public congregations are always increased where people are everywhere privately conversed with.

Resisting (45-47).—*When the Jews saw the multitude, they were filled with envy.* One would think that they ought to have been glad. But so inwrought had the idea become that they were God's chosen people and that all others were irremedinbly aliens to the commonwealth of God, or were to be admitted to it only as a great favor, superciliously given, their pride was roused to think that Paul and Barnabas had cast a net and had enclosed the Gentiles in it along with themselves, and were trying to bring them all into the kingdom as if they were alike sinners. To accept salvation as a personal and exclusive prerogative is an easy [illegible] flattery [illegible] right to it [illegible] uncircumcised, [illegible] unwashed Gentiles was a terrible hurt to Jewish self-esteem.

Then Paul and Barnabas waxed bold. They did not wax angry. How different the outcome would have been had they also become passionate. But the spirit of the new religion was in them. They became bold in their speech—not angrily reckless. The opposition did not terrify but only evoked the courage they had in Christ. The one who believes that he can do all things through Christ that strengtheneth him, in the hour of danger shows a heroism that dazzles and compels admiration. *It was necessary that the word of God should first have been spoken to you.* That was God's plan. For ages he had spoken in to Jewish ears only. It was meet that his chosen people should be the first to hear this gracious message. Christ therefore commanded his disciples that repentance and remission of sins should be preached to all nations, "beginning at Jerusalem." Luke 24: 47.

Lo, we turn to the Gentiles. This turning from the Jews to the Gentiles had been forshadowed centuries before. The very feeling of these reviling Jews was portrayed by Moses: "I will move them to jealousy with those which are not a people." Deut. 32: 21. Christ had told their countrymen: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof." Matt. 21: 43. Love and obedience are the only proofs in God's eyes of primogeniture. They gone—the inheritance is forfeited.

Regenerated (48-52).—*The Gentiles were glad.* It must have been a thrilling part of the discourse when Paul turned from the Jews and threw wide open the door of the kingdom to the Gentiles. If the Jews were enraged, the latter must be enraptured. They glorified the word of the Lord—for they recognized it to be his word and not merely that of Paul. They rejoiced, not because the Jews of Antioch were given over, but because they were counted worthy to receive such honor. *And as many as were ordained to eternal life believed.* The passage does not conflict with man's free will. It does not assert that it was by irresistible decree that these men believed. It is to be construed along with those other passages in the New Testament which represent faith as the result of divine grace working in the heart. 2: 47; I Cor. 3: 6; Phil. 2: 13; Rom. 8: 29-31. Two things are necessary to salvation: God's grace working in the heart and man's acceptance of it. *Believed.* The liberalism of *that* day tended toward a belief in the word, instead of toward a rejection of it. *And the word of the Lord was published throughout all the region.* The new Gentile converts were its joyful heralds. The enthusiasm of their natal hour was carried out into work. Having themselves heard the wonderful story, they wanted others to hear it; having believed, they desired to have others believe; being themselves saved, they were anxious to save others. Such sort of converts are everywhere wanted in the church.

No doubt the new converts were pained to see these beloved brethren expelled from the city. No doubt but what they sorrowed when they departed. But yet we are met with the declaration: "And the disciples were filled with joy and with the Holy Ghost." They were not discouraged by their being driven away. The Holy Spirit comforted them and more than filled their place. Their joy under the circumstances shows that they were converted, not to Paul and Barnabas, but to *Christ.* The closing thought is worth dwelling upon—"filled with joy and with the Holy Ghost." When one is filled with the Holy Spirit, there is no room, then, for sorrow. To be filled with His presence is to be filled with joy unutterable.

President Hayes has just issued the following important order, which will be read with interest by many people besides the office-holders to whom it refers: Executive Mansion, Washington, June 22d, 1877. Sir: I desire to call your attention to the following paragraph in a letter addressed by me to the Secretary of the Treasury on the conduct to be observed by officers of the General Government in relation to the elections: "No officer should be required or permitted to take part in the management of political organizations, caucuses, conventions, or election campaigns. Their right to vote and to express their views on public questions, either orally or through the press, is not denied, provided it does not interfere with the discharge of their official duties. No assessment for political purposes on officers or subordinates should be allowed." This rule is applicable to every department of the civil service. It should be understood by every officer of the General Government that he is expected to conform his conduct to its requirements.

Very respectfully,
R. B. HAYES.

The Atlantic Cable.

How long does it take to transmit a message through the Atlantic cable?—The New York *Journal of Commerce* has been investigating this question, and simple as it looks at first sight, there are many singular and interesting points in the answer. When the electricity is applied to the cable at one end, two-tenths of a second pass before any effect is felt at the other end, and three seconds are consumed before the full force of the current is in action. The first signal is felt in four-tenths of a second, but the following [illegible] more rapidly. As many as seventeen words have been sent over the cable in one minute, [illegible] can usually be sent under pressure, and twelve words a minute is a good working rate. Messages of twelve words have been sent all the way from New York to London in two minutes. A fact not yet explained by the scientists is that the electricity does not move as rapidly from New York to London as in the opposite direction.

It is said that since President Hayes was inaugurated one thousand clerks have been discharged from the departments at Washington, resulting in a saving to the government of more than four thousand dollars a day.

DIED

At Cotton Gin, Texas, (date not given) Rev. Henry McDonald.

Brother McD, was appointed only on the first of May last to the circuit. He was a good man—faithful and true. His death is a great loss to the Church, as well as to the community at large. He died at his post in full triumph of faith. He leaves a wife and three children.

V. M. COLE.

What the Billious Require.

Since torpidity of the liver is the chief cause of its disorder, it is evident that what the bilious require is an alternative stimulant which will arouse it to activity, an effect that is followed by the disappearance of the various symptoms as indicative of its derangement. Hostetter's Stomach Bitters invariably achieve the primary result mentioned, besides removing constipation, flatulence, heart-burn, yellowness of the skin and whites of the eyes, pain in the right side and under the right shoulder, nausea, vertigo and sick headache, to which bilious invalids are peculiarly subject. As a remedy for chronic indigestion, mental despondency and nervousness the Bitters are equally efficacious, and as a renovant of lost vigor, a [illegible] and a source of relief from the infirmities to which the gentler sex is peculiarly subject, they may be thoroughly relied upon.

Wonderful, Most Wonderful.

A neighbor of ours has been for several years afflicted with consumption, and for months was so low that we looked daily for her death, but strange as it seems to us, three bottles of Cannabis Indica has so far restored her, that she is now able to do her housework. I have always been prejudiced against patent medicines, but seeing the remarkable effect your remedies have had upon Mrs. Fielder, and having a similar case in my own family, I have inclosed $18.00 for 6 syrup, 4 ointment and a box of pills hoping to obtain the same benefits, I am, respectfully,

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Quarterly Meetings.

Murfreesboro (Tenn.) Dist.

FOURTH ROUND.

McMinnville, July 5 and 6; McMinnville Circuit, July 7 and 8; Shelbyville, July 14 and 15; Lewisburg, 21 and 22; Springhill 21 and 22; Franklin, 25 and 26; Mill Creek, 28 and 29; Woodbury, August 2 and 3; Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 25 and 27; Clark Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14; Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Spaffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30-July 1; Marion, July 7-8; Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vannoy, Aug. [illegible], Sept 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Grenada, July 28-29; Grenada Circuit, July 28-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Dessonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

D. GREGORY, P. E.

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The Establishment of the Church of England. Dr. James H. Rigg, London.
The Philadelphia Exhibition.—Part I. [illegible] and Administration. Francis A. [illegible], Chief of the Bureau of Awards.
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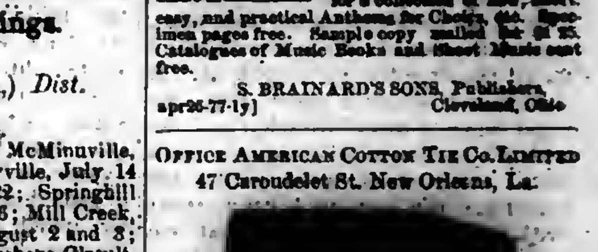

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THE WATCH.

[illegible]

His trusty hand on his side was pressed,
And he heard, for a moment, a listening ear;
"Mother," he cried, "I've got a watch!
I can feel it ticking right under here."

[illegible] God has made,
[illegible] away
[illegible] day.

[illegible] run-down,
[illegible] thing."

[illegible] wound,
[illegible] long it would.

Oysters, Give Attention.

[illegible] attention to what you hear. We are [illegible] given to see with, [illegible] things are around us all the time for us to look at. If we would know a good deal, we must learn to attend to what we see. Give attention to what you hear. Oysters were made for great [illegible] we attention. [illegible] you what [illegible] heard, therefore, [illegible] the world. We [illegible] be [illegible], or Asia, or [illegible] but we can take [illegible] them, and [illegible] books and read [illegible] come to [illegible] them. Our [illegible] and we close [illegible] become wise [illegible] a great deal, [illegible] attention to what they hear, and [illegible] ever so many [illegible] and it only [illegible] nothing [illegible] and [illegible] and re- [illegible] Not and [illegible] all their own. [illegible]

[illegible] oyster looks [illegible] Bennet [illegible] Louisville Courier-Journal.

he always fixes himself on his round shell, never on his flat shell; and being once fixed, he begins to grow, but he only grows in summer. Inspect an oyster closely, and it will be seen that it is marked with distinct lines. As the rings we observe in the section of the trunk of a tree denote years of growth, so does the marking of an oyster tells us how many years he has passed in his "bed" at the bottom of the sea. Suppose an oyster was born in June 16, 1870, he would go on growing up to the first line we see well marked, he would then stop for the winter. In the summer 1871 he would more than double his size, in 1872 he would add to this house. In 1873 and 1874 he would again go on building, till he was dredged up in the middle of his work in 1875, when he would be five and a half years old. The way in which an oyster builds his shell is a pretty sight. I have watched it frequently. The beard or fringe of an oyster is not only his breathing organ, but his feeding organ also, by which he conveys the food to his complicated mouth with his four lips. When the warm, calm days of June come, the oyster opens his shell, and, by means of his fringe, begins building an additional story to his house. This he does by depositing very fine particles of carbonate of lime, till they at last form a substance as thin as silver paper and exceedingly fragile; then he adds more and more, till at last the new shell is at least as hard as the old shell. When oysters are growing in their shells they must be handled very carefully, as the new growth of shell will cut like broken glass, and the wound on the finger from an oyster shell is often very troublesome.

LOST FRIENDS.

Note—We receive many letters asking for information about lost friends. All such letters will be inserted in this column. We make no charge for such notices. All others will pay 10 cents a line for each insertion. Parties inquiring for persons who have friends in the Confederacy will be required to give the name of a person in the Confederacy.

My parents were George and Emily Smith, and formerly lived in Bath Co., Kentucky. My father belonged to Ben Smith, but was sold to Jim Stone. I had two brothers named Berry and Marion. I will be thankful for information [illegible] of them. Address [illegible] Smith, Hallettsville, Lavaca Co., Texas.

[illegible] sisters and myself were brought to Texas from Georgia by [illegible] in 1859. When he [illegible] next year we were separated. Sister Clara and her two children, Randall and Laura, were sold to Mr. Michael, who took them to Waco. Sister Lucy, and her three children, Vicey, Ellen, and Warren, were sold to Mr. Fleming at Rank, [illegible] Williams, Centerville, Leon Co., Texas.

[illegible] Jackson

Route.

TO THE FRONT AGAIN.

This old favorite passenger route has been greatly improved with [illegible] bridges and [illegible] run with [illegible] time. Connections are made in Louisville and Cincinnati with the [illegible] Pacific, Chicago and Illinois Central, Louisville and Nashville, Louisville and Cincinnati Short Line, Ohio and Mississippi, Louisville and Frankfort, Louisville and Lexington

Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 28. NEW ORLEANS, LA., THURSDAY, JULY 12, 1877. WHOLE NUMBER 258.

SOUTHWESTERN
Christian Advocate,
[illegible]
NELSON & PHILLIPS,
[illegible]

[illegible]

... personal rights, the good order of society, the very preservation of civilization itself have always inspired to replace the Empire. In such dreadful struggle brains, education and wealth have always at the last gone to the top. In such struggle they always will. For educated brain is always at last a mightier force than mere brain and muscle. But such alternative is terrible. It involves long steps backward from liberty towards absolutism. There is no inherent need that the many should be serfs in order that the few may be free. Better and higher is that ideal which finds expression in constitutional popular government, where the absolute and self-evident rights of each are recognized and implanted in the organic law, where every citizen may vote, where within the limits of the organic law the majority bear rule.

But the very statement of this problem seems to be full demonstration that the first, the essential, the absolute need of our Republic is the general, systematic and thorough education of our people. The school-house is the only corner-stone upon which popular government can be safely built. That State which would remain free must deserve to be free by being fit for freedom.

Students of the Mississippi University, this institution of yours was the gift of the Nation through liberal donation of public lands. The trust was accepted and is managed by your State. As you have freely received so let it be your duty and your joy to freely give. At this shrine where Nation and State have kindled the sacred fires of learning, you light your torches. As you take them, going forth to your life-labors, let it be your priceless privilege to pass to others the flame you bear. To you who have learned the strength which knowledge gives, who, by studying the great thoughts of others, have learned to think broadly and deeply for yourselves, to you with most hearty earnestness I give this charge to-day. As educated men hold yourselves, each in his place, personally responsible for the free common schools of your respective States and neighborhoods. Where they exist foster, develop and improve them. Where they are not, then plant them. Thus shall you pay the debt which as scholars and men you owe alike to Mississippi and to the Nation for the higher education you have here enjoyed.

This is the need, not of Mississippi alone, but of the Republic. Upon each [illegible] in all the land this [illegible] shall press with steadily increasing force so long as the Nation shall endure. It presses upon us, who dwell by the distant sea-board where come the immigrants by thousands from the old lands of Europe, and upon those who, in great cities and in factory towns and crowded mining districts, are compelled to [illegible]

by peaceful and constitutional methods we can change the popular vote and repeal or amend laws that seem to us unwise or hurtful. Had our wish succeeded and our will been coined into law, we should have expected our fellows to submit. Else why go through the farce of voting and making law? If they succeed ought we not by logic to submit ourselves? Obedience to law means social order. Disobedience means anarchy. Social order means peaceful prosecution of business, the quiet enjoyment of home, the protection of all the interests of labor and the safe pursuit by each of his own happiness. Where laws are faithfully obeyed and impartially enforced the wisdom of each good law is self approved, and the folly of unwise laws and the evil of bad laws become clear to all. Enforce a bad law and the people will awaken to the need of its repeal. But dead laws are like dead wood, encumbrance on the statute book and invitation to worms and decay. The man who substitutes his own will for the will of the many, and as the phrase goes "takes the law into his own hands," is a bad citizen, and he who acquiesces in the violence of his neighbor is a weak citizen. (Applause.)

I can conceive conditions of border life where there is no regularly organized society, where there are no courts and no judges, where the instinct of self-preservation compels quick, certain measures to be promptly taken that violence may be repressed and crime punished. But such action, while not of the form is of the essence of law. It is only justified as it is the best administration of law of which the case is capable. But the disregard of law and its forceful, open, deliberate and unpunished violation is brutalizing to the community in which it occurs, and very demoralizing in its general effects. Thoughtful monarchists and disbelievers in popular government may well ask whether the aristocratic system that denies to a man the ballot, but protects his person and property, is not better than the popular system that gives him a ballot and then permits his neighbor to burn his home or take his life unhindered and unpunished?

This need of faithful obedience to law and impartial enforcement of law is not confined to any State or community. If I were asked to point out the greatest present danger to our popular institutions, I should say at once that it lies in our habitual disregard of our personal duty to obey and enforce law.

We are too frequently in the habit of asking: is this law wise or right? Instead of asking "what is the law?" If it be law, obey it as law while it remains on the statute book, and then, having vindicated the majesty of the law, change or repeal it as legal opportunity is given. But no thoughtful man can read the daily press without being painfully conscious of the lawless spirit that is abroad in the land. The record is full of crimes, of brutality, and deeds of violence that sicken our souls and disgrace our civilization. They are common to no one section. They are confined to no one State. They are alike in kind but vary as [illegible] according to the [illegible] and ignorance of the locality. In California it is an outbreak of the Christian mob against the heathen Chinese. In New England it is the physical effort of a mass of striking operatives to deny to each laborer his right to solve for himself the question of his own wages. In Pennsylvania it takes the terrible form of oath-bound societies among the poor ignorant miners. In the North these violent outbreaks mostly spring from questions of labor. In the South they seem mostly to have grown from questions of personal quarrel, or of race and politics. But underneath them all lies the one fact, disregard of the majesty and sanctions of law; the constant disposition to use force instead of reason, to substitute the passion of the few for the law, that embodies the will of the many, and in proportion as any community either approves or assents to the disregard of law is such disregard [illegible]. Where the law is violated, and no attempt is made to punish the violation or even ascertain the violator, great and permanent wrong is done, a wrong to the public conscience and to the public welfare.

Each deed of violence invites retaliation. "He that taketh the sword shall perish by the sword." It also pays its penalty in material loss. Society avenges itself, for capital and labor will not go where their fruit and wages are not secure.

Look for one moment at the cold logic of this matter. If I think that you have done me wrong and attempt to make your punishment into [illegible] then the question of whether you shall be punished or [illegible] question of my physical [illegible]. Justice becomes only [illegible]. Mercy only a [illegible] of weakness. If the right [illegible] or time or wind, and the [illegible] and able bodied [illegible] goes down and the [illegible] both [illegible] judge and [illegible] I know that this is not liberty. It is simply the grossest form of tyranny. If you live under forms of law then is their observance liberty, and he who overrides them to right his real or fancied wrong with his own strong arm, becomes thereby the enemy of society. Nay more, he becomes at the last his own worst enemy. For he has logically put himself and his own rights at the mercy of any of his fellows who may be stronger. Of such laws and under such rule Samson is indeed judge in Israel. And such rule shall end as ended his. With blinded eyes brute force shall toil in the prison house of its own passion. With vengeful fury seeking to overwhelm its foes, it shall perish in the ruins of its own making.

No. Let such rude logic be forever of the past. It was born of the night and is not for the day. Let reason have away and let the law be reverently obeyed. (Applause). Its faithful observance is the safety of society and the only sure protection of the many as of the few; of the highest as of the weakest. (Applause.)

It is the law that guarded your cradles and keeps safe your homes. It is the law that protects alike the earnings of your hands and the fruits of your highest culture and best thought. It is the law that watches beside your school houses and your churches; that makes your liberty possible and keeps our civilization from falling back into the rudeness of barbaric days. As educated men you, with your educated brothers all over the land, are the especial ministers of the law, the keepers of its sacred temple, the guardians of its majesty. If anywhere and at any time we shall fail, by teaching or example, to obey and to enforce the laws of our land, upon us shall rest the burden and the guilt of duty neglected and betrayed. (Applause.)

* * *

Young men of Mississippi, I thank you most heartily for this privilege of meeting you. In all the years before us, I pray that you may be truly wise in doing all that in you lies for the cause of popular education, for the welfare of your common schools. I pray that you may be truly just in giving sure and faithful obedience to the law, the highest form of popular authority. I pray that you may be truly free in being tolerant to all, in bravely securing to each man his own right of private judgment and his individual liberty of thought, word and deed. (Applause.)

And now the hour is come to part. Thanks for your greeting and still heartier thanks for your patient listening.

Reverently let me say, as thus we bid one other good-bye, may God bless Mississippi. May equal blessing be upon my own New York. May still fuller and richer blessing be upon our Union, which is once again the common mother, as it shall surely be again the common glory of us all. [Enthusiastic cheering and applause, repeated and prolonged.]

The Highest Bridge.

Successful tests of the highest railroad bridge in the world, on the line of the Southern Railroad and across the Kentucky River, were made April 20th.

There were seven of them. Six were weight tests in different parts of the bridge, made by running engines and loaded cars upon different portions of the structure. The first, for instance, consisted in putting four locomotives and four loaded cars on the north span, with a combined weight of 782,000 pounds. The next was the same weight on the south span, then on the middle span, and then at other points with the weight divided. As each test was completed the four engines waked the birds and squirrels as they were never waked before by a concert of whistles. One of the tests used a weight of 1,012,000 pounds. When a test was completed accurate measurements were taken to show the exact effect upon the structure. From these notes, taken by a half dozen assistants, a tabulated statement may in a few days be made up, which will tell a clear story to those who have studied bridge-building. To the ordinary mortal it is sufficient to know that the bridge withstood all these tests without breaking down. The last test was the most exciting. An engine and twenty-four loaded cars came upon the bridge at a rate equal to twenty miles an hour. A brakeman was placed on each car; when the train was all on the bridge a whistle was sounded, all the brakes were applied, the engine was reversed, and the train was stopped within the space of one hundred feet. This time the cheering was done by the crowds on the banks. The bridge had been tried in every conceivable way, and had been found to be safe! There is no railroad bridge in the world so high as this one. One in Switzerland is 254 feet, but has only 144 feet span. Another in Varrugas, South America, is 252 feet high, with 120 feet span, while this one is 275 feet high, with 375 feet span.

By Lamplight.

THE MINISTRY, No. 3.

To what is the minister called? To answer negatively; he is not called to discuss questions of science, in the pulpit, nor to preach the burning of a theatre, the wrecking of a ship, the terrors of an earthquake, nor the results of the war now raging between Russia and Turkey. He is not called to preach, only, in the best appointments, where the salary is ample and paid regularly, where the social standing of the charge is excellent, the people cultured, and appreciative of nicely formed sentences, and where the refined sensibilities of the humble follower of the Master, will not be shocked by coming in contact with the boorishness of common people. He is not called to the city only. There are the hills, the valleys, the forests, the plains, the mountains, where multitudes are waiting to hear more of the plan of salvation. He is not called to preach only to the rich. He is not called to preach *only* in the neighborhood of his home, or of his farm, or of the place where his business can yield him greatest profit. He *is* called to preach the Gospel, as found in the Bible and nowhere else. It is scattered from Genesis to Revelation, making a grand whole, so perfect that the Author has said that: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book." The minister cannot afford to give importance to the various phases of infidelity, even if they take on them the garb of science, so called. How far it may be his duty to allude to the discussions that are going on in certain monthlies, must be determined by the circumstances, and the common sense of the preacher. The Bible is its own defender. Let it speak for itself. Let its scope be fully explained. Let its adaptation to the wants of the race be clearly set forth; its teachings concerning God and man, their relations, man's duty to God, results of his obedience or disobedience, with his destiny, as provided for through the Cross. It is ignorance of this Book that leads a preacher to go outside of the Bible for topics that will be of spiritual benefit to his flock.

Jesus, not the preacher, is to choose the field of labor. Christ said: "Go ye into all the world and preach the Gospel." The field is the world. To this field, the man called of God to preach must look, and see where laborers are most needed, where the Macedonian cry for help rises the strongest, where the multitudes are going down to death in the thickest darkness, and where there are fewest rays of Gospel truth piercing the gloom. It is not the privilege of the called to dictate as to his own field. It may be pleasant to remain near at home, but the Master says: "He that loveth father or mother more than me, is not worthy of me." It may be that the young man may find his health, or his family circumstances, or some other hindrance in the way, so that he cannot say to the Church: "I am ready to go wherever needed." Is it not best under such circumstances for him to labor as a layman, until the obstacle is removed, or if not removed, to conclude that he is released from the call to enter this work. It is said that there are more young men ready to enter the ministry, in some parts of the country, than there are places to be filled; that some conferences have more applicants than can be received. Has there been any mistake made in calling more than is needed for the work, or are these laborers choosing their own field? Does the Lord of the harvest know how many men are required? Then there is plenty of work for all whom he has called. Each one can find room in some part of the field. "*Where* wilt thou have me to work," becomes as important an inquiry as "*What* wilt thou have me to do?" If a man is called to preach the Gospel, there is a place for him, a place where he is needed; where he can do good, and where he will be adapted to the people. The places that are open may not be inviting, as fields to display literary acquisitions, or in which to acquire a reputation for profound thinking, or a high order of pulpit eloquence, but no better field will be found, in which to try the power of the Gospel, and earnest Christian labor to lead men to the Savior. It may be that the young man shrinks from the rough work suggested by a field which no one wants, which brings only a sigh of pity, from the friend who learns of his going to such a charge. But there are souls there for whom Christ died. Souls that may be filled with the Holy Ghost, and make the desert around them bloom like Eden. The field is not able to afford a comfortable support. True; but are there no more sacrifices to be made to carry the Word to the destitute? Are we to wait until every part of the field will afford each laborer a comfortable support, before entering it? Is there to be no more going out and laboring, trusting God for daily bread? Are the days past when men can live in the saddle, or from house to house while working for Jesus? If this promises hard work, small, unappreciative congregations, no cozy study, with gown and slippers, no fixed place of abode, no associations with the cultured, no opportunity to secure the latest magazines and most recent publications, no promise of a vacation, with money to take the European tour, nothing but labor and poverty before him. Let him remember that: "The disciple is not above his master, nor the servant above his lord." It is enough for the disciple that he be as his master, and the servant as his lord.

J. BRADEN.

Nashville, Tenn., July 2d, 1877.

West Tenn. Dist. Conference.

The following is the programme of literary exercises of the West Tennessee District Conference, which will convene for its tenth semi-annual session, on the 12th day of September 1877, at Gardner's Station:

Opening Sermon, H. Primm; Secrets of Ministerial Success, W. S. Butler; Church Literature and its adaptation to the people, H. W. Key; Glory of the Inner Man, M. Morrison; Methodist Doctrine of Falling from Grace, L. M. Moore; Benevolent Collections, Jesse F. Price; Sunday-school Work, J. B. Bradford; Sermon from Methodist History, James Walker; Dreams and Religion in Olden Times, Wm. Dwegans; Miracles of Christ, Charles Gilbert; Salvation by Faith, T. F. Towns; Central Tennessee College Educational Association, N. Thompson; Second Coming of Christ, H. Burnes; Walking by Faith, H. Moody; Home Religion, H. Carter; Prevailing Prayer, D. C. Cook; The Church for the education and improvement of the Colored Race, A. O. Williams; Prof. C. E. Alexander will present a report of the progress and success of the preparatory school.

Where no themes were assigned, the brethren will please select their own subjects and be prepared to respond when called upon. Pastors are requested to have their reports carefully written out in advance, and present them the first day of the session.

JESSE F. PRICE, Sec'y.

An Infidel Son Reclaimed.

I found a man who seemed to be in deep distress. I sat down beside him and asked him to tell me what was in his heart. He replied, I don't know how I happened to be here; this is the last place in all the world I wish to come to, but somehow or other it seemed as if I couldn't help it. I have been an infidel for years; have preached infidelity in public places; but I have a praying mother at home in Scotland. When you were over there she used to go to your meetings, and one day she wrote me a letter, saying how much good they had done her, and begging me to promise that I would come and hear you when you should return to this country.

I had been in the habit of burning up her letters and not answering them, because she was always in the habit of talking to me about religion; but this time I answered, I hardly knew why, and gave her the promise she asked. When you began the meetings in this city I was so troubled about the promise I had made that I could not attend to my business, so I closed my office—the man was a civil engineer—and wandered out, scarcely knowing where I went till I found myself at the door of your meeting.

I found he was greatly shaken in his infidel notions, and presently he broke clear down and said, my mother has been praying for me all these years, and I have been fighting against the answer to her prayers. Why not give up and come to Christ to-night? said I. Do you think Christ would save me so soon as that if I were to give myself to Him now? Yes, I replied, you can settle the question right here; and then I opened the Bible and read this text, "Him that cometh unto me I will in no wise cast out."

We knelt and prayed together, and then I asked him to promise me that he would write to his old mother in Scotland and tell her he had given himself to Christ. The next day I met him, his face shining with joy. Have you found the Lord? said I. Oh yes, he replied; I settled the question last night, and this is the happiest day of my life. And did you write to your mother? No, said he, I couldn't wait to write; I just telegraphed her by cable. The next day an answer from his mother came under the sea in these words, "Bless the Lord, O my soul!"

By direction of the Secretary of War, a Board of Engineers has been directed to meet at Vicksburg, Miss., July 17th, to examine and report upon the most advisible means of preserving the water front of Vicksburg, and of arresting the dangers apprehended from the cut-off, opposite that city.

General News Items.

Not one colored man has been elected to the Georgia Constitutional Convention.

Mr. Murphy, the temperance speaker, has, for the present at least, lost his voice completely.

General Grant will go to Belgium, Switzerland, Norway, Sweden and Russia, in the order named, and on his return from Russia will spend some time in Paris.

The number of miles of telegraph wire in use in the world is over 350,000, of which the United States have 79,000, England and Ireland 75,000; France, 2,385, and Russia 31,495.

An Indian mound was recently opened near Smith's Grove, Ky. It contained several ancient skeletons, evidently of Indians. A lump of gold weighing three ounces was also thrown out. Another Mound near Beech Fork, Nelson county, yielded a skeleton, some Indian implements, and a vessel containing $7,000 worth of gold.

The postmaster at Dover, Tenn., has been charged with tampering with registered letters, and it is said that he has confessed the crime, having taken from the mails, within the last year or two, between two and three thousand dollars. Special agent Minnis made the charge, and has placed him under arrest.

A contract has been signed by Jay Gould, Sidney Dillon and the Union Pacific railroad, for the extension of the Colorado Central from Long Monto to Cheyenne, and for the immediate building of a railroad from Cheyenne to the Black Hills. Laramie county, Wyoming, votes $350,000 bonds in consideration of the Colorado Central building a road to Cheyenne, and making Cheyenne the initial point of the Cheyenne and Black Hills line.

The effect of the policy of placing the American Indians upon reservations and putting them under the care of Christian teachers is thus summarized in the recent report of the Commissioners: In 1868, 7,476 houses were occupied by the Indians, in 1876, 54,717. In the same period the schools have increased from 4,718 to 11,828; acres of land cultivated from 54,207 to 312,364; and corn raised from 487,000 bushels to 2,220,653. The number of Indian church members is said to be 27,215.

The empress of Russia has provided, at her own expense, a railway car for the transportation of the sick and wounded, modeled after American sleeping-cars, having berths on each side of a passageway through the middle. The mattresses have been carefully made and rest upon springs. Rests for the arms and limbs are also abundantly supplied. Cordials, stimulants, the most nutrious food and a place to prepare it, and a well-stored dispensary and kicthen have been provided.

The Molly Maguire Society is one of the most modren of the several secret organizations that have sprung into existence in Ireland during the past century, and is decidedly the worst. Its origin is owing to the cruel murder of an old woman named Maguire at the hands of an agent, who in company with his followers, seized on the woman's property for rent. Her sons and their friends formed a society to which they gave her name. It spread through portions of Northern and Western Ireland, and confined its operations to landlords and their agents, whose property and whose lives often paid the penalty of any seeming cruelty on their part toward any member of the society.

The Celts, Scythians and the Slavi are three great divisions or tribes of people which at some unknown period of antiquity commenced a westward migration from Central Asia. They all belong to the Japhetian branch of Noah's family, though originally they were very distinguishable from each other, and are so still, where their peculiarities are not lost by intermixture with each other or with other peoples. Their languages are, however, in most respects very unlike, but all indicate a relationship to the languages of India. The Celts formed the southern or left wing of the great movement, and their descendants are found in the Gaineli and other tribes of Asia Minor; the Celtiberi, a large portion of the people of Spain; the Gauls, most of the people of France; the Welsh; the Irish; the Gauls of Scotland. Their present number is not far from 50,000,000. The Scythians or Caucasians constituted the center of the migratory tribes, and their descendants embrace the Cossacks of Southern Russia, all the Germans, the Dutch, English and the people of the United States. They number over 100,000,000. The Slavi were the northern or right wing of this moving multitude, and their descendants are found in Western Turkey, nearly all of European Russia, part of Austria, and all of old Poland. They number about 80,000,000.

SOUTHWESTERN
Christian Advocate.
30 Natchez St., New Orleans.
J. C. HARTZELL, D. D., EDITOR.
NEW ORLEANS, LA., JULY 12, 1877.

The centennial year, which gave the people fast trains and low rates from the West to New York, is over, and with peace comes slower traveling and higher prices.

In a recent obituary notice of one of our local preachers, who died at [illegible] name should [illegible] L. Coats, and not [illegible] L. Boats, as it appeared.

[illegible] Louisiana [illegible] purchase of [illegible] situated on the [illegible] College and Prytania [illegible] was $6,000. [illegible] pastor [illegible] this city, is to [illegible] rebuilding and build up an [illegible]

[illegible] Union [illegible] a regular [illegible] Camp street, [illegible] o'clock. [illegible] and the [illegible] they are in the [illegible] in the end, must [illegible] great temper[illegible] strike as, and [illegible] society will have [illegible] foundation.

[illegible] Morrow, formerly [illegible] M. E. Church, in [illegible] last Sabbath among [illegible] preaching [illegible] excellent sermon [illegible] sermon Dr. Mc [illegible] the congregation [illegible] pastor an old-time [illegible] entered [illegible] Mr. Morrow received [illegible] always will [illegible]

[illegible] New Orleans is in[illegible]

[illegible]

Church Debts.

One of the serious draw-backs to the cause of Christianity in very many places at the present time, is the difficulty in providing ways and means. The cry all over the country is, we are in debt. In not a few instances these debts were unavoidable. Debts may have been incurred when the Societies were poor, and in such cases, debts are not only no disgrace, but we question whether they are even a hindrance to the work. We adopt the logic, that whatever ought to be done, can be done, and if these churches ought to have been built even by creating a debt, the debt can and will be paid.

But many crushing church debts are not of this class. They have been created by an extravagance not warrantable, and therefore wrong. We believe in good churches, and good taste everywhere. But it is a mistake to suppose that mankind are much attracted to Christianity by these over-displays. More are repelled than are drawn by them. People do not go to these expensive churches in crowds. What draws the crowds to hear Talmadge, and Beecher and Spurgeon? The grandeur of the architecture? Nay, verily, but light, comfort and good air and wholesomeness, and gospel. We believe in neatness, in easy seats, in ventilation, in day light, in a reasonable degree of architectural propriety, but we have been in churches where there were tall steeples and poor furnaces—where there were big organs and slim congregations—where there were elegantly carved arches and no ventilation. What care we for arches and carvings, when at each inhalation we are filled with poisoned air.

What is needed especially in our growing cities, is more good churches, well located, with free seats—and free from debt. "The children of this world are wiser in their generation than the children of light." What would we say of merchants and manufacturers, were they to build their mills and stores as Christian men often build their churches, at enormous expense and with a capacity to store merchandise, or carry on labor in an inverse ratio to that outlay? From this bad policy, there must be a speedy reaction, if there is not, death will come to our cause in many places.

But let us see what we could do as a church by systematic giving. That means that we set apart a specified sum for benevolent and religious purposes, which each one must determine for himself. In some cases, it will be more, in others, less, according to the income of the individual. But in the church every one should give something—not one member should be overlooked, no matter how poor he may be, he or she can give a little. Every child should be taught to give. The habit should be formed in the earliest days of childhood. All should give with uniformity as to time—say once a week, or once a month. Now let almost any church adopt this method, and it would have ample means in its treasury with which to pay its current bills, and to liquidate its indebtedness in a short time.

Suppose a church has three hundred members, and say one hundred persons, not members, who attend regularly; then you have four hundred persons from whom to collect. Now, it would seem as if there ought to be at least two hundred and fifty of these who could pay an average of twenty-five cents each week; that would aggregate $62 50 per week, or $3,250 00 a year. This allows that one hundred and fifty pay nothing. The class who pay nothing is too large and there is where the trouble [illegible] We repeat the remark, [illegible] member should pay something, even if it be but a penny a [illegible] Who will be the first to present a church in which every member [illegible] something for its [illegible] The banner will be forth[illegible]

[illegible] the few have to carry [illegible]

[illegible]

this whole subject, and to pray over it until the heart grows warm, and you come up and ask at the altar where you took upon you the holiest vows of consecration of time, talent, money, all, Lord, what wilt thou have me do? Let all the members lay this subject to heart, the poor not less than the rich, remembering that the small gift from the hand of poverty is as acceptable as the munificent offering of the wealthy. Jesus said: "Give and it shall be given you, good measure, pressed down and shaken together and running over." Do you believe it?

The Church--a Descipline.

There is another phase of this subject. The church we all know is a moral force in the world, ordained of God, a veritable necessity in the world's regeneration. How many homes are poor and wretched and sometimes forbiddingly filthy. A great many people sit in their degradation, never dreaming even that there is a possibility of rising out of it, perhaps not caring to be improved. Now, it is *a* mission of the church to reach these people and elevate them mentally, morally and spiritually; to open their eyes that they may see, to unstop their ears that they may hear and to bring their torpid souls to life. This is indeed the first mission of the church. The hearts of mankind must be "sprinkled from an evil conscience," but the Apostle also says their "bodies should be washed with pure water;" the gospel means all this. It means that people shall be clean outside as well as inside, physically as well as spiritually. And just here the visible organized church comes in. Let these people be brought into our churches, let them see the beauty of the Lord's house, it will touch a chord away down in their hearts, for even in the most degraded condition the soul has not been robbed of its instincts wholly; let them walk upon the soft carpeted aisle and realize how it contrasts with their own humble home floor; at first it may be so unlike their every day experience that they will be uncomfortable, but let them sit for once upon a soft seat and listen to the music of the organ an choir and the voice of the pulpit; let them look upon well dressed and well behaved people all about them, and as a result, new ideas will be projected into their minds, and they will come to feel a stimulus toward a different kind of home living. It cannot be that all these educating forces are lost. Now let such a family be brought up to the point where they make such a neat and beautiful church their home one day in seven, with these tasteful and comfortable surroundings, and we can see how the church re-acts upon the home life of the family. It is according to the experience of most pastors, that whenever a family of the class we have referred to, can be induced to attend church regularly they begin to improve, not only in their own hearts but in their homes as well.

Much may be said against pewed churches and much in favor of the system. We do not wish here to discuss the subject only to say that most people spend every year for that which can do no possible good much more the amount required to pay for a pew in the average church. Many a man's cigars and tobacco would rent several pews, yet the tobacco he will have and with the quid in his mouth rolling beneath his tongue, he will rail out against the cost of going to church. Many a woman with a very costly bonnet on her head, and who spends large sums for dress, yet considers her church tax enormous. People in cities spend vastly more for riding on the street cars when they ought to walk for health's sake, than could pay all the bills of the church, who has not observed how well the theater is patronize, even by the poorer class, and yet these same people cannot attend church because it costs so much. We verily believe that the money earned and paid to the church constitutes a wholesome financial training; and while we are partial to free seats, it does not make very much difference whether people pay what they give as an assessment or as pew [illegible]

No money is so well invested. Let a poor family do this and the very [illegible] they will put forth to pay [illegible] rent or assessment is a [illegible] needed discipline. Nothing [illegible] more [illegible] than that christianity [illegible] poverty-stricken people. Its teachings are a benefit to mind and heart, for they stimulate the brain to think, the heart to feel and the hand to labor, and thus even in this lower sense the church pays; the well ordered, neat, comfortable and beautiful church pays best.

Christians are sometimes spoken of by their enemies as being "priest ridden." People as a rule who attend church with a view to improving their spiritual condition do give the church more or less of their money, but then they do not spend it for the follies and varieties of life. A man of the world throws his money away gratifying a vicious appetite, and he spends far more in that way than is usually demanded for the support of the church.

Under mandate from the sheriff has not in it much of the "milk of human kindness," but rather the wine of miserly wrath. But if we cannot give alms, give smiles and kind words, these are cheap and go a great way toward helping the poor in life bear their burdens.

"The alms most precious man to man can give,
Are kind and loving words;
Nor come amiss warm, sympathizing tears,
To eyes that scan the world aright,
The only error is we oft neglect to do,
The little good we can."

Give.

The Scriptures are very clear on the subject of giving. It is made therein the constant duty of every one. We remind the reader of this duty by a few simple quotations from the highest authority.

"Cast thy bread upon the waters; for thou shalt find it after many days."

"Give, and it shall be given unto you; good measure pressed down, and shaken together and running over, shall men give into your bosom; for with the same measure that ye mete withal it shall be measured to you again."

"Sell that ye have and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth."

"It it more blessed to give than to receive."

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

Now such is the arrangement in this world that we are called upon to give outright of that which we have earned, and which we call our own.

The act of giving is a benevolent act generally. True we may give from selfish motives, to gain a name, to win favor from some class of persons, to be "seen of men." But such giving however, spontaneous it may be to an observer, where selfishness is at the bottom is a giving which is done "grudgingly" from a sort of "necessity" growing out of the fear of man, whereas the true giver referred to by Paul in 2 Cor. 9; 6, 7, is one who loves to give, and hence is a "cheerful giver."

There are some people in the world who are outwardly very scriptural in their gifts. They remember with much vividness the poor widow and the "two mites" which she cast into the treasury of the Lord. And for these centuries rich men who could count their thousands have been casting in their "two mites," Sunday after Sunday, year in and year out, waiting for a blessing which has never come and never will. And so there are these to whom if you go on almost any mission of benevolence you will be turned away with the apt quotation of Scripture that we are never to let the left hand know what the right hand doeth, and you may generally conclude that those hands never give. It is strange how very scriptual some people are on the matter of giving. As God gives good gifts to all men, as he has made all nature to contribute to man's comfort, as Jesus laid down his life for us, as salvation is a "free gift" to mortals, as mankind are so constituted that they must depend upon each other for heart sympathy and for substantial comforts, the law of giving can not be ignored with impunity. We must give not to have it given back to us again, not alone to our own chosen objects, not in our own selection of time or place or circumstance; we must see in ourselves stewards of God. The cattle upon a thousand hills belong to God. The earth is his, the heavens are his, we are his, "bought with a price," and hence when we hear him say "give," we must go forth to do his will and wherever we see an open door enter in. We must use our judgment, we must be prudent, economical, industrious, prayerful and loving, but we must *give*. And we must not forget that it is written: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity; for God loveth a cheerful giver."

Preach the Word.

In the general lassitude of the season there is a temptation to a pulpit lull on the part of the ministers of the Gospel. But let us "work while the day lasts, for the night cometh when no man can work."

We must be about our Lord's business, day and night, in summer as well as in winter.

Especially when we remember that many will die before another winter comes, who may be reached now. It is now or never with hundreds. The calling of the minister of Jesus is one of the grandest committed to mortal man. Well may every one cry out "Who is sufficient for these things!" He who takes upon him the office and work of a Christian preacher, assumes responsibilities which are indeed great. To teach a wrong principle in science, or philosophy, may do much harm, in that it places man at a disadvantage, but then these mistakes may be corrected; but he who instructs mankind in spiritual things must be careful not to teach error in those doctrines which are the foundation of a religious life. "Errors of judgment lead to errors of practice," said Wesley. Our thoughts give a direction to our lives, and conduct is destiny. Here is a responsible place in which to stand. "Woe is me," said Paul, "if I preach not the Gospel." We may add blessed is the man who does preach it in the "demonstration of the Spirit, and with power."

The minister who is successful in moving men to seek the higher life, whose words send deep conviction to the soul, who causes men to smite their breasts and cry out, "God be merciful to me a sinner!" whose words comfort the sorrowing, give peace to the troubled, and courage to the despairing, is indeed useful to his fellows in a high and holy way.

To do all this his own heart must be warmed with the love of Christ. He must be a man of faith and prayer. He must have a deep and pure sympathy with all the conditions of human life. He must be as impartial in all his dealings with mankind as it is possible for man to be.

He may have his special friends, those to whom he can come more closely, just as Jesus had his special attachments, but as an "ambassador for Christ" he is sent, not to particular friends, but to all men. Jesus loved John with a peculiar love, and John did not deny or forsake the master, and yet when Christ arose from the dead and appeared to Mary he said, "go and tell my disciples *and Peter*;" him whose lips were stained with words of denial, "tell Peter that I have risen." As Jesus laid upon the world his great loving heart, so must the true minister; it must be so, else failure comes. There must be prayerful study and untiring devotion in order to win. The gospel has in it the element of severity. It is no "flattering unction" laid upon the soul of the world. It is not a soporific potion offered to men in the golden cup of rhetoric once a week to lull the senses, and give spiritual complacency, nay, rather is, or should be, first a lance hurled at the conscience, entering the quick of the soul, and waking up the sleeper. And then, too, men often become our enemies because we tell them the truth. The man of God thoroughly furnished unto every good word and work need not care. He must speak the truth in soberness whether men will hear it with rage or pleasure. It is the King's message which he is sent to declare, and not one word must he omit from the Alpha of the Gospel story to its Omega.

Daniel Drew, the great millionaire of New York, who, sometime ago, went into bankruptcy, has come through the financial wars badly scarred but not killed. While he may not be able to do for Drew Seminary what he intended fully, he nevertheless will continue to aid it. He recently paid $1,500 toward making up some deficiency. Should he give no more he has already done what secures the permanency of the institution beyond a peradventure.

Alms Giving.

Our contributions are sometimes said to be to the Lord. This is as a matter of course a figurative form of expression. God is the owner of all things and needs no gifts from man; but then giving to the Lord means, giving to the cause of God—to his human representative, man, who is created in his image. "In as much as ye have done it unto one of the least of these my brethren, ye have done it unto me," said the Savior of men.

Our contributions glorify God; for, when given with the right spirit, they are illustrations of the great law of beneficence which is every where apparent in the universe. Every dollar given by the rich or the poor expresses the idea of love, and as this principle gains the pre-eminence in the world God is glorified. Therefore we conclude that true religion, true benevolence can not be divorced from philanthropy. Indeed all the law is fulfilled in one word, *love*,—love to God the father—love to man the creature.

One of the first forms of our benevolence is alms giving; the bestowment of our gifts upon the poor. "The poor ye have always with you," Jesus said. There is enough wealth in the world now, in the hands of men, were it equalized to make every individual in the world rich in this world's wealth. The treasures of the earth are almost infinite; were they fully developed every man would be a millionaire. If the real and personal estate of the United States were equally divided among the inhabitants it, would give to each inhabitant, man, woman and child about fifty thousand dollars. The calculation is easily made, but the money not so easily obtained.

But Divine Providence did not intend this to be done. Wealth is a talent, and like all other talents, it varies. While the world stands, some men will be wiser than others; and some men will be richer than others. There will always be poor men in the world, and hence, the need of giving. The poor of the world have their mission. The support and care of the poor, the sickly, the weak, is a positive benefit to those more favored in life. Labor, sorrow, disappointment have their mission. O if it were not for these our sympathies would die out, and the heart of the world become hard as adamant. "Give a portion to seven and also to eight," that is, keep on giving, for thou knowest not what evil shall be upon the earth. Ecc. xi: 2. "He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise." Luke 3: 11. "Sell that ye have and give alms." Luke 12: 33. "Sell all that thou hast and distribute to the poor and thou shalt have treasure in Heaven." Luke 18: 22. "As we have therefore opportunity let us do good unto all men." Gal. 6: 10.

No one can pass through this world without meeting poverty at every turn, and no one whose heart has a trace of kindly sympathy can refrain from giving, if possessed of any means.

Our asylums and hospitals are supported by taxation, and all are made to contribute according to their means. This, of necessity, grows out of the present condition of society. But there is no individual benevolence in this, for most men pay their taxes under protest, and many pay even their honest debts in the same way. If society were perfect, all these ills of our brother man, would be amply provided for by the voluntary contributions of the individual—out of the fund of human charity which "suffereth long and is kind." Yet, it does argue well for the wisdom of the State, that it steps in and does by law what should be done by love.

A woman who was convicted of murder in the first degree in Ohio some years ago, and had death sentence afterwards commuted to imprisonment for life, has asked that the original sentence be carried into execution, and legal action is now being taken to grant her strange request.

By connecting the New Mexico and Arizona telegraph systems near Santa Fe, New Mexico, recently, the only continuous southern line across the continent was formed. The next step proposed is to connect the military line of Texas with that of Arizona and New Mexico by running 250 miles of wire down the Rio Grande from Mesilla to Fort Stockton.

God's Providence.

It is the undoubted mission of the human mind to fathom all mysteries, and understand and control all things. With the onmarching of the mind the universe expands through deeper depths and opens up through wider fields of space. Science is continually unfolding and presenting new sources of power, opening up new avenues of thought.

The laws which govern the world are daily being better understood. New principles are constantly entering into life's activities and the human race is marching on to a glorious destiny.

God reigns in the heavens and the earth. Men have prided them in their knowledge and power but they have always resigned, with becoming willingness, the affairs of nature to the managment of Diety. Divine laws may be above our comprehension, but they are not above our observation. They are the thoughts of God, his supreme will expressed on tables of stone, in cloud and sunshine. Gravitation and cohesion have a wide sweep, and everywhere tell of God. It is a consoling and precious thought that we live in a universe where there is law and order.

How dreadful it would be if we were in a world of mere chance or blind fate! what might happen any moment.

The doctrine of Divine Providence is one which lies very near the Christian's heart. Now Providence must be considered in a two fold sense; first, general Providence, which includes the steady operations of Nature.

How trustful men are of Providence. All the business and pleasure of the world are based upon the laws of God, or the known operations of the natural world. The merchant lays in his supply of goods for a market that is produced by the motion of the earth upon its axis. The farmer acts upon the same principle; he knows there is a time to sow and a time to reap. We arrange our visits to our friends by the laws of the seasons, so you see we all have some faith in God after all. He governs the world and governs it well; He will keep the stars in their places until their mission is fulfilled. Even the winds have their laws. Inspiration says "the wind goeth toward the South and turneth about unto the North; it whirleth about continually and returneth again according to the circuits," which is exactly true according to science. God's eye is over all, and with Him is no variableness neither shadow of turning. All his works are laid in righteousness. Shall not the God of all the earth do right? We have special Providences which take place through direct divine interference. The answer of prayer is of this nature and it is wonderful. In these contemplations there comes to the soul a sweet sense of security. He is over all and is all. He governs the planets, and hears the crying of an infant in the night.

From Our Mission Rooms.

A Liberia Correspondent of the Mission Rooms says: "You may remember that I wrote you in reference to the Bendoo (Val.) Mission. Bendoo is one of the prettiest spots on the Benson Lake. This lake is about twenty-five or thirty miles long by fifteen to eighteen wide. Eastward of White Plains there are thousands of natives only waiting like the ripe harvest for the sickle. We ought to do something within the next few months. This place I regard as a key to this part of the interior, as I do Bopora of another part. If we can get these two we are started right."

From the Mankato District, North-western German Conference, the Presiding Elder reports: "I feel rather down-hearted, because there is a loss of members to be reported instead of a gain. The main cause of this is, the continued grasshopper raid all over the District. In consequence of this, people are moving away, instead of coming into our bounds. The same is true of outsiders and church members. Our chance is not as good for gain as it has been. Yet, we have had protracted meetings and revivals through the winter all over the District, and some gain in probationers. I hope we can recruit from them to fill the loss of full members."

Coal mining is becoming quite an important interest in Alabama. From a yield of 4,000 tons in 1873 the product of her mines grew to 65,000 tons in 1876.

Our Southern Methodism.

Rev. J. F. Marshall, Cheneyville, La., writes: "We are now in the midst of a glorious revival at the Holmesville church. The meeting has been in progress one week, and there have been [illegible] conversions and thirty-six accessions to the Church. The altar is crowded with penitents at every meeting, three-fourths of them adults, and mostly men. [illegible] one hundred and [illegible] are punctual [illegible] "Children's Day" [illegible] school [illegible] recitations interspersed with songs were the order of the day, [illegible]

Rev. E. Johnson, Jefferson, Texas, writes: "During past six months [illegible] Cheneyville, we [illegible] church upon [illegible] of faith, fifty-three, and [illegible] in all, [illegible]

[illegible] Johnson, [illegible] says: "Our Quarterly [illegible] closed, were greatly [illegible] membership [illegible] does not stop at [illegible] among [illegible] We are building [illegible] houses of worship, one [illegible] and the other thirty [illegible] We [illegible] Sunday-schools, with four hundred scholars. The membership numbers five hundred, [illegible]

[illegible] Okolona, Miss., [illegible] to all be over- [illegible] we are blessed [illegible] I have had, so far, [illegible] accessions, and our [illegible] people [illegible] this country are [illegible] one to go preach [illegible] May the Lord [illegible]

[illegible]

Bishop Gregg has returned to England, and will have pastoral charge of a congregation of 300 members near London who recently seceded from the Established Church.

General News Items.

The President has offered John M. Langston the mission to Hayti.

A snow fell at Kennedy, New York State, eight inches deep, June [illegible].

Alexis has arrived at the front, in Roumania, and soon will take his baptism of fire.

President Hayes has been making a tour through New England, and everywhere has met with a most enthusiastic reception.

Internal revenue receipts for the year ending June 30th, amount to $119,000,000, an increase of 2,000,000 over last year's receipts.

The steamship Anchoria, which sailed from New York, June 30, took out 1,070 packages of butter, the largest shipment ever made to Great Britain from this country in one vessel.

A potato field at Mulheim, Baden, on which the Colorado beetle made its appearance recently, has been covered with petroleum and tan-bark and set on fire, the government indemnifying the proprietor.

[illegible] William B. [illegible] military attache of the American legation at Vienna for the purpose of observing the military operations between the Turks and Russians. General Hazen is now stationed at Fort Buford, Dakota Territory, but will soon come East preparatory to sailing for Europe.

Mrs. Gen. Sherman, who raised in America a purse of $250,000, which she presented to the Pope on the fiftieth anniversary of his bishopric, is to be presented by the Pontiff with the "Golden Rose." [illegible] honor, not a clerical one, that the Pope can confer on any person.

It is announced by authority that a proposition will be laid before the Cabinet to appoint a mixed commission, to have jurisdiction of predatory offenses committed within fifty miles of each side of the river Rio Grande. It is believed that by this means the Mexican border troubles can be suppressed. The matter has already been considered by the President, who regards it favorably.

President [illegible], Holly Springs, Miss., reports the following contributions to the McDonald monument fund: [illegible] one dollar each, Ben Ray, Ann Ray and Caroline Ray. Fifty cents each, Patsey Saddler and [illegible] Buckley. Twenty-five cents each, Noah Brothers and Jesse Steward.

GULF DISTRICT.—[illegible] Springs, [illegible] Mary [illegible] Rev. Uno. [illegible] McDonald. Union Church, twenty-five cents each, Anderson Whalen and [illegible]

Plan of Episcopal Visitation, 1877.

[illegible]

Sunday-School.

July 22, 1877.—PAUL AT LYSTRA.
SCRIPTURE.—Acts 14: 8-20.

GOLDEN TEXT.—"But the Lord he is the true God, he is the living God, and an everlasting King."—Jer. 10: 10.

TOPIC.—Not I, but Christ.

HOME READINGS.

Monday, 1 Cor. 3: 1-23; Tuesday, Gal. 2: 1-21; Wednesday, Eph. 3: 1-21; Thursday, Rom. 15: 1-19; Friday, 2 Cor. 12: 1-10; Saturday, Eph. 6: 1-19; Sunday, 2 Cor. 4: 1-18.

[Condensed from National Sunday-School Teacher.]

Restoring (8-10).—From Antioch the apostles went to Iconium. Persecution might change their place but not their purpose. Expulsion from Antioch meant work in Iconium. Persecution was God's plan of propagating the gospel.

And there sat a certain man at Lystra impotent in his feet. As no mention is made of a synagogue, it is likely that Paul was preaching on the street in some open market-place. The man, like the one healed by Peter, was probably a beggar, daily placed where his infirmity would appeal to the charity of numerous passers-by. *The same heard Paul speak.* The verb expresses the fact that he was giving earnest attention. *Who steadfastly beholding him.* This intense expression of reception of what he was saying arrested the attention of Paul. It caused him to probe the soul of the man to see what had been the effects of his words. *Perceiving that he had faith to be healed.* Not "to be healed," but "to be saved," is the meaning in the original. Faith to heal the body. It was a higher, better faith, and included the other. Paul, perceiving he had faith to be healed, *Said with a loud voice: Stand upright on thy feet.* It was a sudden and startling command. It must have thrilled the man through and through. To that clarion call all the energies of his being rallied. A new tide of life and strength went rushing through the impotent feet. The shrunken veins were filled, the withered muscles grew strong, the sense of weakness gave place to the sense of power. *He leaped and walked.* As we remarked in the lesson of the lame man healed by Peter, here was a second miracle. He had never used his limbs. With man walking is the result of education. He has to learn when an infant to balance himself. He purchases the ability to walk, run, and leap at the expense of many bruises, bumps, and falls. This man instantly walked and leaped. The miracle of walking and leaping was not less than the miracle of healing.

Reverenced (11-13).—The miracle set the minds of the superstitious and polytheistic people to reasoning. The argument that ran through their minds was that, inasmuch as it is impossible for men to perform such a miracle, these seeming men must be gods. The belief rapidly spread, until it included even the priest of Jupiter, whose temple or statue was just before the entrance into the city. He brought oxen and garlands before the gates of the house within which the apostles were. The oxen were for sacrifice, and the garlands were either to adorn them or, perhaps, the brows of Paul and Barnabas whom they came to worship.

Resisting (14-18).—*Which when the apostles heard of.* The fact that they were in the house, and that their [illegible] had been made in the speech of Lycaonia, with which they hardly were familiar, sufficiently accounts for their being taken by surprise by this public adoration. *They rent their clothes.* In horror at the idea that *they* should be exalted into the place of God. *In times past suffered all nations to walk in their own ways.* He would not compel their adoration. He left them to their own ways that they might find out that evil was harmful, idolatry nothing but vanity, and that the wages of sin was death. *Now*, however, is the thought, he is again turning unto you that you may be rescued from the peril of sin and of false worships. *Left himself not without witness.* Whether he will or no, every sinner is under daily obligation to God for his goodness and beneficence. The rain that falls from heaven, the sunshine that follows rain, the blossoms of spring and the fruits of autumn—all that fill our hearts with food and gladness—are constant witnesses for God of his care for all his creatures. It is his love and goodness that continually [illegible] repentance. *Scarce restrained they the people.* "The hearts of the sons of men is fully set in them to do evil." It is as hard to turn them, sometimes, as to turn the course of a river.

Came thither certain Jews from Antioch and Iconium. Apparently of set purpose: to complete the iniquity which there they had planned and failed to execute. *Persuaded the people.* That the apostles' claims were a humbug, and their miracles done by league with evil spirits instead of by the power of God. A people whose vanity has been hurt is easily persuaded. They were more than half persuaded already. *Stoned Paul.* The Jews did that. Stoning was their [illegible]—the work that did the deed. Mark that it is Paul that is stoned. He had been the [illegible] because he had [illegible] [illegible] We [illegible] the storm of stones was pelting him to [illegible] did come to him a [illegible] vision of the time when he exultingly saw the martyr Stephen falling beneath a like shower, and calling upon the name of his God and entreating that this sin might not be laid to the charge of his murderers! *As the disciples stood round.* Mourning, no doubt. Wondering, perhaps, what now was to be done. *He rose up.* Many think this a miraculous restoration. It reads, however, more as the coming to of one that had been stunned. We are not positively to suppose a miracle when none is declared. *Next day he departed with Barnabas to Derbe.* That was the eastern limit of their trip. Instead of going home by the shorter way, through Cilicia, embarking at Tarsus, these two undismayed missionaries retrace their steps to confirm the faith of their converts, preaching from their own experience that "we must through much tribulation enter into the kingdom of God."

An Engineer's Prayer.

Not long ago an engineer brought his train to a stand at a little Massachusetts village where the passengers had five minutes to lunch. A lady came along the platform and said, "The conductor tells me the train at the junction in P—— leaves fifteen minutes before our arrival. It is Saturday night, that is the last train. I have a very sick child in the car, and no money for a hotel, and none for a private conveyance for a long journey into the country. What shall I do?"

"Well," said the engineer, "I wish I could tell you."

"Would it be possible for you to hurry a little?" said the anxious, tearful mother.

"No, madam, I have the time-table, and the rules say I must run by it."

She turned sorrowfully away, leaving the bronzed face of the engineer wet with tears. Presently she returned and said, "Are you a Christian?"

"I trust I am," was the reply.

"Will you pray with me that the Lord may in some way delay the train at the junction?"

"Why, yes, I will pray with you; but I have not much faith."

Just then the conductor cried, "All aboard!" The poor woman hurried back to her deformed and sick child, and away went the train climbing the grade.

"Somehow," said the engineer, "everything worked to a charm. As I prayed I couldn't help letting my engine out just a little. We hardly stopped at the first station; people got on and off with wonderful alacrity; the conductor's lantern was in the air in a half minute, and then away again. Once over the summit, it was dreadful easy to give her a little more, and then a little more as I prayed, till she seemed to shoot through the air like an arrow. Somehow I couldn't hold her, knowing I had the road, and so we dashed up to the junction six minutes ahead of time."

There stood the other train, and the conductor with his lantern on his arm. "Well," said he, "will you tell me what I am waiting here for? Somehow I felt I must wait your coming to night, but I don't know why." "I guess," said the brother conductor, "it is for this woman with her sick and deformed child, dreadfully anxious to get home this Saturday night." But the man on the engine and the grateful mother think they can tell why the train waited.—*Watchman.*

Forgiveness.

A soldier was about to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here he is again," (said the officer, on his name being mentioned) flogging—disgrace—solitary confinement—everything—has been tried with him." Whereupon the sergeant stepped forward, and apologizing for the liberty he took, said: "There is one thing which has never been done with him yet, sir," "What is that?" said the officer. "Well, sir," said the sergeant, "he has never been forgiven." "Forgiven," exclaimed the colonel, surprised at the suggestion. He reflected for a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge? "Nothing, sir," was his reply, "only I am sorry for what I have done." Turning a kind, pitiful look on the man, who expected nothing else than that his punishment would be increased with the repetition of his offence, the colonel addressed him saying;—"Well, we have tried everything with you, and now we are resolved—to forgive you!" The soldier was struck dumb with amazement! The tears started to his eyes, and he wept like a child. He was humbled to the dust; and thanking his officer, he retired—to be the old, refractory, incorrigible man? No! from that day forward, he was a new man. In him, kindness bent one whom harshness could not break. The man was conquered by mercy, and melted by love.

Among the members of this year's graduating class at the Naval Academy in Annapolis, Md., are Karako Katz and J. G. Karitomo, two Japanese youths, who have been educated at the academy under a law allowing certain Japanese youths to be placed at the Naval Academy at the expense of the Japanese government.

Feeding on God.

It is the grand endeavor of the gospel to communicate God to men, They have undertaken to live without him, and do not see that they are starving in the bitterness of their experiment. It is not, as with bodily hunger, where they have a sure instinct compelling them to seek their food, but they go after the husks, and would fain be filled with these, not even so much as conceiving what is their real want, or how it comes. For it is a remarkable fact that so few men, living in the flesh, have any conception that God is the necessary supply and nutriment of their spiritual nature, without which they would famish and die. It has an extravagant sound when they hear it. They do not believe it. How can it be that they have any such high relationship to the Eternal God, or he to them? It is as if the tree were to say—What can I, a mere trunk of wood, all dark and solid within, standing fast in my rood of ground, what can I have to do with the free moving air, and the boundless sea of light that fills the world? And yet it is a nature made to feed on these, taking them into its body to supply, and vitalize, and color every fibre of its substance. Just so it is that every finite spirit is inherently related to the infinite, in him to live, and move, and have its being. It wants the knowledge of God, the eternal manifestation of God, the approbation of God, a consciousness lighted up by his presence, to receive of his fullness, to be strong in his might, to rest in his love, and be centered everlastingly in his glory. Apart from him, it is an incomplete creature, a poor, blank fragment of existence, hungry, dry, and cold. And still, alas! it cannot think so. Therefore Christ comes into the world to incarnate the divine nature, otherwise unrecognized, before it; so to reveal God to its knowledge, enter him into its faith and feeling, make him its living bread, the food of its eternity. Therefore of his fullness we are called to feed, receiving of him freely grace for grace. When he is received he restores the consciousness of God, fills the soul with the divine light and sets it in that connection with God which is life, eternal life.

Simplicity in Preaching.

In one of his charges, Archbishop Usher says to his clergy, "How much learning and wisdom, my brethren, are necessary to make these things plain!" Could he have said anything more fine and judicious than this? Here is the proper direction and exertion of a ministers' talents, whether natural or acquired. They are not to unfit him for any part of his office, which they may easily do at the stimulation of vanity or pride, but to qualify and and aid him the better to perform it. It is to be feared that some do not employ their abilities to make things plain; if they do, we can but lament their deplorable want of success. But it would seem as if their aim was to dazzle rather than reform; to raise admiration at their difficult composition, rather than with the apostles to use great planness of speech. Even their claim to originality often regards only the mode of representation. The ideas they wish to pass off as new, when examined, are found only commonplace sentiments. The well is not really deep, but you can see to the bottom, because of their contrivance to make the water muddy. They are not really tall; and so strain on tiptoe. They have not a native beauty that always appears to most advantage without finery, and so they make up the deficiency by excess, and complicity, and cumbersomeness of ornament.—*Wm Jay.*

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Quarterly Meetings.

San Antonio (Tex.,) District.

Columbus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Peach Creek, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Halletsville, October 6 and 7.
D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

McMinnvile, July 5 and 6; McMinnville, Circuit, July 7 and 8; Shelbyville, July 14 and 15; Lewisburg, 21 and 22; Springhill 21 and 22; Franklin, 25 and 26; Mill Creek, 28 and 29; Woodbury, August 2 and 3; Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.
C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14; Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.
J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.
W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Marion, July 7-8; Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vansant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.
F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Geenada Circuit, July 23-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.
J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

(Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.
J. W. DUNN, P. E.

Meridian (Miss.) District.

Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.
M. ADAMS, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.
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found in the human body, and of these seven are metallic. Iron is found in the blood, phosphorus in the brain, limestone in the bite, lime in the bones, dust and ashes in all! Not only these eighteen human elements, but the whole sixty-two, of which the universe is made, have their essential basis in the four substances, oxygen, hydrogen, nitrogen, and carbon, representing more familiar names of fire, water, saltpeter and charcoal; and such is man, the lord of earth! a spark of fire, a drop of water, a grain of gunpowder, an atom of charcoal.—*Hall's Journal of Health.*

We have received "an appeal to the benevolent public" on behalf of the suffering at Mt. Carmel, Illinois. Its own statements are better than any words of ours could be. Under date June 11th it says: "The devastation and suffering caused by the tornado of a week since, is past comprehension by any who did not see it, or have not since visited the scene of woe, which is so terrible a sorrow to so many. A hundred families homeless and penniless, over a hundred wounded, and about a score of dead, with a pecuniary loss of not less than four hundred thousand dollars, is too heavy a load for a population of only twenty-two hundred to carry alone. The experience of Chicago and other places of this and other lands in their days of adversity shows us that they they did not call in vain for help. If in all other cities and towns aid committees, under the direction of the board of trade or city or town officials, will do a little, this place may again be made to arise out of deep distress to bless the kindness of our people all over the land. Any aid sent to R. S. Gordon, Mayor, or T. J. Shannon, of the banking house of Shannon & Beall, Chairman of the Relief Committee, will be wisely and faithfully appropriated to the use of those who are needy and worthy."

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We ask no charge for publishing these letters (our subscribers to run Sixty words.) All others will please enclose fifty cents to pay for publishing the notice. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

I wish information concerning any of my relative, from whom I was sold in Northampton county, Virginia, in 1843, when I was twelve years old. I belonged to Mrs. Nancy Jones and my sister Edie belonged to Mrs. Wilson, our father, Hillery Wilson, was a sailor. We had an uncle Peter, who had a daughter named Caroline, and our grandmother was Nancy Williams. Address, Maria Caldwell, care of W. H. McCarver, Marshall, Texas.

I am searching for my mother, whose name is Mary Hall. In 1859 she belonged to Bill Lawson, in Wharton county; he sold her to a cousin of his, whose name I think was also Lawson, and that he lived near Powderhorn, Texas. My name was formerly Henry Hall. I had a sister named Caroline. Address, Henry Wharton, San Filipe, Texas.

I wish to find my children; their family name was Bryant, and their given names was Mary, George and Allen. They lived near the lead mines in Washington county, Missouri. Address, Mrs. Mary Herbert, care of Rev. N. Caswell, Lockhart, Texas.

Mrs. Partington wants to know why the captain of a vessel can't keep a memorandum of the weight of his anchor, instead of weighing it every time he leaves port.

A youth asked at a restaurant: "What have you got?" "Almost everything." "Well, give me a plate of that." "Certainly. One plate of hash!" shouted the waiter.

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[illegible] to make an organ expressly for [illegible] The Print Liszt, in which full [illegible] was especially desired, as well as [illegible] and purity of tone as could afford satisfaction to an artist's judgment, as that of [illegible] we took the opportunity to [illegible] upon all that had before been accomplished. In the name of the Liszt for the [illegible] Organ in Hanover, Germany, it was also greatly admired. The Hanover Courier declared it to be "in the very height of developed excellence," evincing "extraordinary progress." After its receipt and trial, Dr. Franz Liszt wrote to the Agent: "The beautiful organ of Mason & Hamlin Organ Company of Boston, [illegible] Dr. Franz Liszt, [illegible] with remarkable, well-[illegible] and wide-spread renown of these superb instruments. It was immediately put in use in [illegible] Chapel, and [illegible] that the [illegible] have [illegible] the [illegible] of [illegible] and [illegible] and [illegible] and

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If we Knew.

If we knew the cares and crosses
Crowding round our neighbor's way,
If we knew the little [illegible]
[illegible] day;
Would we then [illegible] him
For his lack of [illegible] gain—
Leaving on his heart a shadow,
Leaving on his life a stain?

If we knew the clouds above us
[illegible] but gentle blessings there,
Would we turn away all trembling,
[illegible] despair?
Would we shrink from little shadows,
Lying on the dewy grass,
While [illegible] of Eden,
Just in mercy flying past?

If we knew the silent story,
[illegible] the heart of pain,
Would [illegible] dare to doom them
[illegible] again?
[illegible]
[illegible] are whitest,
[illegible] angels know.

Let us reach into our bosoms,
[illegible]
[illegible] nature,
[illegible] still survive;
[illegible]

God's Ministry.

BY T. EDWARD MADDEN.

[illegible]

the man and the work get together, then, and not till then, has the man thus called success in the work of saving souls. God never calls a man for whom He has no work.

That man, who in God's providence cannot, by any reasonable amount of exertion, find a place to work, may very reasonably conclude that there is something wrong somewhere, and that somewhere is very probably in himself. God sometimes delays his providential interposition on the behalf of those He called by way of a test, but usually there is so much to be done, and so many required to be co-workers with Him, that He does not wait long, but speedily opens up the way to earnest effort and assiduous toil.

3rd. *By the corroborative call of the Church.* The influence of any christian is of the greatest importance, much more so then that of the Christian minister. The law of human influence may be briefly formulated thus; like produces like. Then a teacher of morals must himself be moral, and the church is the judge of the degree of that morality. If the church can discover no moral fitness in a man, who professes to be called to the holy work of the Christian Ministry, either the Holy Ghost made a great mistake, in thus calling a man with no moral fitness, or the man is not called. But the first supposition is not admissable, therefore the last must be true. That man in whom the church finds nothing that will warrant her in calling him to this work, is not called to the active work of the Christian Ministry. God lodges this same fact in the mind of the church. When He calls a man, He tells the church so; God sows all truth in world wide furrows, and this truth is just easily sown in half a dozen minds, as in one. God by so doing corroborates his own truth. It is God's truth; it is God's minister, sent to God's church to preach that truth, and God sets His seal to the whole work from beginning to end.

4th. *By the conclusions of one's own judgment.* It is very rarely that one enters upon any work, for a life work, against his better judgment. And that same exercise of judgment is not denied the one who feels called to the work of the ministry. If he have no taste for anything of a literary character; if he enters the work for the honor or dignity associated with it; if he enters it as he would any profession from mere choice, mature reflection, and his own better judgment will condemn him; that reasoning of conscience that will compel him to scrutinize his motives, will sooner or later convict him at the bar of his own judgment.

While no man should enter this work, feeling that he is able to perform it meritoriously, or that his natural or acquired abilities qualify him for it above all others; yet, if he has no ability to express his thoughts intelligibly; if his intellectual capacity is limited; if his moral character is questionable; or [illegible] to engage in this work are all absorbing; if his motives are not strictly pure; if he is not [illegible] anything or nothing, as God wills, then most certainly his judgment will tell him he ought to engage in some other work, more congenial to his taste and suitable to his character.

On the other hand, if he has a happy way of expressing himself, so that others are benefitted by that to which he gives expression; if his mind continually and intuitively turns to this one subject of saving souls to the absorption of all others; if his whole time is occupied in reflecting on how he may [illegible] this work for God and the good of souls; if he feels it a [illegible] privilege as well as a [illegible] duty to thus dedicate himself to this work, then his judgment [illegible] the conclusion that this [illegible] work. Listening to the voice of God as well as that of the church, his judgment will decide that he ought to engage in this one work to the [illegible] of all others.

5th. *By the fruitage of his labor.* [illegible] "Bringing [illegible]" will be the reward of [illegible] toiler in the Master's [illegible] field. Then, if he who professes to be called has no fruit, he [illegible] made a mistake. *The best [illegible] is the winning souls.* This is [illegible] stone to the divine arch. [illegible] Glorious reward [illegible] Christ need ask [illegible] than that of Paul [illegible] wrote to the Corinthian [illegible] my beloved sons I [illegible] in Christ Jesus I [illegible] begotten you through the [illegible]

"The Lost Atlantis."

According to a tradition, current in Egypt at the time of Plato, an island, larger than the then known worlds of Asia and Africa, had formerly existed in the Atlantic Ocean, stretching itself westward from the mouth of the Mediterranean perhaps as far as to the two Americas. Centuries before this date it had been the seat of a powerful empire whose sway extended as far as Egypt on the South, and to Italy on the North. Other traditionary tales represent this island as of remarkable fertility, and covered by wide-spread forests or luxuriant pasture lands. It produced wine, the grains, and the most exquisite fruits. The people directly descended from Neptune, inherited a love for commerce and naval warfare. The seas were covered by their fleets, and their onward conquests were only checked by the united forces of all Greece. At last a submarine earthquake, ordered by Jupiter on account of the sins of the people, caused the island to sink beneath the ocean's level. For centuries its site was marked by shallow seas and extensive banks and bars of sand.

This fabled "Atlantis" was allowed to sleep quietly in the bed of the sea until some twenty years since, when a German botanist suggested it as the bridge by which the flora of the early tertiary of America crossed the ocean, in order to reproduce itself in the middle tertiary of Europe.

America, during the early tertiary, was a world in itself, with a flora peculiar and unique. Maples, oaks, willows, hickories, poplars, dogwoods, and magnolias, had, to a large extent, driven out the palms and cycads of the preceding age and had clothed the land with a foliage similiar to the types of the present day. Europe, on the other hand, was a land of palms and tropical plants, with a vegetation on the whole closely resembling that of Australia. But in the middle tertiary these tropical species gave place to the oaks and other deciduous leaved trees which had first appeared in America. The problem was, and is still, to account for this strange migration. Was it eastward by means of the Atlantic currents and this fabled island, or westward by way of Behring Straits and Asia.

Interest in the first supposition has revived on account of the return of the British ship *Challneger* and the publication of the official records of travel and discovery. In a recent lecture at the South Kensington Museum, Mr. W. S. Mitchell presented a chart of soundings from the North Atlantic. From the published abstract we learn that an elevated ridge of land rises from the bottom of the sea, starting north of the Azores, including in its sweep besides that group of islands, St. Paul's Ascension, and Tristan d'Acunha. This ridge, less than one thousand fathoms beneath the ocean, rises at the four points just named to the sea level, or indeed some distance higher. The main ridge is connected with South America by a subordinate one, while it is separated from North America by a comparatively narrow channel. On either side of this ridge the water is from 2,000 to 3,450 fathoms in depth. A change of level in the earth's crust, no greater than has several times occurred with the continents might bring this elevated line to the condition of dry land. It would still be surrounded by water from two to three miles deep. The migrations of plant-life would then follow the ordinary method of dissemination of seed. The great agencies for scattering seeds over the world are the currents in the ocean and the movements in the atmosphere. Many seeds are furnished with winged appendages, or with a covering of soft downy hairs which enable them to float in the air and to be carried about by the lightest breeze. Species of plants known to be natives of Florida and the West Indies, have been discovered in Ireland and even in Norway. The seeds of these species have been carried across the ocean with the Gulf Stream. Birds flying from island to island have often taken with them seeds of many different kinds of plants, which in some way become entangled in their feathers, or which formed part of their daily food. Animals in swimming from shore to shore have, in the same way, been unconscious agents in the dissemination of plant life from one region to another. Hundreds of species of plants owe their present geographical distribution to these extraneous agencies. After the mingling of the flora of America and Europe, a subsidence of the island would again break off the connection between the two continents and allow each to determine the life of the future, according to [illegible]. Some species might not be able to endure the cooler climate of Europe, and hence would give way to others.

While it would not be safe to assert that the island the "Atlantis" has ever existed, we are authorized by the facts to claim that the interesting fable handed down to us from the time of Plato, and only revived by the modern naturalist, has at least a "ridge" for a foundation.—*West. Chris. Adv.*

The Embroidery of History.

One of the bits of history most familiar to Americans is Jackson's battle of New Orleans, where from behind their breast-work of cotton bales (a material which the enemy's cannon could not pierce), he repulsed with prodigious slaughter Packenham's veterans, fresh from their European victories. This story of the ramparts of cotton, as related in both English and American histories, is, however, purely apocryphal. Its origin seems to have been the fact that, many days before the battle of January 8 (for Jackson's troops had been working steadily at the entrenchments since Christmas), about fifty cotton bales were taken out of a neighboring flat-boat and thrown into a line of earthworks to increase it bulk. About a week before the assault, in a preliminary skirmish, as Walker tells us in his "Jackson and New Orleans," the enemy's balls striking one of these bales knocking it out of the mound, set fire to the cotton, and sent it flying about, to the great danger of the ammunition. All the bales were consequently removed. "After this," continues the account, "no cotton bales were used in the breastwork. The mound was composed entirely of earth dug from the canal and the field in the rear. The experiment of using cotton and other articles in raising the embankment had been discarded."

Again, for eighteen years after this battle it was gospel with us that the British officers at dawn "promised their troops a plentiful dinner in New Orleans, and gave them, 'Booty and beauty,' as the parole and countersign of the day." In 1833, General Lambert and four other British officers, who had been engaged in the luckless expedition, denied this story, which accordingly has measurably vanished out of history. The absurd fiction of the "Booty and beauty" watchword reappears, however, at intervals in our own civil war, ascribed to General Beauregard and other Confederate officers.

Our ancestors, also, used to enjoy the story of Putnam's exploit at Horseneck, where he escaped from a party of Tyron's troopers by forcing his horse down a flight of seventy stone steps (another account swells them to a hundred) that formed the stairway by which the villagers ascended to the church on the brow of the hill. This is the narrative in Petes's "History of Connecticut," a book which Dwight calls "a mass of folly and falsehood." The story of the stairway is sheer fabrication, founded on the fact that common stones here and there aided the villagors to ascend the hill; yet there exist pictures of Putnam charging down a long tier of steps as well defined and regular as those of the Capitol at Washington, while the discomfited dragoons at the top pour in a volley that does not harm him.

A partial parallel to this exaggeration may be found in the current descriptions of "Sheridan's ride," at Winchester, a solid exploit, brilliantly touched up in Buchanan Reid's verse, concerning which last the great cavalry general is said to have jocosely remarked that if the bard had seen the horse, he would never have written the poem.—*Galaxy.*

God is Love.

That which is indisponsably necessary to support the soul amid the afflictions and discouragements of life, is an unwavering faith in God, in his promises, in his goodness, in his fatherly love and care for us. If we allow ourselves to interpret God by the contradictions of evil which we see around us, or think of him as in any way responsible for them, we shall distrust him and doubt his goodness. We need to remember that men alone are responsible for the ills they suffer, and that in spite of sin and its consequences, in spite of pain and sorrow which sometimes make men doubt the goodness and love of God, he still loves us, and cares for us, and is continually at work doing all he can to eradicate the evils that afflict men and lessen the sum of misery in the world.

God does not cease to be good because men are low and sinful. Whatever we do, he is always the same—"the same yesterday, to-day, and forever." With him there is neither variableness nor shadow of turning. Nothing that men can do can alienate the love of God from them. He does not love only the good and lovely, but those also who are wicked and impenitent, and with a love that is as enduring and unchanging as his own eternal essence.

"Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no changes
Can attend Jehovah's love."

If we do not experience his love, it is because we refuse to open our hearts to receive it, and withdraw ourselves from it by choosing evil courses which we know are contrary to his will, and must prevent the influx of his love into our souls. Yet his loving care never ceases for a single moment. Behind the veil which our sins have cast up between us and him, he is still working to bring us back, still yearning over us as a father yearns over his wayward children, and with a love greater, inconceivably greater, than that of the fondest mother's heart that ever beat.

God is love. To every believing, obedient soul, there is given evidence of this truth, which is as convincing as it is precious and full of comfort. It is the evidence of experience, in which the love of God is shed abroad in his heart by the Holy Ghost which is given unto him. There is nothing like this experience of the love of our Heavenly Father to support the soul in the hour of trial. No earthly affliction is unendurable to the soul sustained by an abiding consciousness of the love of God. Poverty, with its anxieties, may have overtaken him, friends may have forsaken him, sickness and bereavement may be upon him, and all his worldly prospects may seem most dreary and forbidding, but if in the midst of this darkness he is still able to look up and say, "God is my father and I am his child; I know that he loves me and will never leave nor forsake me," he will receive comfort and strength to bear his sorrows hopefully and even cheerfully.

Are you in sore trial? Do you feel that your troubles are greater than you can bear? "Have faith in God," in his promises, in his love. You need never despair so long as you can know and feel that "God is love." That single truth, firmly believed and experienced, will do all for you that you could wish. It will quiet your fears, and make your spirit glad and peaceful. It will bring hope and strength to your soul amid the severest vicissitudes of life; so that, whether you are tried with pain or bereavement, or beset with temptation, you will still be able to rest in the everlasting arms of Him who loves you and "careth for you."—*Methodist.*

Light in the Valley.

"Light breaks in! light breaks in! hallelujah!" exclaimed one when dying. Sargent, the biographer of Martyn, spoke of "glory, glory," and of that "bright light," and when asked, "What light?" answered, his face kindling into a holy fervor, "The light of the Sun of righteousness."

A blind Hindoo boy, when dying, said joyfully, "I see! now I have light. I see Him in His beauty. Tell the missionaries that the blind sees. I glory in Christ."

Thomas Jewett referring to the dying expression of the English infidel, "I am going to take a leap in the dark," said to those at his bedside, "I am going to take a leap in the light." While still another dying saint said, "I am not afraid to plunge into eternity."

A wounded soldier, when asked if he were prepared to depart, said, "Oh yes; my Savior, in whom I have long trusted, is with me now, and His smile lights up the dark valley for me."

"A dying minister said, "It is just as I said it would be, 'There is no valley,'" emphatically repeating, "*oh, no valley.* It is all clear and bright, *a king's highway.*" The light of an everlasting life seemed to dawn upon his heart; and touched with his glory, he went, already crowned, into the New Jerusalem.

A Christian woman lay dying. Visions of heaven came to her. She was asked if she really saw heaven. Her answer was, "I saw heaven; but one thing I did not see, *the valley of the shadow of death.*"

Another humble Christian said, "How thankful for death, as it is the passage to life eternal."

A young man, who had but lately found Jesus, was laid upon his dying bed. A friend, who stood over him, asked, "Is it dark?" "I shall never," said he, "forget his reply," "No, no," he exclaimed, "it is all light! *light! light!*" and thus triumphantly he passed away.—*Amer. Messenger.*

By Railway up Mount Washington.

The railway might have suggested Jules Verne's *Journey to the Moon,* and is such a miracle of engineering that it will be a pity if any visitor to the mountains misses a ride over it. The work of construction was begun in 1866, and was completed in three years. The route follows the Ammonoosuc Valley, and from the Fabyan House to the end of the friction rail is six and two-third miles. For two and a half miles the grade is two hundred and ninety feet to the mile, or one foot of perpendicular height to eighteen feet of horizontal distance. Besides the usual rails, there is a central rail of peculiar construction to receive the motive power, consisting of two bars of iron, with connecting cross-pieces placed four inches apart. A central cog-wheel on the locomotive plays into this rail, and secures a sure and steady mode of ascent and descent.

The locomotive as it first comes out of the engine-house, has the appearance of being ready to fall over. The driving-wheel is geared in a smaller wheel which connects directly with the crank, and four revolutions of the latter are required to make one of the driving-wheel. The locomotive is not connected with the car, but simply pushes it up in the ascent, and allows it to follow gently in the descent. A wrought-iron dog constantly plays into notches on the driving-wheel, so that should any part of the machinery give way, the train may be immediately stopped. The car is also supplied with friction and atmospheric brakes. The seats are placed at an angle that brings them almost on a level in the ascent, and all of them face down the mountain. The time occupied on the journey is about an hour and a half, the engine having to stop several times on the way to take in water. The fare is three dollars up the mountain, three dollars down, or four dollars up and down on the same train.—W. H. RIDEING, in *Harper's Magazine for August.*

Clouds.

Nothing in nature is so immaterial and delicately changing as the clouds. It is worth while to spend a day in observation, to note what exhaustless possibilities of change lie in a few hours' time. One of the commonest shows of cloud-evolution, and one which seems to follow a certain law, begins with a multitude of soft, globular figures that may cover the entire sky; these dissolve into a host of finely mottled images like fish-scales, then marshal themselves into ranks like waves of the sea, emerging at last into a thin, delicate fabric like crumpled muslin.

On a still Summer day, when great masses of soft vapor fill the heavens, the procession of figures is like a scene of enchantment. Stately animals stride past, the like of which are not seen again; broad winged birds sail into the west, never to return; grand chariots move by that are turned into mighty giants on the horizon; flocks of white sheep troop leisurely along into other pasture-fields; tall towers and castles rise out of shapelessness into strong symmetry, to dissolve like visions; nameless forms rise, glide past and vanish into space, until change seems the law of the world, and permanence only a myth.

When the sun has set and this dissolving view of vapors becomes a painted spectacle, the eye is feasted with color as the fancy has been with form. The slow dawn of color, which first tints the cloud-edges, then grown into a warm suffusion till the whole mass is irradiated, the rich deepening of hues, the endless shades, the subtle fading away of light, one cloud after another, gray and forsaken, until only a golden glow lingers in the horizon, is like a poem or a symphony of the old masters. The effect stays in the memory long after the details of the picture are forgotten.—*National Repository.*

The Mormon Question.

No one thirsts for the blood of Brigham Young; but there is an urgency for dealing with the question now, if it is ever to be met. He is now more than 76 years of age, and in the ordinary course of nature will, in a few years, go down to his grave, and once that his dust has mingled with mother earth he will be a greater idol to the ignorant and deluded masses in Utah than ever he was while living among them. Let him die now, and he would be embalmed in the memory of the faithful as a sorely persecuted and maligned saint; but let him be tried and let the evidence of his crimes be blazoned abroad, and the scales would fall from the eyes of the deluded, and Mormonism would crumble to dust and take its place with the multitude of issues that do but little evil to the world. It is imperative that we proceed at once, because the most important witnesses are fast passing away and leave behind no evidence that can be of legal value in any criminal trial. It is but a short time since we recorded the death of George A. Smith, Brigham's first counsellor, the very man who carried the order from Brigham to Dane, Haight, Highley and Lee for the murder of the emigrants at Mountain Meadows.—*N. Y. Herald.*

The volcano heralded as a new phenomenon in Colorado, now threatens to turn out merely a plain or swamp from which a stream of hot steam issues. Such phenomena are common in the volcanic regions of the West.

Novels vitiate the taste, as strong drink vitiates the stomach and injures the constitution.

General News.

The exhibitors in the permanent show at Philadelphia have declared by a vote of 835 to 509, in favor of keeping open the exhibition on Sunday.

A law is now in force in Illinois making it a punishable crime for any person to advertise that he will procure divorces.

The United States debt decreased $3,219,119 during June, and $39,281,121 during the year ending with that month, and is now $2,060,158,223.

The Rockport, Texas packeries are extensively engaged in canning turtle, which are abundant in the bay. The business promises to be profitable.

The Cane-Brake Lands in Alabama are coming into favor rapidly, and in a few years a plantation in that section will be as hard to buy as it was before the war.

The Court-house at Indianapolis, one of the finest in the West, was formally opened, July 3. It is 278 feet long, 137 wide, and 96 feet high, and fire-proof throughout. It cost $715,000.

A Roman Catholic Church in East St. Louis, Illinois, has filed a voluntary petition in bankruptcy. It schedules debts to the amount of $22,000 and assets at $15,000. So far as we know this is the first instance of the kind on record.

On July 1, three men were boating in Niagara river, above the falls, and the boat got into the rapids. Two of the men jumped out and attempted to swim ashore, and were carried over the falls and drowned. The third stayed in the boat and was rescued.

Portugal having consented to act with England in suppressing the slave trade on the Mozambique coast, a British cruiser has been ordered thither. She will carry a Portugese official, visit all the haunts of slavers, and be empowered to search suspicious vessels, even when carrying Portugese colors.

The College of Cardinals, at Rome, has directed the priests and other official beneficiaries of the Church in France, to support the MacMahon candidates in France at the coming election. The success of the MacMahon party would be, it is well known, the end of the French Republic and the restoration of a monarchy subservient to Rome.

The Savannah *News* believes that the lands of northern Georgia are based upon a gold-bearing strata quite fabulous in its richness. At Dahlonega the other day, directly after the falling of a heavy shower of rain, a little barefoot street urchin found fifteen or twenty large particles of gold in about half gallon of earth, scraped up in front of the Court-house door.

The fossil remains of a huge mastodon have been discovered at Tranberry, Hood county Texas. The animal measures fifteen feet from its skull to the knee joints, which is as long a measurement as could be taken, since below the knees the bones had crumbled into a shapeless mass. The smooth surface of the shoulder blade seemed to be about four feet in diameter.

That $300,000 diamond necklace that the Khedive of Egypt gave Minnie Sherman, now Mrs. Fitch, is in the vaults of the National Treasury Department, because Gen. Sherman says "he hasn't money to pay State and city taxes on it, and Fitch is only a lieutenant in the navy." Congress remitted the duty, but Mrs. Fitch has never able to enjoy the wearing of the jewels.

Sitting Bull has given his version of the Custer massacre. He states that the battle lasted only thirty minutes, and that Custer with a few men and officers had cut through the Indian line when he turned and charged back. The Indians were bewildered by this unlooked-for desperate charge, but closed in on the few men and killed them all. Custer, it is said, shot five Indians, and went down beating another with the butt of his revolver. This account corresponds with others coming from Indian sources.

Twelve years ago, Richmond, Va. with 45,000 inhabitants, lay half in ruins. Now she has rebuilt the whole of the burnt district, has established two hundred factories, and with a population of 75,000 people, is the handsomest city in the world. Norfolk ships near 1,000,000 bales of cotton this year, and has developed a trade in vegetables, fruit and fish, which has extended through our great Northern cities, across the Atlantic, and has increased the value of lands in the adjacent counties many hundred fold. Danville, has built fifty large factories and warehouses since the war. Her population has doubled. In Petersburg, scores of tobacco factories and nine cotton factories have been renovated or started since the war.

SOUTHWESTERN
Christian Advocate,
30 Natchez St., New Orleans.

J. C. HARTZELL, B. D., EDITOR.

THURSDAY, JULY 19, 1877.

Maj. Gen. Augur and family leave this week for Plymouth, Mass., to spend the hot season.

The monthly Preachers' Meeting held in Ames Chapel will be discontinued during the remainder of the hot season. It was so ordered by vote last week.

Constantinople, the Turkish capital, so far as external appearance is concerned, is said to be the most beautiful city in the world. It is situated at the confluence of the Bosphorous with the sea Marmora, and its inhabitants (including the suburbs) number about one million.

General Cyrus Bussey, in company with a number of other gentlemen, has gone to the White Sulphur Springs to attend a Cotton Convention. He also goes as a delegate to the Postal Convention at Old Point Comfort. The General's family expect soon to go to Red Creek, Iowa, to remain until fall.

The School Board of New Orleans are busily engaged in weeding out the list of teachers for the coming year. They say that neither [illegible] nor religion shall influence [illegible] in the selection for the schools, [illegible] they will be governed entirely by the qualifications of and [illegible] standing of the candidates. [illegible] they will adhere to this [illegible].

[illegible] proposition of the Committee [illegible] the city high schools [illegible] in good faith and is under [illegible] consideration. Of course [illegible] would be against it [illegible] the whole land, but then [illegible] accrue greatly to the in[illegible] Catholic population [illegible] private schools. Is it financial embarrassment, or is it [illegible] else that prompts this [illegible]?

[illegible] Dr. Newman is making an [illegible] lecturing, to remove a [illegible] from the Metropolitan [illegible], Washington City. [illegible] was removed [illegible] stand out un[illegible] be a power in the [illegible] capital. All who secure [illegible] Dr. N., will get their [illegible] worth in the way of an en[illegible], and he will be able to [illegible] for his cause.

[illegible] set in in real earnest. [illegible] weeks the ther[illegible] up in the nine[illegible] a lofty bear[illegible] people are keeping [illegible] during the day time [illegible] from their gal[illegible] the night. The [illegible] Sunday are thin[illegible] of the clergy [illegible] for a day or [illegible] have been [illegible] which have [illegible].

[illegible] community gen[illegible] the coming [illegible] will [illegible] of all [illegible] political [illegible] in the [illegible] had [illegible] [illegible] pro[illegible] best[illegible] are [illegible] "Al[illegible] doing [illegible] We all [illegible]

Games and Gambling.

We were asked the other day to give our opinion concerning games, and we will do so in as few words as possible. We must not forget that all games are not to be classed with those of the gambler. First, there are those games that are purely recreative, which give tone and vigor to the system. These games of mere sport are actually needful to the young, even the old might indulge in them with propriety. Such games have never been used for evil purposes and cannot be, only as too much time may be thus wasted; *excess* in anything wrong.

Games of mere sport have this prime advantage, they combine exercise of body with exhilaration of mind. Mere muscular exercise in itself does little good unless the mind is happy.

Second. There are intellectual games known to us all, which are in no sense harmful, unless it be as before stated in the excess. They are a mental recreation — they change the direction of the mental force. Besides, a game of pure intellect will never be made use of as a gambler will use cards. For where mind meets mind squarely, there can be no advantage save in the superiority of mind, and this is a condition not much sought for by a class who care only for gambling for money.

The great danger in all these is that they may create such a degree of enthusiasm as to render the victim unfit for anything else. He who plays an innocent game, until he thinks of nothing else, is guilty. Duty will be neglected. But further, simple games of recreation often become the stimulus to games of chance. Chess may run to cards quite naturally. And here is after all the danger and difficulty. Yet the discipline of guarding against a temptation is a benefit.

Games of chance are to be dreaded. They are bewitching, blinding. In them is no mental drill of any kind, all depends on the mere turn of a block, or the positions of a piece of paper. These have been used by the gambling world to work the ruin of men for ages.

All their associations are evil, and no argument can make them otherwise. We would positively banish them from our house by our authority, and teach our child to dread them as the poison of the adder.

But says the young man "There is no danger in my case." Did you ever know of any one who started out on life's journey determined on ruin? Not one. Your beginnings are silent, insignificant; you dream of security while danger is near you. Many a man only wakes up to see his fatal mistake when it is too late. As in nature the stream which wildly and darkly rushes onward toward the deep, tearing up and overwhelming everything in its way, spurning every barrier, and flooding the earth, at its mountain source was the puny rill through which a child could wade. So vice which to-day sweeps with the fatality of an epidemic, polluting our land and scattering everywhere the firebrands of destruction and death, may be traced to its origin, in some innocent laxity of thought or heedless indulgence of passion.

Not long since we read the melancholy statement of a father who said that he thought nothing would so promote the intellectual advancement of his son as playing chess. Every spare moment, every leisure hour was devoted to it. Then other and more solid branches of study were neglected or forgotten in the enthusiasm with which he followed the game. The board and [illegible] absorbed all his time while at school and while absent. He learned but little, and that little [illegible] forced upon him. He thought [illegible] thought powerfully, but only [illegible] one subject and that was one of [illegible] importance, and in its consequen[illegible] wholly destitute of any real [illegible]. His passion for games was [illegible] that when traveling on a [illegible] he cared nothing for the [illegible] the river, nor the [illegible] refined ladies and gen[illegible] watched the men at [illegible] dimensionally. He too [illegible] professional gamb[illegible] that father, he now [illegible] the Mississippi [illegible] gambler. [illegible] lecture in Ex[illegible] given us [illegible] The [illegible] a [illegible] is in [illegible] he lost his last acre and started for home, but thinking possibly he might win some of it back he retraced his steps to the card table. He insisted on one more game. It was played, in this he staked his horses, carriage, plate, loose money, furniture, all he had in the world. Even the gamblers besought him not to do so, but he would not yield. He threw the dice, and lost all. Then taking the winner to the street, introduced his coachman to his new master, and went out a penniless beggar on the dark streets of London. At a subsequent day a friend gave him ten guineas as a charity, one-half of this he spent in procuring some decent apparel, the other half he spent in gaming where he won £20,000. But plunged in again, lost all and died a beggar in the poor house.

How true are the words of God. "The triumph of the wicked is short." He hath swallowed down riches and shall vomit them again."

Our Dependence.

We have a few words to say now on a topic of which every good christian has thought more or less, namely, that which refers to our benevolence. For whom and for what do we live?

We must not suppose for a single moment that our sole mission in this world is to gratify self in getting gain, and in simply feeding our appetites.

Life bears upon its very face marks of a higher duty than merely self-seeking. All the analogies of nature are indicative of something more noble than that.

Let us see—nothing strikes us more forcibly than our dependence. We may feel quite independent, but if so it only proves that we have a poor conception of the relations we sustain. Let us see ourselves now in the true light, the light of facts.

God has placed us in the world only for a very brief period, so that it may well be said, "man wants but little here below, nor wants that little long." And while we do live here we have nothing, we can call in any very high sense our own.

The land of which we may have the title deed was owned by others before it came into our possession, and somebody will own it when we are gone. We may build a house and call it ours for a while, but by-and-by others will occupy it as theirs, we will not own it, we will not desire it. Our hold upon property must be broken; the strong arm will be paralyzed; the firm grip must at no distant day relax, and the coveted wealth we sought with such eagerness will glide away and other hands will seize it only in turn to see it vanish away as the dew vanishes before the warm sun ray of the morning.

We talk of our independence, but pause and consider a moment and see whether our vanity has not exercised the mastery over us. For instance, the sun is veiled from sight by the rising mist which has deepened into thick cloud, but all human effort could not unveil his face; or the clouds flee away and the heavens become as brass over our heads—the rain is withheld for weeks until it would seem as though famine must stare us in the face, but no human power can cause a drop of rain to fall upon the earth. Tempests gather and sweep, the earth may quake, or fires may rage, or disease may infest our communities, laying waste our fairest heritage—but in all these what can man do?

Ah! he is as weak a being as a bruised reed. Instead of independent he is dependent upon a power which he not only forgets, but which he often actually defies. Your heart beats not because you have any power to cause the action, but by virtue of a law of your being wisely ordained when in the beginning God made man.

We have alluded to the analogies of nature, we do not here use the term nature in any strictly material sense, but in the higher meaning—what we do mean is God's mode of action.

We see around us everywhere illustrations of a great principle which is all pervading. It is written "God is love;" love is a wonderful word, especially when it defines God. It may imply the common affection of the human heart for any thing. It may rise from mere kindness to crucifixion. The tear on the cheek of innocence, the dying Son of God on the cross may each be expressive of this great love principle in the universe.

How truly do we see in the world about us the footsteps of a loving Father! The early spring flower invites the honey bee and yields its treasured nectar. The sun not only "shines upon the evil and the good" of mankind, it warms the earth for the grovelling worm as well. The rain descends not only on the "just and the unjust" of human kind, but it fills the brook whose murmuring waters bring gladness to the beasts of the field. God cares for everything. Goodness is apparent in all his works. There may be hardness, severity and even death, and yet in these may come substantial good to all. "Whom the Lord loveth he chasteneth and scourgeth every son whom he receiveth." We are not independent but dependent upon One who is able to do all things.

The poorest in life are often the richest, the humblest are the most truly exalted—the dependent, the independent. "When I am weak then am I strong," said one of old. By-and-by we shall understand better the ways of God.

The Lottery.

One of the curses of this city is our lottery. The daily expenditure of great sums of money in this way by the poor hard working people is an evil of no small account—it is enormous. We say to all our readers avoid the lottery ticket.

But it is said, "where is the wrong? May a man not do as he pleases with his own. Even if it be to run the risk of a loss?" We answer no. You have no right to set fire to your own house, for thereby you may burn your neighbor's. Individual acts are controlled by the public good. The front of your pew in the church is the back of your neighbor's, and therefore the law says, you cannot tear it out nor paint it black. Now if lotteries are wrong, then no man has any right to put his property in that form.

And even if the act is in itself simple, yet if it injures any other one, the laws of God and man forbid it. On this principle most of the States have, within a few years, enacted laws against lotteries of all kinds. It is regarded as a species of gambling—that is, acquiring property without giving an equivalent.

In all countries gambling has been condemned as a crime against the "peace and purity of society," while the gambler has been classed with the counterfeiter and the burglar. Even Pagan Rome had a law which confiscated the gambling house and all in it, while a gambler if assaulted in his own house had no recourse to law—he was held as an enemy to his race.

We are not forgetful of the fact that lotteries have been resorted to for the purpose of raising money for institutions of learning, political or national purposes, and for other objects of charity. But this still does not make it right.

We hear the objector say—but did not the disciples cast lots for one to take the place of Judas in the apostleship? And did not the Israelites parcel out the law of Canaan by lot? To all of which we answer yes.

And if you are in any doubt as to some course of action which you ought to pursue, and will with prayer ask God to direct you in this way you will do no wrong. The lot in Scripture times was a very common thing, but it was used as an appeal to God—it was one way of asking of the Lord.

Therefore being sacred you have no right to put it to profane purposes. You can't pray much over a lottery ticket—asking God to give you an opera house or ten thousand dollars of somebody else's money—that would be blasphemy.

We are not unmindful furthermore of the fact, that Christian Churches resort to lotteries for raising money for their own support. It is a most burning shame that in the face of wise laws in many States, with the universal sentiment of Christianity in all ages against it as a species of gambling, with the voice of every jurist in the world condeming it—a people calling themselves Christians, will put law and religion at defiance, and invoke the mysterious wheel in the name of Christ.

Well the fact is our whole system of benevolence is wrong. We do not give outright as we should, we must have something back—we will not go to a church gathering and give a few dollars, and feel happy over it, but if our wives and sisters will slave themselves roundly we'll go and eat ourselves sick to help the church; then we get something in return.

So our fine churches are all very well, but people are so chary in their giving that it compels us often to resort to very questionable modes of money raising. Then we hold that it is no worse to have a farobank, and a dancing party for the churches' benefit, than to hold a lottery and sell tickets for a prize.

We say to all avoid the lottery ticket. It is a realization of the song

> "Will you walk into my parlor,
> Said the spider to the fly."

Besides you stand more chances to be struck by lightning every day of your life, than of drawing a prize in any lottery in the world. How much can you afford to throw away on lotteries at that rate?

The Young Woman and Her Danger.

A mother said to us once, "My daughter used to be quiet, studious, happy and inclined to a life of piety. But she found her way into a certain kind of company, which cultivates whatever pleases the senses, regardless of tendencies. But what is now the state of her heart? The thought of religion is not there. She has lost her taste for heeding anything but the most senseless and exciting novels. She never looks into the Bible. Dress and company is in her head day and night. She has no relish for any household duties. Cards and games and dancing are uppermost in her thoughts. The quiet, thoughtful studious girl is transformed into the giddy, vain and unhappy young woman."

But what must be the probable result? She will outstrip all parental restraint. Her mind will become impoverished, for games and their kindred vices do not enrich the mind. Her heart is exposed to the danger of selfishness, while benevolence, that chief ornament of life, will die out. She will have a wrong view of human life. She will see and know it only from the side of pleasure, where all is gilded and unreal. Then, see her in a home of her own. She will find that her education has been on a wrong basis. The positive duties of life will be irksome. She will become nervous, fretted, disappointed. The world will look dark. Family cares will be heavy; her home will be dull. Can such a woman make any home delightful? Impossible! She can dance, but not sweep a floor, and yet the sweeping time has come. She can play games, but knows not how to bake a loaf of good bread, but the bread must be prepared.

Do you say this is extreme, and that these are utterances of bigotry? Let us say to you that the times in which we live are ominous of evil. Our civilization is rotten at the core in many places. The masses are hunting after more amusements, and these are quite expensive. Young women by the thousands adopt a life of shame for the folly of dress. Young men gamble, and even steal, that they may be able to keep up with this fast age. Solid education is rapidly giving place to the most superficial. A book to be read now must skim over the mere surface in order to be saleable.

And then the world judges of a woman now more by her ability to shine in company, than by her intelligence or ability to make a home what a home should be, an evil which can only be uprooted by Christianity.

The *Heathen Woman's Friend*, mentioned elsewhere in our advertising columns, is an invaluable paper to all who are interested in the work being carried on by the women of America for the salvation of the women of heathendom. It is filled with interesting accounts of work being carried forward by women in foreign lands. Send for a specimen copy to Mrs. L. H. Daggett, 36 Bromfield street, Boston, Massachusetts.

A tremendous storm has recently swept over the Life Insurance world in which a number of what were supposed to be first class institutions have gone under, and as a consequence many people are doomed to lose what they have thus invested. But while all this is true, it is also a fact that other companies are left standing on a firm basis. Life insurance may be injured in public estimation, but not permanently—it will revive again and prosper.

The British army is being recruited in Canada.

Maj. Gen. Howard is in hot and successful pursuit of the marauding red man of the far west. The policy now seems to be to banish him from the borders of civilization and make of him an extinct species. Gen. Howard says the Indians fight as well as any other troops he ever saw.

The cars running to our New Lake End, are usually crowded during these pleasant evenings. The place is becoming more and more attractive, and as a resort for an evening it is indeed a delightful one. Refreshments can be procured on the grounds, and a bath if one feels like it.

What are "Incidental Expenses?"

The item "Incidental Expenses" in our Missionary Society is made up of numerous items that have been frequently published, and are now republished as reported at the last General Committee. The items are as follows:

Interest on Debt	$15,330 25
Annuities on sums donated	545 00
Traveling Expenses of Bishops to Missions	1,406 02
Expenses of General Missionary Committees	1,504 56
Taxes and other Expenses on Lands	699 21
Expenses on Wills	379 98
Printing Annual Report	1,727 51
Bookkeeping of Treasurer and Assistant Treasurer	1,650 00
Certificates, Cards, Collector's Books, Postage on Annual Report, Sea Insurance, Expressage, etc.	2,792 48
Total	$26,035 01

Our Southern Methodism.

Rev. H. May, Meadville, Miss., writes: "We have just closed a two weeks' meeting. There were thirteen conversions, and thirty-four accessions to the church. Our Sunday-school shared with the church in the spiritual blessing. We thank the Lord for his goodness."

Rev. Jesse P. Price, Brownsville, Tenn, says: "We have just closed protracted meeting in which there were five conversions and fifteen accessions to the church. A great religious awakening is manifesting itself among the people on this circuit. Our congregations and Sunday-schools show the increase of spiritual interest."

Rev. Paul Douglass, Galveston, Texas, says: "Rev. J. S. Shackleford, has had a week's protracted meeting. There have been four conversions and fourteen accessions. Both churches are in a good spiritual condition. Pray for us."

Rev. I. Hayward, Baton Rouge, La., says: We have had no general protracted meeting, but at about every service we have one or more accessions to the church. These persons join from their cool deliberate judgment, and it is to be hoped that they will prove faithful to the end.

Rev. Samuel Osborne, Monroe, Louisiana, says: "At a protracted meeting just closed, there were four conversions and thirty accessions to the church. The recent visit of Presiding Elder Gould, proved a great encouragement and blessing to us. Our Sunday-school is largely attended, and is doing well."

Rev. Edward Lee, Bryan, Texas, says: "We had our Quarterly Conference on the last of June and first of July, it was a grand and good time with us. There were many communed at the table of the Lord, we had six accessions to the church on that day, and on the following Monday night we had about three hundred and fifty with us, in the love feast, it seems that the fire is still burning in their hearts. Our Camp-meeting will take place on the first Thursday in August composed of Bryan city and Brazos circuits."

Religious Items.

The American Bible society distributed 60,348 copies of the Scriptures in June. Receipts for the month, $26,488.

The Y. M. C. A. of San Antonio, Texas, has a membership of 120. Through the liberality of the business men of the city the association has been enabled to open and comfortably furnish a hall and free reading room and to supply the latter with religious and secular reading matter.

The King of Siam has subscribed $1,000 toward the erection of a Siamese school for girls, which will be under the direction of the Woman's Presbyterian Mission Society. He also paid his subscription in cash, sending the money in bags of silver coin. The present King was, when a boy, the pupil of Mrs. Owens, whose book on Siam has been published in this country.

General News Items.

The large fountain erected by Catholic total abstinence societies in Fairmount Park, Philadelphia, was dedicated last week in the presence of about 25,000 people. It cost $58,000.

Ohio has a good prospect of being well supplied with political tickets this fall. It will have at least four—the Republican ticket, the Democratic ticket, the greenback ticket, and the temperance ticket.

During the last month there have arrived in San Francisco about four thousand Chinese, among whom are many full-blooded Tartars, and the other day a vessel arrived with eight hundred Chinese merchants.

The alphabets of different nations contain the following number of letters: English, 26; French, 23; Italian, 20; Spanish, 27; German, 26; Sclavonic, 27; Russian, 41; Latin, 25; Greek, 24; Hebrew, etc., 22; Arabic, 28; Persia, 32; Turkish, 33; Sanscrit, 50; Chinese, 240.

Independence day was celebrated by the Americans residing in Paris and London. At London some 10,000 called at Mr. Pierrepont's reception, among whom were Governor Hendricks and Senator Conkling. General and Mrs. Grant assisted the host and hostess.

The following list of offices in Texas have become money order offices, beginning Monday, July 2, 1877; Hallettsville, Lavacca county; Laredo, Webb county; Overton, Rusk county; Hempstead, Waller county; Courtney, Grimes county, Belton, Bell county; San Saba, San Saba county; Schulenburg, Fayette county; Gatesville, Coryell county; Plano, Collin county; and Cleburne, Johnson county.

The State department at Washington is officially advised that the French Government has reiterated its determination to open the Paris International Exposition on the 1st of May next, and that it has now published detailed regulations for the information of exhibitors. It is understood that our government will be unable to make any arrangements for American participation until Congress shall have reassembled, there being no sanction of law for the appointment of a Commissioner, and no appropriation out of which the necessary expenses could be defrayed.

During the Crimean campaign of one year and half 341,000 men were buried in the district of Taurida, which included the Crimea. The Russians lost 170,000 soldiers; the English, French and Turks 155,000; and there were 15,000 Tartar victims. Those killed in battle were but 30,000, and allowing an equal number for the losses from wounds, 281,000 must have succumbed from disease. The deaths of sick persons sent away from the seat of war were about 60,000 more, which makes the number of dead from the Crimean campaign alone over 410,000.

Vermont celebrates the centennial of her existence as a State August 15th. The main ceremonies will occur at Bennington, and among the guest will be the President and Vice-President, the Cabinet, Chief-Justice Waite, General Sherman, Admiral Porter, and several State governors. An oration is to be given by Daniel Roberts, of Burlington, and a poem by Mrs. Julia C. B. Dow, of Rutland. On the 15th will be celebrated the centennial anniversary of the battle of Bennington. President Bartlett, of Dartmouth College, will deliver the oration on that occasion and William Cullen Bryant the poem. The torch-light procession in the evening is to be participated in by 10,000 veteran soldiers.

Bishop Andrews in Sweden.

Rev. J. Kihestrom of the Swedish Mission, writes to the Mission Rooms under date of Orebro, June 22d, and of the last session of the Swedish Conference as follows: "It was the most blessed Conference we ever had in Sweden; it was held at Carlskrona. The chapel was crowded with people every evening, so that many must return, and the Holy Spirit poured out rich blessing," especially when on Sunday morning our beloved Bishop Andrews preached. On Monday evening we had our love feast and the power of God was among us.

Our work in Sweden is more hopeful than ever before. Many souls were converted during the last Conference year, and about seven hundred joined the society.

In New York City.

Trinity is the richest religious corporation in the country, and is the mother of Episcopalianism in America. The grounds around Trinity Church contain the moldering remains of many early New Yorkers, and of some of those who fell during the struggle for Independence. At the northeast corner of these grounds close to Broadway stands the Martyr's monument, erected in 1853, by the Trinity corporation, in memory of those patriots who died in the old Sugarhouse, and in other prisons during the Revolution. It is a chaste Gothic structure of brown stone erected on a granite foundation, rising about forty-five feet, appropriately inscribed, and is crowned by the American eagle. A walk a few minutes northward from Trinity between rows of towering structures brings us to the City Hall Park, a spot rich in historic memories. Here were the "Commons" of the Revolution. The ever-surging tide of travel that pours through Broadway, Center, and Chatham Streets rises highest at the southern extremity of City Hall Park. A modest countryman standing opposite this junction was asked by an officer for what he was waiting, and he replied, "For the procession to pass by." Just before reaching the Park we pass St. Paul's (Episcopal) Church, while on the opposite side of Broadway are the Park Bank and [illegible] *Herald* building. We are now [illegible] to what was the Park, and [illegible] ourselves confronted by the [illegible] of the New York Post-office. This is a triangular building with a front of two hundred and seventy-nine feet toward the Park, two equal lateral facades of two hundred and sixty-two feet on Broadway and Park Row, and another one hundred and forty-four feet at its apex or south-western extremity. It has nine stories besides a three-story basement and two attic stories. Here, every day, over one hundred tons of mail matter is handled. The building also contains the rooms of the United States Court. On the west side of Broadway, opposite the Post-office, stands the Astor House. It is a six-story granite building, erected in 183[illegible] by John Jacob Astor, on the spot [illegible] during most of his business life. Most of the up-town lines of horse cars have their southern terminus at this point. Grouped around the eastern border of the Park are many of the great newspaper establishments that "*Herald*" the events and fo[illegible] the status of the "*Times*," or speak words of warning from the nation's "*Tribune*," the free press. Overlooking the little triangle in front of these buildings stands a bronze statue of Benjamin Franklin, erected by the printers of New York in honor of the most distinguished representative of their craft. The City Hall, begun in [illegible], and completed in [illegible], and [illegible] years the seat of the National Congress, [illegible] Washington [illegible] Congress [illegible] Adams [illegible] Washington [illegible] Declaration of Independence was read to the Army in 177[illegible] Here [illegible] the "New Jail," the [illegible] at the Revolution, now [illegible].

conducts us to the Mall, a level, beautiful plat of several acres, shaded by large trees, at the head of which is the music stand, surrounded by seats for hundreds of visitors. Here music of a high order is given on appointed days during the warm weather season. North of the Mall is the terrace and esplanade, round which are grouped some of the rarest triumphs of carving seen anywhere about New York. Immediately north of the terrace is the large Bethesda fountain, situated in a depressed nook where nature and art have blended their charms. A few steps farther and we reach one of the lakes, the resort for skating parties in winter, and dotted with boats in summer. Along its southwestern banks runs a shaded pathway to the Bow Bridge, over which one may cross into the Ramble. The Park grounds contain reservoirs for the Croton water covering one hundred and forty-one acres, and the three lakes cover about forty-three acres more. The evaporation from these vast bodies of water in a sultry day, added to the humidity of the shaded districts, renders the atmosphere delightfully cool.—*National Repos. for August.*

Froebel's Gift and Occupations.

An examination of the methods and appliances of the kindergarten will best discover in how far they are calculated to meet the wants of the child as a rudimentary being who is to be developed into a civilized man.

In laying out a course of study and practice for the child, Froebel has carefully considered the order of evolution of the faculties of the mind. Not only is this species of evolution considered, but also to some extent the evolution of human inventions. The discovery by man of the arts of construction,—(*a*) for shelter, (*b*) for clothing, (*c*) for ornament,—is, to a certain extent, traversed by the child in the kindergarten. And just as it happened in human history that the invention of the alphabet is one of the latest achievements of man,—coming long after his invention of house-building, metallurgy, weaving, and the arts of decoration,—so in the kindergarten, the course of study and practice deals with the acquirement of these primordial arts of human culture, and omits all reference to the arts of reading and writing, until the child has completed what is peculiar to the kindergarten. Indeed, the kindergarten proper ends when the child is ready to begin to learn to read. That this should be so is reasonable. The representation of language is conventional. The alphabet has lost its original symbolic peculiarity. The letter A is no longer the picture of an ox; nor does its pronunciation suggest the important syllable of our word ox. B is no longer the picture of a house (or good shed), nor does its sound suggest to us the word for house. In the picture-writing of Egypt, each character was first a picture of the thing meant; afterwards, the characters began to be used to represent the important syllables of the original words, as used in the composition of other words; from syllabic writing to alphabetical, wherein the symbolic force became entirely obliterated, was the final step. The association between words and letters, and between the spoken word and the written word, is [illegible] entirely conventional. The [illegible] recognizing symbols is [illegible] developed in the human [illegible]; it is the root of intellectual [illegible] as well as of art and [illegible]. To go over from the symbol to the purely conventional, indicates an immense step in the growth of human consciousness. Hence, our primary education which begins with the alphabet, omits all of that portion of education which traverses the periods of prehistoric culture, to wit: the invention of arts and customs, and the development of the symbol as it appears in art and religion. It is clear that, if education in the school is to begin earlier, it must take just the direction Froebel has given it. It would serve no good purpose to begin to learn the alphabet at an earlier period; for such an attempt would suppress the necessary preliminary growth of the child through the prehistoric era of culture. But a school training in the arts and occupations which form the presuppositions of civilization, is or may be a very rational thing. These arts and occupations are half inclined toward theory and intellectual insight, and half inclined toward manual skill and dexterity.

The kindergarten gifts, twenty in number (as used in this country), are so arranged as to develop the [illegible] of solids, surfaces, and [illegible] and the practical ability to [illegible] to draw pictures, to entwine [illegible] to weave.

[illegible] an examination of the [illegible] it will be seen that the first [illegible] used to familiarize the pupil [illegible] various forms of solids, and [illegible] child plays with them at [illegible]. Theoretically he learns [illegible] adding, subtracting, [illegible] and dividing with [illegible].

[illegible] group of gifts includes [illegible] concerns sur[illegible] in drawing. [illegible] the triangles, [illegible] the basis of [illegible] eight [illegible] ting [illegible] sur[illegible] of circles; [illegible] ing on [illegible] from [illegible] to its ideal representation by means of marks, is thus gradual and complete.

The third group of gifts includes the eleventh and twelfth. The eleventh, or the perforation of paper, is introductory to embroidery, which is given in the twelfth. The group continues the general purpose of the second group, to wit; the representation of figures by lines.

The fourth group gives the important art of weaving or plaiting. The thirteenth teaches how to cut the paper; the fourteenth how to weave paper mats and baskets; the fifteenth uses thin slats of wood for plaiting, and the sixteenth uses the same jointed, with the view of reproducing shapes. The seventeenth and eighteenth gifts use paper for folding and intertwining, and thus complete the occupations which have for their object the construction of surfaces from lines or strips, and the construction of vessels of capacity from surfaces. The importance of the discovery of the art of weaving and plaiting by man, and its wonderful ingenuity, are rarely reflected upon, because its results are so familiar to us. By it the linear is converted into the surface, and what is fragile is made strong by combination into the form of mutual support. The maximum of lightness reaches the maximum of strength in the art of weaving and plaiting.

The fifth group returns to the construction of the solid; the nineteenth, with sticks and peas representing the section and outline; the twentieth, moulding the actual solid out of clay.

Thus there is a rational order of development in sequence of the gifts. This, if followed, will give the intellectual and physical training best adapted to the child at the tender age in which he is sent to the kindergarten.—*New England Journal Ed.*

Doing Good.

A few years since, a wealthy gentleman of Paris, who lived in idleness, at length became weary of life, and left his house one evening, with the intention of drowning himself in the river Seine; it being yet twilight when he arrived at its bank, he concluded to walk about a short time, till it was darker, so that he should not be discovered. While thus engaged, he put his hand in his pocket, and felt a purse, which was filled with gold; he concluded to go and find some poor family, and give it to them, as it would do no one any good, if he cast himself into the river with the money. He soon found a dwelling that bespoke poverty within; he entered it, and there he beheld the mother of the family stretched on a bed of sickness, and six children in rags, and crying for bread. He gave them his purse of gold, and immediately their tears of sorrow were transformed to tears of joy; and their gratitude was so ardent and simple to their benefactor, as to fill his heart with joy and peace; and he exclaimed, "I did not before know that there was so much happiness in doing good. I abandon the idea of killing myself, and will devote the remnant of my life to doing good." He did so, and was much distinguished for his deeds of benevolence.

A Woman 140 Years Old.

The oldest human being in the world, is Senora Peras Glen, a Mexican woman, who lives in San Gabriel Mission, California. She is 140 years old. Her age is declared to be a matter of undisputed record. She was born in Lower California, and removed to San Diego in 1758, and her name was then registered on the Old Mission. In 1770 she removed to San Gabriel Mission, where she has lived ever since in an adobe house, with only a ground floor. She eats only the plainest food, and has been a tobacco smoker all her life until fifteen years ago, when she turned over a new leaf, joined the anti-tobacco pledge, and quit drinking wine at the same time. She was married at thirteen, and has had eleven children. She is now living with her youngest—a baby of eighty-three. A photographer in Rochester, N. Y., has paid a visit to the ancient dame, and taken a series of photographic and stereoscopic views of her. It is a singular fact that her hair, once white as snow, is now turning black and silky. If she lives another half century or so, she will, at this rate, be restored to blooming girlhood again.—*St. Louis Globe Democrat.*

The Russian "Farewell."

In the Russian language the verb "to forgive" is the same as "to bid farewell." The word prastchaite may be translated with equal correctness, "good by," or "pardon me." This idiom is very ancient and is said to have originated soon after the Russians embraced Christianity. The more religious used then to separate themselves during Lent, and retire to coves or huts. Before setting out they used to take formal leave of their friends and neighbors, and ask pardon of them for any offense they might have given. Thus one phrase came to express both ideas. Would it not be well for other Christians to act upon this pious suggestion, and before they take leave of those they may never meet again, to make sure of their forgiveness and God's also? The Russian reply to this adieu is never, "I forgive you," but always "God will forgive you."

Sunday School.

July 29, 1877.—THE YOKE BROKEN. SCRIPTURE.—Acts 15: 22-31

GOLDEN TEXT—"Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage."

TOPIC.—Liberty in Christ.

HOME READINGS.

Monday, Gal. 5: 1-26; Tuesday, Col. 2: 1-23; Wednesday, Rom. 6: 1-23; Thursday, Matt. 11: 1-30; Friday, John 8: 1-36; Saturday, 1 Cor. 7: 1-23; Sunday, 1 Cor. 8: 1-13.

[Condensed from National Sunday-School Teacher.]

The Motive (22-24.—In this lesson we study the Magna Charta of the Christian faith. The letter written by the church at Jerusalem to the churches at Antioch, Syria, and Cilicia contains the franchise which emancipated the Christian church of all ages from bondage to the law, and which gave it the liberty of the Gospel. The first part of the chapter gives the occasion of its writing. "Certain men" whom Paul calls "false brethren," who came privily down from Jerusalem, "to spy out our liberty" (Gal. 2: 4) "that they might bring us into bondage," asserted that unless the Gentiles should be circumcised after the manner of Moses they could not be saved. This doctrine unequivocally denied the sufficiency of salvation by Christ. They assumed to speak with an authority which they did not have. The only ones to withstand them were Paul and Barnabas. The members of the church at Antioch were new in the faith and cared in the law, and, of course, did not feel themselves competent to decide the question, still they must have felt a great repugnance to a rite so obnoxious that some of the Jews, even, tried to obliterate the evidences of its performance. 1 Cor. 7: 18. All the energy and eloquence of Paul must have been roused to their full intensity to meet and repel a doctrine so monstrous. In his Epistle to the Galatians, where he dwells especially upon this experience, he tells them, in opposition to the doctrine of circumcision and in favor of grace, "though we or an angel from heaven preach unto you any other doctrine—let him be accursed." Gal 1: 8, 8.

The Jews persisted; Paul and Barnabas would not yield, and it was finally decided to refer the matter to the church at Jerusalem. Paul and Barnabas, "and certain other of them"—among whom we find Titus (Gal. 2: 3)—were appointed an embassy to lay it before them. Paul went up, however, not so much by their request as by divine revelation. Gal. 2: 2. The fact that they were brought on their way by the church shows on which side lay the sympathy of its members. Their journey toward Jerusalem was a triumphal procession. As they passed through Phenice and Samaria, in every town where a church had been gathered they had to stop and rehearse the glorious doings of the Lord among the gentiles. There was joy all along the way. When they came to Jerusalem they were received by the church with similar impressive cordiality. To men of reputation, such as James, Cephas, and John, probably, Paul privately explained the nature of the doctrine that he had preached to the Gentiles, lest he should seem to have labored in vain. Gal. 2: 2. By this private explanation he steered clear of any misunderstanding when the time came for a public consideration of the mission.

In the assembly, after there had been much debate, Peter is the one whose words virtually decide the matter. He recites his wonderful visit to Cornelius. His argument is short, to the point, and conclusive. His positions are, 1st.—God chose that by his mouth the Gentiles should hear the Gospel. 2d.—God bore witness that it was proper that the Gospel should be preached unto them by giving them the Holy Ghost. 3d.—He put no difference between the Jews and the Gentiles because the latter were uncircumcised, but purified their hearts by faith without regard to this fact. Even by admission of the Jews, circumcision without purification of the heart amounted to nothing, and hence, that was the important thing and not the other. His was the unanswerable argument that all this was God's doings—who could find fault with Him? His exhortation is short, but it also is powerful. *Why tempt ye God.* Demanding more than he required. *A yoke—which neither our fathers nor we were able to bear.* The law required perfect obedience. It laid a heavy burden on the conscience—a burden too heavy to bear, for no one could keep all the requirements of the law. In Rom. 7: 7-24, Paul describes how this yoke had fretted the necks of all those who had worn it. And, lastly, Peter declares that inasmuch as no one could perfectly keep the law, even the Jews themselves must be saved, as the Gentiles were, wholly by grace.

This address of Peter's entirely silenced the multitude. A great hush showed how effective had been his words. Then Paul and Barnabas drove the argument still further home by narrating the wonders that God had wrought among the gentiles by them. Last of all spake James, "the brother of the Lord," a man whose austere sanctity of life had procured for him the title of "James the Just." No one's words could have had such weight with the Judaizing Christians as his, for he was not inclined to act on mere impulse, and, as implied by his honorable title of "Just," he was a strict observer of the law. Peter had shown how the acceptance of the Gentiles was first of God and not of men; Paul and Barnabas had shown that still he was continuing to receive them; James shows that all this was no new thought, but had been pre-indicated in the word. He cites Amos 9: 11, 12, where God in speaking of the tent of David (it had lost too much of its glory to be called a "house") had promised that he would return and build it on the broader foundation of the Jews and the Gentiles. This appeal to the prophets settled the controversy forever. The threatened schism in the church was avoided, and liberty in the faith became a perpetual birthright.

The Science of War.

The Turkish Government has organized a corps of divers, whose business it is to root up the torpedoes which the Russians plant in the Danube, and on the shores of the Black Sea. These divers are Mohammedans from Lazistan, and a certain number of them are attached to each of the Turkish squadrons. When the ship arrives near a spot where the existence of torpedoes is suspected, two divers row to the place in a very light boat, which draws so little water, that there is scarcely any danger of its striking against a torpedo. On arriving at the destination, one of the oarsmen dives into the sea; and if he finds the wire or rope by which the torpedo is attached, he cuts it with a sharp instrument, and returns quickly in the boat. The liberated torpedo floats to the surface of the water, the men pass a sort of lasso round it, take it in tow, and then row back to the ship as quickly as possible. For each one thus captured, the divers are paid about $50, in addition to half the value of the torpedo itself.

A Punctuation Puzzle.

The following article forcibly illustrates the necessity of punctuation. It can be read in two ways, making it a very bad or good man, the result depending upon the manner in which it is punctuated. It is well worthy the study of teacher and pupils:

"He is an old and experienced man in vice and wickedness he is never found in opposing the works of iniquity he takes delight in the downfall of his neighbors he never rejoices in the prosperity of any of his fellow creatures he is always ready to assist in destroying the peace of society he takes no pleasure in serving the Lord he is uncommonly diligent in sowing discord among his friends and acquaintances he takes no pride in laboring to promote the cause of Christianity he has not been negligent in endeavoring to stigmatize all public teachers he makes no effort to subdue his evil passions he strives hard to build up Satan's kingdom he lends no aid to the support of the Gospel among the heathen he contributes largely to the evil adversary he pays great heed to the devil he will never go to heaven he must go where he will receive the just recompense of reward."

Died.

At Galveston, Texas, July 3rd, J. S. Hunter, aged 24 years.

Bro. Hunter was one of our class-leaders in the East Church, and also superintendent of our Sunday-school. By an accident he got a finger so badly bruised as to require amputation. The operation was performed, but the weather being so warm mortification ensued and death was the result. He died in the full triumph of faith. He had been married but nine months.

P. DOUGLASS.

"Canker in the Bud."

You watch ite development with expectant solicitude—the choice, exquisitely moulded bud which promises to unfold with the perfect flower. You perhaps think how it will adorn the drawing-room vase and anticipate the pleasure of showing it to your flower-loving friends. But some morning you find its head drooping, its fragrance fled, and an ugly purple spot on one of the delicately-tinted petals. It is the work of the "canker in the bud." How often the loathsome canker blights the cherished "infant blossoms" in our household gardens—those human buds which give earnest hope of a brilliant future. The noisome canker, so long concealed—scrofula—at length reveals its dread presence and to our bright hopes succeeds the most agonized fear, for we know the fatal sequel it portends—pulmonary consumption. It is estimated by eminent medical authorities that at least one-fifth of mankind are afflicted with this insidious malady. But its ravages are so secret, that even its victims are unaware of its presence until it suddenly discloses itself in some of its myriad and oftimes fatal forms. A slight cutaneous eruption is often the only indicator of its presence. The only means of exterminating this disease from the system is a thorough course of constitutional treatment. This treatment must fulfill three indications, namely, promote nutrition, alter or purify the blood, and arrest disorganization of the tissues and the formation of tubercles. No more efficient alterative can be employed for these purposes than Dr. Pierce's Golden Medical Discovery. While imparting strength and tone to the digestive organs it cleanses the blood and heals the diseased tissues. Test its virtues ere the deadly canker has blighted the life yon prize.

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Quarterly Meetings.

San Antonio (Tex.,) District.

Columbus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Beach Creek, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Halletsville, October 6 and 7.

D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

McMinnville, July 5 and 6; McMinnville, Circuit, July 7 and 8; Shelbyville, July 14 and 15; Lewisburg, 21 and 22; Springhill 21 and 22; Franklin, 25 and 26; Mill Creek, 28 and 29; Woodbury, August 2 and 3; Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clerk Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14; Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August; 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Marion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-18, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Geenada Circuit, July 28-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

Second Round.

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Pioey Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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ON A NAUGHTY LITTLE BOY, SLEEPING.

BY BRETE HARTE.

Just now I missed from hall and stair
A joyful treble that had grown
As dear to me as that grave tone
That tells the world my older care.
And little footsteps on the floor
Were stayed. I laid aside my pen,
Forgot my theme, and listened—then
Stole softly to the library door.

No sight! no sound!—a moment's freak
Of fancy thrilled my pulses through!
"If—so?"—and yet, that fancy drew
A father's blood from heart and cheek.

And then—I found him! There he lay,
Surprised by sleep, caught in the act,
The very Vandal who had sacked
His little town, and thought it play:

The shattered vase; the broken jar;
A match still smouldering on the floor;
The inkstand's purple pool of gore;
The chessmen scattered near and far.

Strewn leaves of albums slightly pressed
This wicked "Baby of the Woods;"
In fact of half the household goods
This sire and heir was seized—possessed.

Yet all in vain, for sleep had caught
The hand that reached, the feet that
strayed,
And even in that ambuscade
The victor was himself o'erwrought.

What though torn leaves and tattered
books
Still witnessed his deep disgrace!
I stooped and kissed the inky face,
With its dimpled limbs and calm outlook.

Then sat I down, and half beguiled
My guilt, in trust that when my sleep
Should come, there might be One who'd
keep
An equal mercy for His child.

Temperance Puzzle.

B
BER
BEDER
BEDRDER
BEDRURDER
BEDRUMURDER
BEDRUMAMURDER
BEDRUMURDER
BEDRURDER
BEDRDER
BEDER
BER
B

The secret is to discover how many different ways you can read the warning words—Red Rum and Murder. After you think you have the solution correctly, look it over carefully and see if you are one in a thousand out of the [illegible]

Good-night Words.

If there is one time more than another when children ought to hear only loving words from parents, to be helped to feel that theirs is a world of love and gladness, it is when they are going to bed at night. The waking thoughts of a child have a peculiar power over his mind and heart, and are influential in his impressions and shaping of his character all time. When he is at school and playmates, and [illegible] of his little life lives by himself to [illegible] A sense of loneliness which he does not feel in other times. Then he needs to be appreciated and loved by kindness. How glad he is to feel his mother's knee in place of his father kneel [illegible] How he enjoys a word of approval or encouragement from precede the [illegible] either parent. [illegible] and grateful affection [illegible] heart glows as he [illegible] the kiss of his mother upon his forehead [illegible] asleep. How sorry [illegible] word or act of unkindness [illegible] them recalls from [illegible] day. How ready [illegible] resolves and purposes for the future. [illegible] tightly use [illegible] children's bedside [illegible] scolding [illegible] at that time. [illegible] the top of [illegible] it is the golden [illegible] the children's [illegible] very most [illegible] by the [illegible] years [illegible] left [illegible] good-night [illegible] such you would [illegible]

Thought.

[illegible] the end of [illegible] never [illegible] it [illegible] eternal [illegible] good-night [illegible] such you would [illegible]

What the Billious Require.

Since torpidity of the liver is the chief cause of its disorder, it is evident that what the bilious require is an alternative stimulant which will arouse it to activity, an effect that is followed by the disappearance of the various symptoms as indicative of its derangement. Hostetter's Stomach Bitters invariably achieve the primary result mentioned, besides removing constipation, flatulence, heart-burn, yellowness of the skin and whites of the eyes pain in the right side and under the right shoulder, nausea, vertigo and sick headache, to which bilious invalids are peculiarly subject. As a remedy for chronic indigestion, mental despondency and nervousness the Bitters are equally efficacious, and as a renovant of lost vigor, a means of arresting premature decay, and a source of relief from the infirmities to which the gentler sex is peculiarly subject, they may be thoroughly relied upon.

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A neighbor of ours has been for several years afflicted with consumption, and for months was so low that we looked daily for her death, but strange as it seems to us, three bottles of Cannabis Indica has so far restored her, that she is now able to do her housework. I have always been prejudiced against patent medicines, but seeing the remarkable effect your remedies have had upon Mrs. Fielder, and having a similar case in my own family, I have inclosed $18.00 for 6 syrup, 4 ointment and a box of pills, hoping to obtain the same benefits, I am, respectfully

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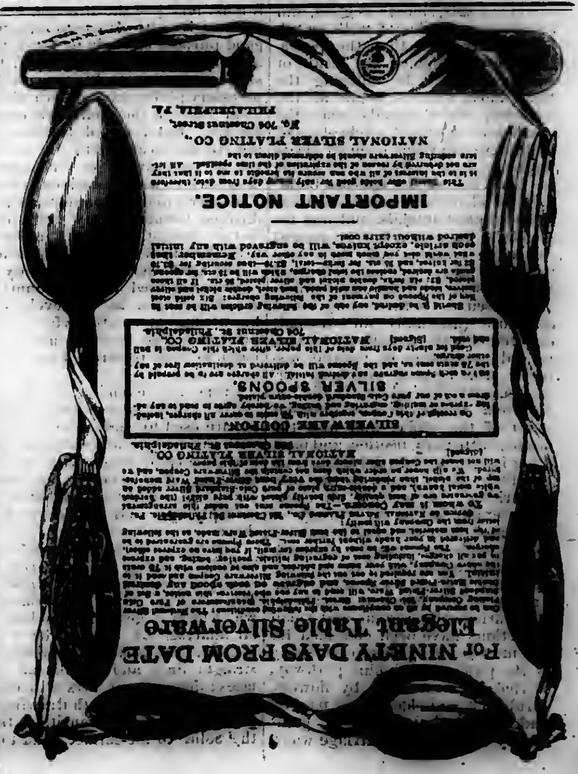

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NEW SERIES—VOL. 1—NO. 30. NEW ORLEANS, LA., THURSDAY, JULY 26, 1877. WHOLE NUMBER 260.

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FEAR NOT.

The pathway is dark that the Christian is treading,
His faith can discern but a glimmer of light;
Grim doubts cling around him, which cause him to waver
And wonder in weakness "if all will be right."
"If all will be right!" Ah, believer in Jesus,
That is not a question for thee, or for me.
All is right—is now—every step thou art treading
Is known and appointed beforehand for thee.
The way is the Lord's, for his wisdom hath planned it,
And though it is dark, there is glory in [illegible]
The [illegible] of thy Savior but casts a deep shadow
As far as the threshold of heaven's bright door.
It vanishes then in the joy and the beauty,
The sunshine and peace of the ransomed [illegible]
Walk now in its shade, it will lead thee to [illegible]
Who watcheth to welcome the child of his love.

Our President's Wife.

BY FRANCES E. WILLARD.

Probably there is no woman in the United States so earnestly [illegible] B. Hayes [illegible] plain, straightforward [illegible]

[illegible]

ingly genial and kind. It is indeed a blessed thing for our country that such a woman had the training of our President's wife."

Dear reader, perhaps that little girl of yours is yet to be the hostess of the nation. Will you not give her just as good advantages for the discipline of her mind as you afford her brothers, and for her heart a daily exhibition of the faith that works by love?

So shall she make the humblest station high,
So shall she 'mong the highest take her seat
And find herself at home.

Two years at the Ohio Wesleyan University were followed by several years of study in the Cincinnati Wesleyan Female College, of which Rev. Mr. and Mrs. P. B. Wilbur had the management. Many of the noblest women of the West, foremost in missionary, temperance and other Christian work, were graduated here. Under the influence of these gifted educators and their successors, the daughters of Ohio have matured characters full of the benignant strength which discipline of mind can only give when Christ in the heart tempers and mellows the clear light it has imparted. One of these students, a life long friend of Mrs. Hayes, and foremost among the women philanthropists of our day, writes as follows:

"Lucy Webb was a first-class student. I was a member of the same class in botany and other studies with her, and I have reason to recall my feeling of mingled annoyance and admiration, as our teacher, Miss DeForest, would turn from our older girls to Miss Webb, who sat at the head of the class, and get from her a clear analysis of the flower under discussion, or the correct transposition of some involved line of poetry. Somewhat of this accuracy was doubtless due to the fact that she had been trained in the severe drill of the O. W. University. She remained in the Ladies' College of Cincinnati until she completed its course of study.

While yet in her teens, she met Rutherford B. Hayes, who, after his graduation at Gambier, Ohio, had opened a law office in Cincinnati. He writes of her:

"My friend Jones has introduced me to many of the city belles, but I do not see any who make me forget the natural gaiety and attractiveness of Miss Lucy."

One of her friends gives these interesting items:

"It was my good fortune to be a guest at the small and unpretentious wedding of Lucy Webb in 1852. The only attendant of the young pair was a beautiful child of eight years, the daughter of the bridegroom's only sister. A few days ago this same child, now the wife of a distinguished citizen of Columbus, O., sat beside her aunt, Mrs. Hayes, acting once more as her attendant, and looking down from the gallery on the sublimely simple ceremonies of the inauguration of R. B. Hayes as President of the United States. It has been a marriage of almost ideal happiness, and to overstate the devotion of Mrs. Hayes to her home, her husband and her children, would be almost impossible. The heroism she displayed in sharing her husband's army life, has been the theme of many an admiring newspaper reporter. There are some incidents connected with this chapter in her history which would enhance its beauty and impressiveness, but they are too sacred for our pen.

Her characteristics are indicated in the foregoing statements, "bright liveliness and devotion to principle" are given as the chief. What might have been positive and almost [illegible] in another, is so tempered [illegible] sweetness and gaiety of [illegible] is the most influential of all persons with her husband. "His heart doth safely trust in her."

Mrs. Hayes has been from childhood an earnest Christian, a member of the Methodist Church. Her [illegible] of sympathy for the [illegible] and her constant benefactions to the poor, are not offered [illegible] the [illegible] public [illegible] so quietly that [illegible] question has [illegible] almost lost to [illegible] her unostentatious [illegible] well known to our [illegible] since the Republic [illegible] element [illegible] more sub[illegible] the [illegible] and [illegible] Lady [illegible]

[illegible] women [illegible]

truth, and nothing but the truth. Although she never, so far as had been learned, participated in the crusade work, she sympathizes heartily with those that did so, and was at least a nominal member of the Executive Committee of the League in Fremont, Ohio. An officer of that society writes: "Occasionally her noble face brightened our meetings for prayer. Gen. Hayes gave us the use of his hall for our temperance mass meetings and daily prayer meetings. I have attended receptions at his residence, after his election as Governor, and never was a drop of anything stronger than coffee offered to his guests. The temperance women of America may congratulate themselves on having a Christian woman, true as steel, in the White House, and as such she is certainly entitled to our confidence, and I should deprecate any course on our part that savored of dictation or distrust."

We may be confident that General and Mrs. Hayes will both be the strongest kind of temperance lecturers to those about them by reason of their total abstinence from the products of the vineyard, the brewery and the still. Had the wishes of our President's wife been complied with, we may be certain that none of the beverages whose use causes so much sin and shame to our country, would ever have been offered to her guests. From our point of observation, there seem to be no insuperable barrier in the way of a quiet assertion of her principles. We believe this would result in an incalculable gain to the temperance sentiment of America. Wine is not a national drink, thank Heaven! in this republic. The use of it is against the genius, as it imperils the perpetuity of a government, whose foundation stone was the book which declares that all men's weal should be each man's care.

But we thoroughly believe in our President and his wife. Our love, confidence and prayers shall hedge them round. Somebody declares that when the President, taking the oath of office, kissed the sacred page, his lips chanced upon the 11th, 12th and 13th verses of the 118th Psalm. Be this as it may, these passages well describe the difficulties of a situation in which our President bears himself with a steadiness, which, as we think, can only be explained by their express declaration, "The Lord helped me." Let us thank God that the day of prayer, appointed by Mrs. McCabe in the name of the Ohio crusaders, and just preceeding the great political conventions of last year, was so faithfully observed.

We begin the new century with a pure and noble patriot, and temperance man, from the crusade State, as President, and an earnest, Christian, temperance woman for the hostess at the White House. In this we trace a "justice," both "poetic," and, what is vastly better, Providential.—*Our Union.*

A Bird's Funeral.

A novel funeral took place in Hartford recently. A pet canary died a few days ago, to the great sorrow of the family who owned it. Jenny was dressed in a handsome embroidered white dress, and laid daintily on her left side in a fancy box, which was covered and lined with white tarletan. The footboard of the box was taken out in order to allow the embroidery, several inches deep, to hang out; and one little yellow wing was made visible over the side of the box. On each side of the miniature coffin stood Jenny's little seed-cups, with their half-eaten contents. Around the cups were arranged some delicate blue forget-me-nots. All these—the coffin, with its precious contents, the seed-cups, and the forget-me-nots—were arranged inside the cage, which was tastefully trimmed with white tarletan, and stood on a table before an open window. Large numbers of children, and also adults, called to see the imposing paraphernalia. The funeral rights were performed and a procession formed in line, the mourners coming first, and all that was mortal of poor Jenny was deposited, with due honors, in her mistress' back-yard, where an appropriate tombstone will be raised to her memory.—*Hartford Times.*

How to Know a Goose.

"Mother! mother!" cried a young rook, returning hurriedly from its first flight, "I'm so frightened; I've seen such a sight."

"What sight, my son?" asked the old rook.

"O, white creatures, screaming and running and straining their necks and holding their heads ever so high. See, mother, there they go!"

"Geese, my son, merely geese," calmly replied the parent bird, looking over the common. "Through life, child, observe that [illegible] who makes [illegible] and tries [illegible] than the rest [illegible] may set him down at once as a goose."

Difficulties in the Way.

But here are difiulties in the way! or as the wise man has it, "There is a lion in the way—a lion in the streets." Thousands would gladly rejoice to be learned, were it not for the toil. They would gladly enjoy the gratification that intellectual wealth affords, but they are unwilling to labor for the prize. Think you that the great names in history rose to distinction without effort? Or rather did they not climb the ascent step by step? Burritt, to whom we have already alluded, was not merely a blacksmith by profession, but for years a daily laborer for twelve hours at the anvil. William Cobbett was once a common soldier, and afterwards a member of the British Parliament. He says of himself: "I learned grammar when I was a private soldier on the pay of sixpence a day. The edge of my berth, or my guard bed was my seat to study in, my knapsack was my bookcase, and a bit of board lying on my lap my writing table. I had no money to purchase candles or oil; in winter time it was rarely that I could get any light but that of the fire, and only my turn even of that. To buy a pen or a sheet of paper I was compelled to forego some portions of food, though in a state of starvation. I had no moment of time that I could call my own; and I had to read and write amid the talking, laughing, singing, whistling and bawling of at least half a score of the most thoughtless of men; and that, too, in the hours of freedom from all control. And I say, if I, under circumstances like these, could encounter and overcome the task, is there, can there be, in the whole world, a youth that can find an excuse for the non-performance?"

Pupils are apt to err in attributing too much to genius and favorable opportunities. There certainly are grades of intellect, and with similar opportunities all would not succeed equally; it is likewise true that wealth may buy advantages, but it often brings its disadvantages. It leads youth to rely too much on their opportunities, and the mind lacks the energy which adverse circumstances generally impart. The young man who relies on his genius and college facilities will not be apt to distinguish himself by his attainments.

If misfortune overtakes you, rally again. When the web of the spider is destroyed by the hand of the intruder, it does not waste its time in idle repinings, but forthwith commences the work anew. Shall man do less? So the student of mathematics will often find, after spending hours or even days in completing some solution, that his plan is wrong, or that some slight error has been committed, by which all his labor is rendered of no avail. Then it is that, with mind disciplined to the task, he must, if he would succeed, meekly sit down to the work of review. He that would succeed must learn to bear the toil of revision. He must try—and try again.

Tradition relates that when Bruce, King of Scotland, after a succession of defeats, took refuge in the winter of 1306 in the Isle of Rachrin, on the coast of Ireland, and there lay upon his bed, debating in his mind the question whether to continue further the unequal contest, or to leave his country forever, he saw a spider hanging to its thread, and endeavoring, as its fashion is, to swing from one beam to another, for the purpose of fastening its line. Six times did the insect essay with all its apparent power, to carry its point, and failed each time, but gathering all its strength for the seventh effort, it was successful. Encouraged, the king rose up and returned to his scenes of danger; and as he had never before gained a victory, he never afterwards sustained a defeat. Those examples show what can be done if we are willing to pay the price.—*Journal of Education.*

Two Extremes.

There is with some persons a chronic fear of what they call denominationalism. So sensitive are they that they can hardly endure the least reference to the distinguishing features of the churches of which they are members, unless it may be, perhaps, to condemn them and wish they were out of the way. There are others who find no joy equal to that of thrusting forward their ecclesiastical peculiarities, and of pushing offensively against their religious friends and associates. They are never at rest unless airing the distinctives. It is hard to tell which of the two is least to be admired. The one class will give up everything in the interest of a false gentility; the other will sacrifice all for the sake of a narrow zealotry. A well-balanced Christian can love his denomination, be true to its doctrines and tenets, assist in its work and edification, and at all times and in all places magnify its character and mission, while recognizing and honoring everything that is good, true and Christ-like in the world about him.—*United Presbyterian.*

The three sons of the Khedive are being educated in Europe.

Francis Murphy.

Of this great temperance revivalist some one writes:

The most wonderful and admired of men are orators. They are and must be the leaders of men. The world is not prolific of orators. God did not see fit to make the earth largely of gold and diamonds. He has sprinkled orators only sparingly through the masses. They come forth sometimes by their own inherent force and brightness and rush like a meteor in their own brilliant paths. Again, they are upheaved by the moral and political convulsions of society, and seem born at a fortunate junction to shine and bless the world.

Great reforms bring their leaders. Some heart wakes up with mighty magnetic forces. Some lips take a golden message and give it wings of unquenchable flame. Some soul takes the battle flag of God and goes shouting up the ramparts, "Come on, brave men, to victory and peace."

Such is Francis Murphy. Not an orator of the schools, but a classic of his own. There are orators whom we may compare to the eagles coming out of their eyries in the crags, they glide down the heights and swooping upon their prey they mount the air and drop their victims in the fastnesses of the rocks where they dwell.

Murphy is irresistable. He is master of his own body. His attitudes easy and graceful. His motions all chime with the music and marching of his soul. God found him. Christ rescued him. With his hands unshackled and his soul unfettered, he has been called to lead his brethren out the land of bondage. The grandest work of oratory is in saving men. Here is Murphy's success. He has taken the mountain march and goes singing up the hills of difficulty, and beckons on the captives of drink, and they rise and follow him—a happy soul as he mounts the broader and sweeter fields of Christian manhood. His tale of real life is touching. Other stories may be as romantic, but few can tell the story like him. He is a Gospel temperance preacher of rare gifts and marvelous success. Wit, pathos, power and climaxes strangely mingle his addresses. The new crusade marshals its host. A better chivalry than the old knights knew is ours. Sweeter songs than those of the troubadours are sung. Thank God for Francis Murphy. The grasp of his hand and the ring of his voice have given all new courage to march against the infidel. The Cross is winning.

Economizing Steps.

A large part of the weariness of housework comes from the number of steps required of the housekeeper while performing it. The going up and down stairs, the vibration between the kitchen, dining-room, cellar and other parts of the house, wear out the strength quite as much as all other tasks combined. Hence such concentration of resources as will give the housekeeper the advantage of position, and the easy command of every point to be covered, is of the utmost importance. If she can find in her laundry everything necessary for washing and ironing, the work is comparatively easy. If she can find in her pantry every requisite for compounding bread, pastry, cake, and have no occasion to run here and there to get things together and put them away again, her task will seem light.

If in her sewing-room she can put her hand on everthing required by the seamstress, without the perplexity and trouble of hunting up linings, thread, buttons, braid, that task will be robbed of half its weariness. But comparatively few houses have been planned with reference to this saving of steps. The majority of families have no special room fitted up as a laundry, no pantry capacious enough to contain everything a pantry should contain, no sewing-room set apart for that sole purpose and articles needed in these various industries are necessarily scattered, and kept where it is most convenient to keep them. The washing utensils are usually kept in the cellar and must be brought to the kitchen and carried back again. The sewing-machine stands not far from the cook-stove, as the woman who does her own work can have an oversight of the cooking while busy at the machine, but her materials for sewing cannot all be within reach. Yet by using her brains as much as she does her feet, she may save the latter many an unnecessary trip. If she must go down into the cellar for anything, let her pause a moment before starting and see if there is not something to be carried down, or if there is any errand that may be attended to other than the special one she goes on. If she has occasion to go up stairs let her consider how much that is to be done she can accomplish with once going there, and so of everything else. A great deal can be done by planning work to make it easy. She who has arranged in her mind a little programme of her work, and goes at it systematically, will accomplish with half the fatigue, what taken at random, might be entirely beyond her strength. Children can be trained so as to save their mother's steps, and setting and clearing away tables, putting their own toys and belongings in place, do very much to lighten the toils of their mothers.—*N. Y. Tribune.*

The Effects of Tobacco on Health.

The following is a part of a valuable tract on this subject which every pastor and every church member in the land ought to read It can be had by writing to O. M., 136 Chestnut street, Syracuse, N. Y., at fifty cents per hundred.

1. Dr. Willard Parker of New York city says: "It is now many years since my attention was called to the insidious but positively destructive effects of tobacco upon the human system. I have seen a great deal of its influence upon those who use it and work in it. Cigar and snuff manufacturers have come under my care in hospitals and private practice, and such persons can never recover, soon, and in a healthy manner, from cases of injury or fever. They are more apt to die in epidemics, and more prone to apoplexy and paralysis. The same is true also of those who smoke or chew much."

2. Dr. H. V. Miller, of Syracuse, furnishes the following: "A French physician investigated the effects of tobacco smoking upon thirty-eight boys between the ages of nine and fifteen, who were addicted to the habit. The result was that twenty-seven presented marked symptoms of nicotine poisoning; twenty-three manifested serious derangement of the intellectual faculties, and a strong appetite for alcholic drinks; three had heart disease; eight decided deterioration of the blood; twelve had frequent nose-bleed; ten disturbed sleep, and four ulceration of the mucous membrane of the mouth."

3. That very able work, "Diseases of Modern Life," by Dr. Richardson, sums up the effects of tobacco thus: "Smoking produces disturbances *in the blood*, causing undue fluidity and change in the red corpuscles; *in the stomach*, giving rise to debility, nausea, etc., in the mucous membrane of the *mouth*, causing enlargement and soreness of the tonsils; in the *heart*, producing debility of that organ and irregular action; *in the organs of sense*, causing in the extreme dilation of the pupils of the eyes, confusion of vision, with other analogous symptoms affecting the ear; in the *brain*, impairing the activity of that organ, and oppressing it, if it be duly nourished, but soothing it if it be exhausted. The effects of tobacco, often severe, even on those who have attained to manhood, are especially injurious to the young, who are still in the stage of adolescence. In these the habit of smoking causes impairment of growth, premature manhood, and physical prostration."

This is a terrible arraingment by medical science, of habits that find shelter in the Christian Church, and justification even, in the example of Christian pulpits! And yet,—

4. Perhaps the worst thing to be said of tobacco, is the medical testimony which follows. "The parent whose blood and secretions are saturated with tobacco, and whose brain and nervous system are semi-narcotized by it, must transmit to his child, elements of a distempered body and erratic mind; a deranged condition of organic atoms, which elevates the animalism of the future being, at the expense of the moral and intellectual nature." And here is the law of hereditary transmission or penalty. (Exodus xx: 4, 5, 6.) Few parents who indulge in strong drink, or tobacco, or opium, or other sensual habits, think of the terrible results to children of their own flesh and blood.

The Arab's Proof.

A Frenchman who had won a high rank among men of science, yet who denied the God who is the author of all science, was crossing the Great Sahara in company with an Arab guide. He noticed with a sneer that at times his guide, whatever obstacles might arise, put them all aside, and kneeling on the burning sands, called on his God. Day after day passed, and still the Arab never failed; till at last one evening the philosopher, when he rose from his knees, asked him, with a contemptuous smile, "How do you know there is a God?" The guide fixed his beaming eyes on the scoffer for a moment in wonder, and then said solemnly, "How do I know there is a God? How do I know that a man, and not a camel, passed my hut last night in the darkness? Was it not by the print of his feet in the sand? Even so," and he pointed to the sun, whose last rays were flashing over the lonely desert—"that foot-print is not of a man."

General News.

A professor of Chinese has recently been added to the faculty at Yale.

Gov. Hubbard will deliver the opening address at the Dallas, Texas, Fair, in October next.

The Savannah *News* says that a gentleman planting near Savannah sold, a short time since, his crop of cucumbers on the vine on three acres of land for $1,250 cash.

Paper flour-barrels are now manufactured by a firm in Syracuse. They are constructed entirely by machinery, and are said to be superior to wooden ones in lightness and cheapness.

Several Western farmers have recently bought land in Madison county, near Huntsville, Alabama. Large numbers of families in Indiana and Ohio will probably remove South before the close of the year.

On the 10th inst., the Bliss monument was dedicated at Rome, Pa., in the presence of 10,000 people. Messrs. Moody and Sankey took part in the exercises, and the dedicatory address was delivered by Dr. Pierson, of Detroit.

A meeting of white and black citizens, of the region known as the scene of the Ellenton riot last fall, was held recently with a view to restore peace and harmony. Resolutions were unanimously adopted, looking to a cessation of race troubles and to the dropping of the pending prosecutions in the courts.

The credit of the United States is constantly improving. The new four per cent. bonds were placed on the market in London, on the 10th of July. The price was £102 sterling for a $500 bond, which is about equivalent to par in gold in this country.

The President of France is elected by a majority of votes by the Senate and chamber of Deputies united in a National Assembly. He is nominated for seven years, and is eligible for re-election. The Senators are elected by electoral colleges in the various departments which they represent, and the Deputies are elected by universal suffrage.

A pattent has just been granted to Loring Pickering, one of the editors and proprietors of the Evening Bulletin and the Morning Call, newspapers of San Francisco, for a method of rapid telegraphing of fac-simile of stereotyped plates. It is claimed by this process an entire page of a newspaper can be transmitted by telegraph in from 15 to 30 minutes, delivering the copy directly from the instrument in such form that it can be handed immediately to the printers.

A single shipment of silver was made from San Francisco, recently, amounting to a million dollars. The silver was shipped to China for an English house. Some idea of the present dimensions of the silver trade of San Francisco may be formed from the official figures. On the 6th of May the total shipments were upward of $1,000,000. On the 17th, $4,000,000, in the following proportions; silver bullion, $2,966,000; trade-dollars, $760,000; Mexican, $274,000.

A young man name Ernest Morris, known as the boy naturalist, has been lecturing in Indiana. He is young—not yet twenty-five years of age, and has even thus early been a remarkable traveler and explorer. He has passed three years in Brazil; been up the Amazon, and in the face of great obstacles, he pushed his way up the [illegible] and into the very homes of a race of unknown savages, and, from whose country he brought many strange and peculiar relics. He is now lecturing to raise money to go to Africa.

The President of the Horticultural Society at Norfolk, Va., reports the exports of strawberries from Norfolk this year at over 2,930,000 quarts. This does not include any strawberries raised in Accomac and Northampton county, Va. The report says: "Mr. J. R. Young, Jr., is probably the largest strawberry grower in the world, he having picked this season 275,000 quarts from 135 acres of land. Seventeen hundred pickers were the greatest number employed any one day. His average is a fraction over 2,000 quarts to the acre. Fourteen hundred quarts was a fair average yield."

Have I, in a sincere penitence, renounced and forsaken the sins for which I ask God's forgiveness? Is the remembrance of them grievous to me? And is it my earnest prayer that I may be pardoned for them, for Christ's sake, and cleansed from them in His atoning blood? Trusting in Him, by faith, do I take to myself the comfort of pardon, and endeavor, by the aid of His Spirit, so to live as to find for myself, and give to others, the evidence that I am forgiven?

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J. C. HARTZELL, D.D., Editor.

THURSDAY, July 26, 1877.

In the Methodist Protestant Church the time of the pastoral service is limited to five years.

Rev. L. Bradford, Presiding Elder of Gulf District, Miss., and family are spending a few weeks in visiting relatives and friends, North. His post office address for the present, is Englewood, Coles Co., Illinois.

Wesley Chapel in this city is undergoing thorough repairs. The seating has all been made over, the walls are to be newly plastered and [illegible]. Rev. J. M. Vance, the pastor, is hard at work and proposes to have "Old Wesley" as good as new.

A social entertainment will be given at the [illegible] Hall, corner of [illegible] and Lapeyrouse streets, [illegible] evening next, commencing at eight o'clock, p. m., for the benefit of LaHarpe Street M. E. Church. Admission 10 cents.

Our Presbyterian friends have suspended the sabbath evening services in all of their churches in the city, excepting at one place. Those of that faith who are inclined to [illegible], will find preaching [illegible] Street Church every [illegible].

[illegible] used to be pe[culiar] [illegible] institution; [illegible] adopted pretty generally [illegible] denominations, [illegible] Bap[tists] [illegible] Universalists, and [illegible] the meetings [illegible] people, the [illegible] and others.

The [illegible] temperance movement [illegible] progress in Mis[sissippi] [illegible] Convention was [illegible] week. A thousand [illegible] have signed [illegible] them some con[illegible]. The temperance [illegible] on the char[illegible].

[illegible] Vincent, our well [illegible] worker, has [illegible] when [illegible]

[illegible]

The Old World and the New.

Any one can see that there is a strong tendency to establish in this country the customs of the old world. There is a widely spread determination on the part of a portion of the German population, for example, to throw overboard the Christian Sabbath. The question of the day, in all of our larger cities especially, is, Shall we have the Christian Sabbath with its sacredness, its culture and quiet, or shall we have a mere holiday? Shall our streets be thronged with men and women on their way to the sanctuary of God, or shall these same streets be filled with drunkards and noisy demonstrations? Shall our children be brought up as their grandfathers and grandmothers were reared to respect God's day? or shall they be attracted away to parades enlivened by the strains of the band as it passes right by the doors of our Christian churches?

We do not mean to say that all Germans are intent on this. Many of our German citizens are as true to the claims of the Sabbath as we are. We only refer to those who proclaim themselves the unyielding enemies of Christianity, and they are not a few. These people say, "We want our liberty." When we talk of Sunday laws they cry out *oppression*. We remind them that liberty is not license. The cry is, "We want here in America the customs of the fatherland." We reply: Why did you leave that land with its customs if they are so much better?

There is here a principle which must not be lost sight of, namely this: When a people have become weak there are always those who will usurp authority over them. Then what is the result? Aristocracy supplants democracy; the rights of the common people are wrested from them, and oppression follows.

Let the people of a nation be strong; let them be intelligent and virtuous and they will be strong, and then such a trampling upon rights becomes impossible. The people who are observant of the laws of God as they are revealed in the Bible; the people who observe the Sabbath and all its institutions, are the strongest people on the face of the earth. Destroy now the institutions of Christianity, abolish the Sabbath, and you have struck a blow at the very foundation of our liberties. You have undermined the nation's strength, you have made us weak, and prepared the way for some ambitious tyrant to lay his hand on us and hold us as vassals just as has been done in other lands. Our country owes its exalted condition to the Church and the Sabbath, and the course of these iconoclasts would only reduce us to the level of the populations on which they have turned their backs.

We would say to those who are such haters of our Sabbath and our peculiar civilization: If you prefer French infidelity and German rationalism, if you would rather live in a land where the beer garden is preferred to the Church, where the Sabbath is only a holiday, the way is open to return; but we of this country and this age must maintain the [illegible] and purity of the [illegible], for it is one of the chief [illegible] on which this great Christian republic rests.

Then we have the influence of [illegible] to contend with. The enemy of all free thought is Popery. The Pope claims special jurisdiction in this country, for he avers it was discovered by a Catholic. In all [illegible] he has his emissaries. In [illegible] of the devout Catholic the "Holy Father" is above presidents and kings. He claims a [illegible] equality with God. He [illegible] to be a "King of Kings," [illegible] of crowns. Do you [illegible] there is scarcely a priest [illegible] was not either born [illegible] received his education [illegible]

[illegible]

power is increased just in the degree that mankind yield the right of self-assertion or allow others to do their thinking. The despotism of Popery is only limited because of the superior culture of the age, but its spirit is the same that it was in the days of Gregory and John, only the advanced sentiment of the age has made the Armada and the Inquisition impossible. There is no reform in Romanism. This goddess of night must be met, and her influence counteracted until the last trace of her power is gone, and the whole world rises from its burden as one rises from the stifling oppressions of a nightmare. As she of priestly might burned heretics in the Middle Ages, so she to-day would do if she could. She would light up every hill and valley in all this fair land with the glare of burning school houses, had she the power, for she hates them as much as ever she did.

Popular Education.

If we remember correctly it was the great Napoleon who once said, what every age and nation should remember, viz: "The *true* victories, the only one which we need never lament are those of the conquest of intelligence over the dominious of ignorance."

Such words have in them the ring of true philosophy. And they are the more significant because they fell from the lips of one whose life seemed to be one great battle.

By a law of human nature, the mind often swings to extremes—through an unrest which comes of too much of any one thing. Who should more certainly desire peace than a man of war? Who could better appreciate the depressing influences of popular ignorance than the warrior, at whose call a great nation was in the habit of springing to arms and to whom brute force seemed to be the only one belonging to human nature? Yes we think we may all say with Napoleon that these victories, where mind conquers, where intelligence supplants ignorance, where superstition gives place to rational thinking, are the only "true victories" for us to achieve.

It was a wise step which the founders of this great Republic took when they built the church and school-house in such close proximity to each other; let us their sons be equally wise.

In Europe, where our ancestors mostly were born, the fruits of popular ignorance had grown up to a bountiful harvest; through the past centuries ignorance was general, but not quite universal. Universities had been founded, as for instance that of Oxford by Alfred the Great, in the 9th century. Germany too at an early day laid the foundation for some great schools. In these universities a few men were educated who with their inherited fortunes held fast in their grip the reigns of government, and literally trod beneath their feet the ignorant and helpless masses of mankind.

Popular ignorance is always the mother of blinding superstitions. The enthralled millions of the old world viewed with a spirit akin to reverence the men lifted above them by fortune and education, or by the proud titles they bore. A baronial castle had about it something which made its occupant seem almost omnipotent in the estimation of the hordes of humble peasants who burrowed in the soil for a scanty living.

Kings revelled in their glory, and reigned in their might. Royal splendors were purchased with the sweat and tears and blood of the poor. The bugle that sounded out from knightly lips, told men that they had no duty but to rise from their lowly beds and follow their leaders, spurred and scarfed, to strife and death.

Priestly tyranny was not less severe in one sense. Jaded men wrought on in field and mine, and only lived to see their own wives and children gaunt and starved, while robed priests, cowled monks, hooded friars, mitred bishops and crowned Popes ate up with ever unsatisfied greediness the earnings of shop and farm.

Beneath these burdens humanity groaned, and yet the burdens were not removed. Revolutions came in which the weak and ignorant were [illegible] beneath the heavy wheels of war. Still onward rolls the sovereign relentless as fate. In no [illegible] was property valuable, [illegible] without [illegible]. What was the soil worth, [illegible] earnings of [illegible] went [illegible] to make their oppressors more oppressive? What was country when there was no peace, no prosperity, no contentment?

Across the great deep ocean in this western clime there lay this beautiful continent. He whose hand of power had reared the Alps, and sprinkled the sea with islands, and spread out the steppes of Asia and the plains of Germany—He had laid open to sunlight and refreshing showers and cooling breezes this continent, in itself a world.

One cannot read history without seeing the footsteps of Divine Providence in the settlement of this country. This land we call ours either by birth or adoption has its mission, and right grandly is it fulfilling that mission. It cannot be said with any truthfulness that we have failed, or that we are going to fail. Such a failure we know is possible, but we have passed through ordeals which have tried us, and we have found the measure of our power and the secret of our strength. The church and school house are great conservators of liberty; the great safeguard of the nation is popular education. Men of intelligence will not be slaves. Let the school-house and the church go together; they are like artillery and infantry in the time of battle, essential to each other. If we were an enemy to our country, we know of no way by which we could more easily work her destruction than by overthrowing her school system.

Education is the word.

Sing Praises.

When a traveler from some distant land stands within the massive walls of such a mighty temple as that of St. Peter's, at Rome, and casts his eyes up into its mighty dome, and then surveys the vast pillars which stretch away in colonades beneath it, his soul is awed into solemn silence; and though every stone and beam of timber from base to turret was laid by the hand of man, yet, all seems as if it were the work of God himself, and to the devout heart, the Divine Presence seems to be there. So when we go into a great congregation of worshippers, and hear a multitude of voices uniting in sacred song, coming up like the voice of many waters in grand and harmonious volume, though every voice is human, yet, the soul feels it—it is unearthly; it stirs the heart like the voice of God. It moves the soul to unwonted feelings; it creates a desire for purity. Many a poor sinner, under the influence of sacred song, has been born into a new life,—a life of faith and holiness. Music is truly Divine. The vibrations that produce what we call sound, are in accordance with the laws of God just as much as the elementary gases which constitute air or water, were created by the power of God. The moaning of the winds, the singing of birds, the chirping of insect life, or the deep-toned thunder of the heavens are produced on the same principles that regulate the tones of the lute or organ, or the still more touching notes of the human voice—the grandest instrument of all.

Music without words exerts on the soul of man a wonderful influence as with one sweep it rises in its liveliest strains, carrying the soul up with it, or soft as the whisper of love soothes the spirit to rest. But with added words, fraught with meaning, it overpowers the mind as the tempest moves and sways the forest.

God intended music and poetry to be the hand-maids of religion. The noblest thoughts man has ever uttered; the sweetest words he has ever spoken, have been given to the world in poetic form. The sweet flow of words in true poetry seems to be the native language of the soul—the language of Heaven. Love has no other expression, either human or Divine. The Psalmist's highest spiritual feelings are uttered in poetry. The joy of the Israelites on their deliverance from the bondage of Egypt, did not find utterance in long and formal speeches by set orators, but in the songs of Miriam, and the women with the accompaning timbrel. The victory of battle is often chanted in songs that mingle with the groans of the dying in mournful cadences. The simplest hymns and tunes do the most good. We have no very good national air. Those we sing are too difficult for the masses. Any hymn or tune to become general, must be simple, so that a child can sing it. And on the same principle, church music should be simple. It is a fact of history that during the dark ages the singing was of the most complex character, and the words used were in an unknown tongue. The people were not then allowed to praise God in His earthly temples, and the result was that religion very nearly died out in the world. Sometimes we have the same difficulty yet. Our choirs often select tunes we do not recollect ever to have heard before, and which we wish never to hear again, and they mumble out the words so as to give you only the tune. Let all choirs know that it adds to the sweetness and power of the song to utter the words distinctly—let capricious fashion say what she will.

Imagine yourself in a large congregation of intelligent Christians on a beautiful Sabbath morning. The hymn read, is that one beginning—

"O for a thousand tongues to sing
My Great Redeemer's praise, etc."

and four voices alone in a distant gallery do all the singing, while a whole congregation, three-fourths of whom are fair singers, are silent spectators to that sublime part in which all should engage.

In the early ages of Christianity, the custom was for all to sing, and so it should be yet. There may be select pieces when the effect of a few well-trained voices is better; duets and quartets come in beautifully, but a hymn read to be sung as a part of the devotion, should be engaged in by all who have voice to sing.

The hymns written by God's servants in moments of rapture, seem to us extravagant, when we are in a cooler mood, and we walk over them on the dainty foot-steps of taste. But let God's spirit come down upon our hearts in power, and they become sweet to our taste; our emotions may actually rise above them; feeling is often tropical, and seeks for intense expression. Hence, even dignified people will sing under high emotional feelings, the simplest ditties.

When we have a sort of December religion, we can sing—

"Before Jehovah's awful throne,
Ye nations bow with sacred joy,"

only we don't feel very much of the "sacred joy," but when we are living in the sunshine of a sweet religious life springing up in the heart like a "well of water unto eternal life," our tongues break forth in the simple words—

"I am glad salvation's free."

Let us not give up the good old fashioned, hearty singing of our fathers. Thousands have been thus drawn to the house of God, where they have felt the power of the Word. Those who can sing, and do not, being a talent which God has given them, and in doing so, they wrong themselves and others. Teach the children to sing. We should be a nation of singers. O the power of sacred song! Music is heaven-born like light. Poetry is the wing on which she soars upward. When David, the shepherd boy, touched his harp, the evil spirit departed from Saul. When we lift up our voices in holy song; when we fill our temple with the sweet perfume of praise, Satan trembles. "Sing unto the Lord for he hath done excellent things." "Make melody in your hearts unto the Lord." Angels chanted a song on the plains of Bethlehem when the Savior was born; so the church brings forth her children with swelling notes of praise. When grief overtakes us, and the cloud of sorrow beglooms our way, we give vent to our feelings in plaintive songs—songs of the minor key. And in the dying hour the soul triumphant wings her way to Heaven in a chariot of praise.

Railroad Riots.

As we go to press the business world of the North is in a great state of excitement, caused by the strikes along the line of the Baltimore and Ohio railroad, the Pennsylvania Central and some other roads. The strikers base their action on the reduction of wages and the increase of service.

From the beginning of time it has been the tendency of human nature to aggrandize to itself wealth and power. As in the sea the big fish eat up the little ones, so in human society the rich have trampled on the poor, the strong have controlled the weak in their own interest. And so we have had left us the adage "corporations have no souls." But then a corporation is only a larger man—men do often just what corporations do. The present strikes are the greatest this country of ours has ever known; so great are they in fact that the military power of the government itself is invoked to check the reign of terror, which at this time threatens the welfare of the whole country.

We do not justify these strikes; they are the acts of madmen; they cannot produce the results the strikers seek. They destroy the substance on which their own sustenance depends. They may be the sufferers they claim to be, but there is a more reasonable way of reaching the objective point. Conventions, discussions of disputed points between capitalists and laborers, an appeal to reason, facts and figures, would be far better than the fagot and sledge hammer.

The result will be simply that the strong arm of the law will be used—if necessary the whole army of the United States will be called out, the mob will be scattered like chaff before the wind, after some millions of dollars worth of property have been destroyed, and multitudes of innocent people have been made sufferers. The tide of sympathy which has flowed toward these men of toil will be swept away and lost in the universal condemnation of lawless proceedings. The railroads will continue with new fresh recruits, of whom there are multitudes, and the old strikers will find themselves "left out in the cold." We have no sympathy with the spirit which seeks to crush out the poor and weak, which exacts the hardest and most prolonged service for the smallest possible compensation, nor have we any more sympathy for the men who madly fly from reason to mere brute force. Times are hard and our railroads in common with all other business corporations have a hard time. With patience a better day will come and with it higher wages. But under the present reign of madness, that day will only be postponed and the ills increased a hundred fold.

A Good Work.

At the earnest solicitation of the trustees of Ames M. E. Church in the city of New Orleans, Rev. Dr. McCarty, the pastor, has consented to undertake the task of paying up the remnant of an old church indebtedness of about $6,000, which weighs heavily upon that struggling band of faithful disciples. He proposes to devote his vacation months to the work in the North. The members here will do all they can, for they are in earnest, but they have been greatly crippled, owing to the changes which have taken place recently in the political world, and the consequent removal from the city of many of its former supporters. Still, Ames Church lives and must live. It is one of the factors in the religious make-up of this great city and cannot be spared. As we stated in a previous issue, the doctor's plan is to find, say, one hundred men, who will each give $50. This will almost do it. He wrote, recently, to Frank Queen, Esq., editor and proprietor of the New York *Clipper*, an entire stranger to the doctor, though reputed to be a very generous man. Mr. Queen's response was, "Your plan will succeed. I will be one of the hundred and my wife will be another." Other responses are being received of like character from person at home and from the North.

Bishop Haven writes: "Put me down as one of the hundred. You are on the right track. Work and win."

The following editorial note, from the Louisiana *State Register* of this city, indicates Dr. McCarty's standing in this community and should be a sufficient endorsement:

We learn that Rev. Dr. McCarty shortly proposes to take a brief vacation, which, to a professional man, is always desirable at this season of the year. Dr. McCarty came to this city some time last year, and since his arrival has been the pastor of Ames M. E. Church, on St. Charles street. As a preacher and lecturer, he has few if any superiors in this city, bringing to his work the energies of a mature and vigorous manhood, and the cultivated and polished elegance of a scholar. His liberality of religious sentiment and tolerance of political opinion has not only made many personal friends, but largely increased his congregation. His address at Chalmette, on Decoration Day, was universally acknowledged as the work of an orator, Christian and patriot. Such men as Dr. McCarty can do a great work in this city.

We not only commend the enterprise but believe in its success.

A Camp Meeting will be held at Paulding, Miss., from August 30th to September 8th inclusive. The preacher in charge, Rev. H. L. Kennedy, is making extensive preparations for the accommodation of visiting brethren, and it is to be hoped that there will be a good attendance.

M. Adams, P. E.

Missionary Notes.

The Mission Rooms were surprised by a visit from Rev. Dr. Long, of Robert College, Constantinople, on Thursday, the 12th inst.

Bishop Wiley has appointed Rev. W. G. Benton, of Cincinnati, to Kiu Kiang, China. He will sail with the Bishop from San Francisco September 1st.

The Mission Room hears from the Mackinaw Indian Agency. "Rev. John R. Robinson, who is himself a half-breed," says the correspondent, "has been doing a good work and without pay, other than the trifling amount these poor people can give him from their scant stores. He travels some fifteen or twenty miles each Sabbath, and preaches three times at points five or six miles apart in Isabella County, Michigan.

From the Blackfeet Agency, the Agent, John Young, writes about week day and Sabbath schools and says: "In addition to the Sabbath instruction I have been giving practical lessons in cattle raising and stock keeping, also farming; have neatly fenced one hundred acres and put crops—potatoes, turnips, peas, carrots, etc.—in about twenty acres. The labor outside the employees was mainly done by Indians, often forty at once. I had both sexes, the greater part squaws, and it is only just to state that they prove *the better men*—all this from a tribe from whom a day's work was never got by any of my predecessors.

The war in Europe, is still in progress. The Czar is moving with a cautious but firm and steady step toward Constantinople, a point which he will reach sooner or later. He evidently takes as his moto *festina lente*. To say that when he reaches his objective point that he will dictate terms of peace to the Turk and then retire back into his snows is to say what the world knows is not true, unless he is forced to retire by the Great Powers. The ambition of some centuries of Russian history has been the possession of the Golden Horn, and hence the possession of an honor will not satisfy the dream of the centuries and quiet the ambition of a powerful nation like Russia.

Rumors through Turkish channels report a two days' serious fight at Plevna and a victory for the Turks under command of Osman Pasha. Three strong Russian corps attacked the Turkish lines but were routed with great loss of men, and the capture of three ammunition wagons, a train of artillery and an immense quantity of arms and ammunition. But whether true or not, we do not know. We cannot see any out-come ultimately, but the complete overthrow of the Turk, and yet Providence may have some other plans to unfold. All we can do is to watch the proceedings and report them to our readers.

But this we say, the signs are that European Turkey may have a future before it which will be greatly in the interest of Christianity, and for this let all Christians pray.

We give as a pretty good excuse for writing so little about the Russo-Turkey war the following verses and commend them to careful study; they illustrate the exceeding difficulty of preparing a succinct contemporaneous sketch of the Turkish war. We find them in an exchange:

On Monday morn the news arrived,
There had been bloody work,
But no one knew which lied the most,
The Russian or the Turk.

On Tuesday morning Russia claimed
A victory for her side,
On Wednesday, from a Turkish source,
The victory was denied.

On Thursday each side swore it had
The other put to rout,
And Friday's news the fight confirmed
Without the slightest doubt.

On Saturday 'twas whispered 'round
The whole affair was small,
And Sunday's cable news declared
There'd been no fight at all.

Sunday School Union.

Bro. Hartzell.—Please to give in the SOUTH WESTERN credit to the Sunday School Union of the Methodist Episcopal Church, for books sent through our Freedmen's Aid Society to Sunday Schools, to the University at New Orleans, and to several other of our schools in the South. Through the liberality of the Sunday School Union of our Church, we were greatly aided in planting Methodism in the South; and for liberal appropriations for books received and distributed among our schools, sunday schools and preachers in inaugurating our work, in behalf of our Society, and the most grateful recipients, I return the Sunday School Union of the M. E. Church sincere thanks, and in the grand work it is doing commend it most heartily to our people.

Yours Truly.
R. S. Rust.

Our Southern Methodism.

Rev. Frank Walker, Campte, La., says: "For some time past the Lord has greatly blessed our work. During the last two months there have been seventeen conversions in my congregation—we go forward with thankful hearts."

Rev. Reese Thompson, Natchitoches, La., writes: "We have had much religious interest manifested in our congregations of late. There have been [illegible] recent conversions, seven received into the church connection, and five back-sliders reclaimed. May the Lord direct our labors."

Rev. Felix Landor, Algiers, La., says: When we came to this work from conference we found but twenty-three members, and the prospects not very encouraging. But our people put their trust in the Lord and went forward in his service. And the blessing of the Master has rested upon us. We have had thirty accession so far to the Church, one half the number being received in full connection. Substantial improvements are now being made to our church building. And [illegible] the river below, opposite [illegible], we have organized an M. [illegible] Church of thirty members. This [illegible] independent [illegible] have a new church, nearly completed, which will be worth when finished one thousand dollars. The deed has been regularly transferred and this prosperous society received into the arms of the good old Mother Church.

Yazoo City, Miss., Camp Meeting.

Dear Brother:—Please announce to the public through your paper, that a Camp Meeting will be held at this point, beginning [illegible] to be conducted [illegible] by [illegible] for the glory of God, the salvation of souls, and the best interest of the country. For this purpose we cordially invite all ministers without regard to [illegible] denominational differences [illegible].

July [illegible], 1877. GILBERT BROOKS.

Religious Items.

The General Assembly of the [illegible]

[illegible]

fast in this country. They number in all 180,634 members, being an increase of 3,829 for the year; 1,120 itinerant preachers; 15,402 local preachers; 10,390 leaders; 4,126 connexional chapels; 2,242 unconnexional chapels; 3,855 schools; 347,961 scholars. During the year 141 chapels were built, at a cost of £129,374. There were in the connexion property valued at £4,979,220. Total accommodation, 787,969 hearers.

General News Items.

Western railroads earned $500,000 less in June than in the same month last year.

The boat building business which has languished so long at New Albany, Indiana, is being organized afresh.

Both the Republican and Greenback parties in Iowa have adopted platforms containing prohibition resolutions.

3,000 unemployed men applied for work at the Brooklyn Navy yard week before last. Some of them were said to be college graduates.

A good understanding is reported between Gen. Deven and Gen. Canales, on the Mexican frontier, the latter promising to cooperate to prevent raids.

Charles Taylor, a colored lawyer, from Boston, has been admitted to pratice in the United States Courts in Maryland—the first colored man admitted to the bar in that State.

Professor John M. Langston has decided to accept the mission to Hayti, tendered to him some days since by the President. Professor Langston is a representative colored man of fine abilities and will do honor to the position.

The village of Pensaukee, Wis., was destroyed on the 7th inst., by a tornado, which extended only 3,000 feet in breadth and continued but two minutes. Six persons were killed and upwards of twenty wounded.

U. S. Treat left Eastport, Me., a few days ago, on his way to Japan to teach natives the art of putting up canned fish and canned goods generally. He went by request of the Japanese minister, and will receive $5,000 per year and expense.

The remains of Gen. Custer, which have been brought to Bismarck, Dakota, from the Big Horn country, will be finally interred at West Point, New York, and those of his comrades in the National cemetery at Fort Leavenworth.

Since the burning of the Brooklyn theater a large black dog, whose master was probably lost in the dreadful disaster, makes the ruins the place of his nightly rest. He is fed by the policemen in the vicinity, and the managers of the theater have put a handsome collar around his neck.

The proposition to open the English National Museum and galleries of art on Sunday, was defeated in the House of Commons by 229 votes, against 78. Mr. Alexander McArthur, the Methodist member from Leicester, made an effective speech in favor of the Sabbath.

A bishop of the Mormon Church arrived in New York recently from Europe, bringing 723 recruits for Salt Lake City. These comprised 24 English families, numbering 84 persons, 112 German-Swiss, 61 Norwegians, and 150 Swedes, the remainder of the party being made up of Danes and Hollanders.

The Georgia Constitutional Convention met the 11th instant, and [illegible] Jenkins was unanimously elected chairman. In his [illegible] he said that no one need [illegible] the rights of the colored [illegible]. The [illegible], to be [illegible] present [illegible] in which [illegible] $2,500,- [illegible] been set- [illegible] after twelve [illegible] The adopted [illegible] Jumel is [illegible] the highest [illegible] lady's legal [illegible] title to the [illegible] of men [illegible] and in- [illegible] ery on a [illegible] counter- [illegible]

Sunday School.

SUPPLEMENT TO BEREAN LESSONS, 1877.

BY JOSEPH LONGKING

THIRD QUARTER. Lesson VI. Paul sent to Macedonia. Acts xvi. 1-15. August 5.

(*Condensed.*)

1. *Then came he to Derbe and Lystra*] His old battle fields for God. It was at the latter place that, some six or more years before, it may be, Paul had been stoned and left for dead. Chap. xiv, 19. *A disciple named Timotheus*] Usually spelled as Timothy. This was the after-distinguished friend and fellow-laborer of Paul so named. *The son of....a Jewess*] Her name was Eunice. We have elsewhere (2 Tim. i, 5) the testimony of Paul that she and her mother Lois, as well as Timothy, were persons of "unfeigned faith," a high commendation. *His father was a Greek*] We may suppose not only Gentile born, but such in religious opinion. Had he been even a convert to Judaism Timothy would have been circumcised.

Him would Paul have go forth with him] As an assistant in the ministry: not merely as a traveling companion. *Circumcised him*] The history presents Paul as acting here on the principle stated by him in 1 Cor. ix, 20: "Unto the Jews I became as a Jew, that I might gain the Jews;" that by this compliance he might remove all occasion of offense, and not as an act necessary to Timothy's salvation. *They delivered them the decrees*] The decisions of the Jerusalem Church before referred to, and recorded xv, 29. These, though of but temporary obligation, were of vast importance to the peace of the Church at large, and especially so to the Gentiles, as freeing from all obligation to Judaistic forms and grounds of salvation.

So were the Churches established in the faith] "established" is here used in opposition to the state of doubt which had formerly prevailed in Churches composed, as most of these were, of part Jews and part converts from heathenism. The agitating topics were put to rest. *Increased in number daily*] That is, there were, as we should say, frequent accessions to them. "Daily" we take to denote this and no more.

When they had gone throughout Phrygia, etc.] Adjacent provinces on the west and north-west of Lycaonia. *Were forbidden of the Holy Ghost, etc.*] From this it would seem that Paul's mind was not at all times under the inspiration of the Holy Spirit: as we can only gather from this "forbidding" that he had intended at this time to enter and preach in proconsular Asia. He readily yielded up, however, his own intention, and embraced the guidance of his unseen counselor.

They essayed to go into Bithynia] An important and popular territory lying north-east of Mysia. *But the Spirit suffered them not*] Why is not stated. *Passing by Mysia*] Leaving it aside, without remaining to preach there. *Came down to Troas*] Now descending from the high lands of the interior toward the Ægean Sea.

A vision appeared to Paul in the night] The apostle is now at Troas. A "vision" is usually distinguished from a dream, by its being defined to be a representation made to the man when awake, though the attention would seem to be so absorbed by the thing presented that the senses are oblivious, for the time, to other objects. *Come over*] Namely, by crossing the Ægean Sea, on the Asiatic side of which Troas was, into Macedonia, a province of Greece. By doing this he would pass into the south-eastern part of Europe. The "help" desired was, of course, the proclamation of the Gospel.

Immediately we endeavored to go into Macedonia] The path of duty is now made plain, and eagerly do Paul and his fellow-laborers desire and endeavor to follow it, by at once inquiring for a ship thither bound. The "we" includes Silas, Timothy, and Luke, who thus modestly introduces himself, for the first time, to the reader. Perhaps he had now only joined their company. *Assuredly gathering, etc.*] As they could not do otherwise.

Loosing from Troas] Sailing from Troas. *To Samothracia*] An island in the north-east part of the Ægean Sea, above the Hellespont. Here, under the shelter of its high shore, they anchored for the night. *The next day to Neapolis*] The site of this city is now occupied by the Turkish village of Kavalla. It has a population of some five or six thousand, nine tenths of whom are Musselmans and the rest chiefly Greeks. Neapolis was the seaport of Phillippi.

From thence to Phillippi] Making, for the present, no stay at Neapolis, but at once pushing on to the "chief city." The distance was about ten miles. Phillippi is [illegible] wholly in ruins and without [illegible]. It stood on the acclivity of [illegible] Hermes, looking toward [illegible] a small stream now called [illegible].

On the [illegible] day of the Jewish Sabbath, the Christian Sabbath, or Lord's day, was then unknown to the Phillippians. *He went out of the city*] Beyond its gates. It may be that the few Jews living at Phillippi were excluded [illegible] worship with- [illegible] waters [illegible] to the [illegible] to be [illegible] Jews; the [illegible] who reverenced and worshipped the true God. *Spoke unto the women*] These being only attendants, at the time, at the spot. How often, even in days not remote from our own time, have women been the means of keeping up assemblies for religious service, which would, but for them, have been entirely deserted.

A woman named Lydia] Let her name be preserved, for she was the first European convert to Christ. *Which worshipped God*] From this expression she is supposed to have been at this time a convert from heathenism to Judaism. *A seller of purple*] Of goods thus colored or dyed. *Of Thyatira*] A city on the northern border of Lydia, in Asia Minor, about twenty-seven miles from Sardis, and early famed for the excellence of its "purple" goods. She would seem to be now a resident of Phillippi. *Whose heart the Lord opened, etc.*] That is, so enlightened and impressed by the Spirit's influence that she attended to," or understood and received, the teachings of Paul respecting Jesus.

When she was baptized] Not, probably, immediately, but at no distant date. The baptisms could hardly take place at this time, for she was probably unaccompanied by her "household," be the import of that term what it may; and when she was baptized they were present and also received the rite. *Come into my house*] This, we take it, was after her baptism, and consequently not, we think, at this first interview.

"Only Trust Him."

There is one thing the future is always willing to lend, and in it as in other respects, the borrower is servant to the lender; and that is trouble. But of all borrowed trouble that is the foolishest which makes us anxious about the Lord's conduct of His kingdom—the times and seasons in which He is going to manage it. There are many good Christians, who are trustful regarding their own future—who are yet in constant trouble—as to what the Lord is going to do with His Church and kingdom at large. They are our religious theorists; people with more or less faith, who stand on watch-towers of philosophy—forecast to conflicts of the Church, calculated the probabilities by some earthly arithmetic and then make themselves and others restless over the fear that the kingdom is not going to be established in their way or time, or perhaps not at all.

They cannot be satisfied to take their share, do their work and leave the result with the Lord. They act as if they were assistant pilots on the great ship of the world. They really seem to think if they cannot find harmony between Genesis and geology then the religious case is hopeless. They are more concerned about God's times and seasons than about their own part in the moral reformation of the world. When the kingdom of nature was established and how, whether by gradual evolution or successive creative epochs, these are questions to which they give more foreboding thought, than how the kingdom of grace may be furthered.

To the Christian the world's present condition and the agencies for bettering it is the problem of problems. Christianity must hold all merely curious speculation severely subordinate to the duty, which it always brings to the front, the duty of saving men. There are some things better than knowledge. Loyalty to a risen Savior and enthusiasm for His kingdom tower far above any selfish pleasure even of knowledge. It is not necessary for every Christian to have a theory about the origin, progress and end of Christianity. It is necessary he should help the point in the line assigned to him. The soldiers one day remonstrated with the "Iron Duke," that obedience to a certain order would be to perish. "Perish then," was the soldierly reply. It is not ours to adjust the lines o' battle. "Ye are my witnesses,' saith God, He will take care of the plans and the outcome.

How admirable was the faith and loyalty of Faraday! Profound as a sage in his science, but ever simple as a child in his faith, following both his science and his religion with an unfaltering step. God would look out for the points of collision. It was his only chance to seek truth and duty. Some one sneeringly says of him: "When he entered his laboratory he shut the door of his oratory, and when he entered his oratory he shut the door of his laboratory." And yet the sneer had in it a fine compliment for the professor. Oh, for more of his faith—faithful alike too in the workshop and the Church, working our little plat of ground, as if heaven and earth depended on it, and yet with a surrender of quiet trust that sees all seasons, all storms and holy calms gathered up in the power of the Father! Let faith outstrip knowledge. The farmer does not wait the outcome of the season before he plants his grain. Neither should the Christian. We have no more responsibility about the kingdom than a deck-hand has about the destination or progress of a steamer. Our kindom is all within the clasp of our hands. The times that wheel in the stars above us, the seasons that whirl in the wind around us are for God. But in these mighty cycles we have a place and a work. There all the honor lies and all the responsibility.

The man who knows nothing about astronomy or chemistry can have a beautiful garden. The sun will help him just the same. A man who knows nothing about God's purposes and has no theory about His plans, may be a faithful and successful Christian. He may stand in his blooming garden while over it all heaven moves stately and pours its beauty. And the sweet hour at set of sun will come to him just the same when God shall walk with him in it and out of it to glory. "I will never be a Christian till I understand the doctrine of election," said an inquirer to her pastor. "Then farewell to your hope of heaven," was the solemn reply. We can never unbraid the fine lines of history, nor break up the shadows of Providence, but we can be fathful in our day and generation. God will take care of the universe.

"The Conflict of Ages."

Men differ on nearly every issue. There have always been opposite parties in politics and religion, though the measures fought over one day may be universally adopted at another, and those sacrificed regarded as heroes and martyrs. Medicine has also been subject to revolutionary disturbances. When Drs. Harvey and Jenner announced their discoveries, they were held in contempt and ridicule by an incredulous and ignorant public, yet to-day they are received and honored by all as benefactors. When Dr. Pierce announced his *Discovery*, many seemed to doubt, and were skeptical concerning all medicines and doctors, but proof of merit has dispelled all doubt, and to-day the Golden Medical Discovery is the standard remedy in curing the most obstinate diseases of the liver and blood, having almost entirely superseded the old-time sarsaparillas by reason of its superior merits.

NORWICH, Chenango Co., N. Y., Nov. 31, 1876.
R. V. PIERCE, M. D.:

I was afflicted with a scrofulous affection on one of my legs. It was very troublesome for over two years, so much so that I could not wear a boot, and I had to keep my leg bandaged. It resulted in a raw sore. It got so bad that it became a general talk that I would have to undergo amputation of the limb. One physician told me he never saw such a sore cured. I commenced taking your Golden Medical Discovery together with your Pellets as directed on the bottles, and when I had consumed six bottles of Discovery, my leg was entirely well, and has remained so ever since—a period of two years,—and I would not swap it for fifty wooded legs. Yours truly,

JOHN SHATTUCK.

Found Out.

On the top of a hill was an orchard, and on one of the trees was a boy stealing apples; another boy stood at the bottom of the tree, on the watch to see that nobody found them out.

Nobody was near that they could see; but that did not prove that no one saw them, for, seven miles off, Prof. Mitchell, the astronomer, was examining the setting sun with his great telescope, and the hill happening to come within its range, the actions of the boys, the very telltale looks on their faces, attracted his notice. *He* saw what they were up to. He found them out. There was no escaping the great eye of his telescope looking full upon them. They little thought of such a thing.

But there was another eye upon them. It was God's eye, and his eye is on us. It sees near, it sees afar off. It sees in the day, it sees in the night. It sees out of doors, it sees in doors. It sees our actions, it sees our hearts. It sees us too by name. Prof. Mitchell did not know the boys. God knows.

How to Pray Good Prayers.

Some people don't know how to pray, nor what to pray for. The best prayers may be picked out of God's Holy Word. Look over the Psalms and the words of Jesus and wherever you find a rich and precious promise, turn it into prayer. Plead God's own promise. He is faithful. He will always own his own word. All the promises of God are yea and amen, in Christ Jesus, to the glory of God.

DIED.

At Shreveport, July 16, 1877, Mrs. Mary Hilton, wife of Rev. J. W. Hilton, of Louisiana Conference.

Her illness was but brief; she was taken sick on Wednesday and died on the following Monday. Every assistance medical skill could suggest was rendered her, but the Master had come and called for her, and bidding weeping relatives and friends adieu, she fearlessly answered the call. For ten years past she had been a zealous, devoted Christian. The grace that had sustained her in life, she found sufficient for her in a dying hour. May that same grace sustain Bro. Hilton in his great affliction, and enable him to say, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord."

SAMUEL E. H. MORANT.

Quarterly Meetings.

San Antonio (Tex.,) District.

Columbus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Peach Creek, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Halletsville, October 6 and 7.

D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

McMinnville, July 5 and 6; McMinnville, Circuit, July 7 and 8; Shelbyville, July 14 and 15; Lewisburg, 21 and 22; Springhill 21 and 22; Franklin, 25 and 26; Mill Creek, 28 and 29; Woodbury, August 2 and 3; Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14 Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August; 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Marion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Grenada Circuit, July 28-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

Second Round.

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 26-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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A SPRING CHICKEN.

"COCK-A-DOODLE-DO-O-O!"

"What's the matter with you?"

"Can't you see the length of your bill? The sun's a coming up over the hill."

"Shut up your eyes and go to sleep, Or you'll have the chickens all a-peep."

"Cock-a-doodle-do-o-o! Such an old fogy as you Hasn't the power to put me down. I'm going to wake the henroop and hen.

Cock-a-doodle-do-o-o! Wake up all of you-o-o! The sun's coming up over the hill; I'm fretting it and shan't keep still. If I let chanticleer to crow, I guess I know enough to know It's time to crow when we see the sun. Wake up and get up now, every one. You're the stupidest set that ever grew, Cock-a-doodle-doodle-do-o-o!"

Bantam strutted proudly and flapped his [illegible] if there's any such thing." [illegible] eye to see; [illegible] could be. [illegible] 't my son!" [illegible] cackled: "Oh! isn't [illegible] new went round. It was only the moon, [illegible] Bantam was crowing three hours too soon.

—*Independent.*

Talk Double in Mother.

[illegible] a girl hides a secret [illegible] mother, or has received a [illegible] not let her mother [illegible] of which her [illegible] in data. [illegible] thing for [illegible] secrets of women at [illegible] is almost a [illegible] none [illegible] that, if [illegible] When you and [illegible] never, never con- [illegible] from your husband [illegible] to write a let- [illegible] all about, [illegible] are not [illegible] read. [illegible] Tell [illegible] here you [illegible] who [illegible] mean, of [illegible] has set [illegible] and much [illegible] who talk too [illegible] little [illegible] so [illegible] to her [illegible] I met [illegible] remarks [illegible] so [illegible] of [illegible] from [illegible] are on all through [illegible]

LOST FRIENDS.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

I will be thankful for information concerning my wife, named Matilda, and daughter named Sally. They belonged to Bob. McCallop, in Alabama. On the approach of the Federal forces he left with them saying he was going to Texas, and I have never been able to get any word from them since. Address, Squire Norman, care of St. Paul's Church, Shreveport, La.

My brother Charles belonged first to Mason French in Warren Co., Tenn., but was sold to John Darden, who took him to either Arkansas or Texas, since which we have had no word from him. Our mother also belonged to French, but our father, who was named Adam, belonged to Dr. Young, of Nashville. Any information concerning brother Charles will be most thankfully received. Address William Henderson Young, Lebanon, Tenn., care Rev. Jos. Smith.

I will be most thankful for information concerning my two sisters, Phillis and Letitia (called Tishia). Our mother is named Kitty, and formerly belonged to Billy Carter, at Big Springs, Wilson Co., Tenn. My sisters were sold to a slave trader named Pat. Anderson, and we afterwards heard that he sold Phillis fifteen miles below New Orleans; this was the last word we had concerning them. Address, Mrs. Martha Smith, care Rev. Jos. Smith, Lebanon, Tenn.

Our family belonged to Mr. Moody, of Mecklenburgh Co., Va. Father was named David Roater and mother was named Bettie; I had two sisters, Mary Ann and Margaret. We were all sold to a speculator called Capt. Williamson, who took us to Selma, Alabama, where, in 1846, we were separated, father, mother and sister Margaret being at that time carried with me to this State. I desire word from any and all of them; address Mary Washington, Hernando, Miss., care Rev. B. L. Crump.

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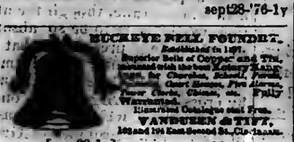

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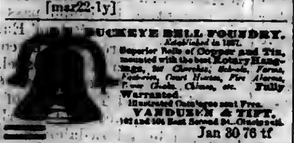

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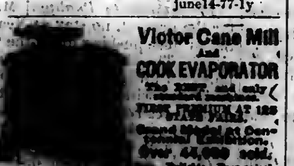

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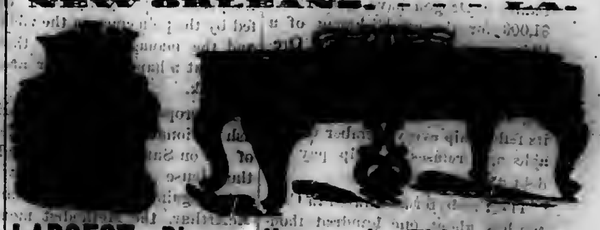

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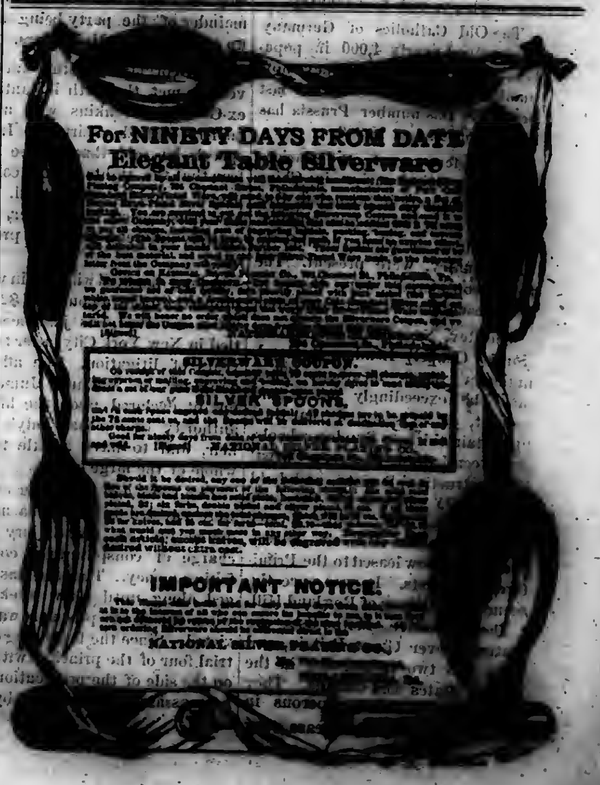

Southwestern Christian Advocate.

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SOUTHWESTERN

Christian Advocate.

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JERUSALEM.

Thy queenly name, Jerusalem!
Goes journeying down the years,
Still wearing on its front a crown
Of glory and of tears;
The songs that sounded on thy hills
When Adam's race was young,
Those lofty hymns to Israel's God,
Shall never be unsung.

Around thy walls old empires prowled
Like hungry beasts of prey;
Or, hovering on thy mountain paths,
In cunning ambush lay;
From age to age thy captive sons
Went forth in weeping bands,
To toil beneath the bloody rod,
In lonely tyrant hands.

These empires now are ground to dust,
While thine undying race
Still finds in God—its fathers' God,
Some secret hiding place,
The seed of Abraham is not lost;
That tribe of wondrous birth
Still wanders as a scattered host
In all the lands of earth.

Thy temple, O Jerusalem!
On Zion's lordly height,
Has shed on nations, near and far,
A strange and holy light;
The watchmen, on thy towers beheld
The glad unnumbered throngs,
The gathering tribes—that filled thy courts
With thy great festal songs.

From year to year—from age to age.
The long procession flowed
Through all thy vales, and o'er thy hills,
To [illegible] shade;
Their white tents glistened on the slopes,
While they with one accord,
Told the old legends o'er and sung
High praises to the Lord.

Along thy streets, Jerusalem!
The man of Sorrows trod,
And there didst nail upon the cross
The loving Son of God.
That record of thy sin and shame
Was washed in thine own blood,
When war and storms swept o'er thy walls,
A wild devouring flood.

But over all thy shame and guilt,
[illegible]
[illegible] wrought for [illegible]
[illegible]
[illegible] shall still go sounding on,
To every time and clime,
A glorious and immortal name,
[illegible] time.

WHAT IS LIFE?

A little crib beside the bed,
A little face above the spread;
A little frock behind the door,
A little shoe upon the floor.

A little lad with dark brown hair,
A little blue-eyed face and fair;
A little lane that leads to school,
A little pencil, slate and rule.

[illegible]

[illegible] at Funerals.

[illegible]

By Lamplight.

THE MINISTRY No. 4.

The Savior calls men to follow him. His life was one of activity; going about doing good. Hence his followers are called to *work*. This is true of all Christians, but especially true of the ministry. If there is any position in the world, that demands good, honest work, it is that of the Christian Minister. He deals not as other men, with interests that belong mainly to time, but with those of eternity; not with the perishable material of earth, but with immortal souls; not with things that can be priced with silver and gold, but that which cost the precious blood of Calvary. A ship freighted with its hundreds of passengers, nears the rocky coast, on a stormy night; the captain sleeps, the officers are drunken, the noble vessel strikes the reefs, and all are lost; what words can paint the blackness of the crime of the captain of that vessel? But only life is lost there. What of the minister, who sleeps when souls are lost because of his slumbers! The minister is called to *labor*. He must be prepared for his work. First, intellectually. No extent of intellectual culture should be considered too great for the ambassador of the Cross. The Bible is so simple, yet so profound; the Sunday-school youth may comprehend its practical teachings, and the mightiest intellect be overwhelmed with its grandeur, and astounded at its revelations. This book will bear years of earnest, laborious research, and will return a rich harvest for all labor spent in honestly seeking for the true meaning of its sacred pages. The candidate for the ministry can not well spend too much time in Bible study. This is to be *the study* of the minister all through life. He must constantly inquire what his King and Lord would have him declare. The Ambassador who never referred to the instructions of his government would soon be recalled. So the minister who does not study his Bible will lose the endorsement of Heaven. It is expected that ministers will not now enter this responsible position who cannot read God's word. The time was when this ignorance on the part of the colored preachers was a necessity; when to learn to read was a crime; but that has passed, and the young man who does not use his utmost efforts to prepare himself for the work of the ministry by securing the best education within his reach, will soon find himself dropping down to the poorest filed of labor, and not wanted there. Howling over a "heartfelt religion," as is sometimes done, and over a "cornfield religion," which were not received through the Bible, and a sort of ridiculing of the Book religion, belongs to a class of preachers that must soon pass away from our church and from the whole South. This sort of preaching may produce wonderful effects upon a certain class of Christians in the way of great physical manifestations, of shouting, jumping, &c., but its fruits mostly end with the noise and confusion produced. The preacher must have as good an education, at least, as his congregation. A good, English education is the requirement of all churches, theoretically, of those who enter the ministry. This is true of the *M. E. Church*, but the condition of the colored people, the pressing need for men to preach, seemed to make it necessary to admit very incompetent men into this work. The time has nearly come when none but those who can pass a creditable examination on the common English studies will be admitted to the ministry. This is right. The priest under the Mosaic dispensation was to be thirty years of age before he was permitted to enter upon his office, and he was under training by his constant association with the older priests. Jesus had his disciples associated with him for three years, before he sent them out to teach all nations "to observe all things whatsoever he had commanded them." In this age of the world, and in this country where books are cheap, and schools within the reach of every energetic young man, to license men to preach the Word who can not read it, is a premium on the laziness of the young man licensed, a crime against the church, and dishonoring God. The broadest views of ministerial preparation should be held by those who are to say by their votes who shall enter the work of the ministry. No more men who cannot read, no men who are not industrious as students, diligent in the improvement of their opportunities to secure a fair English education, should be admitted to any of our conferences, or be licensed as local preachers, [illegible] to teach the way of the Cross, and persuade men to [illegible]. To do this he needs to [illegible] needs to know Christ [illegible] and needs to know [illegible] knowledge in [illegible] men to [illegible]. His argu[illegible] and clear [illegible]. The minister is to [illegible] charge of the children and young people of the Sunday-schools, catechise, instruct, encourage. He is to administer discipline where he is to be virtually judge, jury, accuser and defender. He is to oversee the selection of sites for churches, and building them. He is to instruct his official members in their duties, examine the class-leaders and instruct them how to improve their class-meetings. He is to be the spiritual adviser of the ignorant who cannot read a word, and also the educated and refined. He is to visit in the cabin of the poor, or to find his way to the homes of the rich. He is to preach to all classes the Word of Life. Does not the man who is to be engaged in such duties need the broadest culture within his reach? Should any church consent to admit a man to this sacred office who has not, at least, a common English training? Even if he is only to preach to the ignorant, shall the blind lead the blind? Secondly, he should have a spiritual preparation—which will be continued at another time.

J. BRADEN.

Nashville, July 23, 1877.

To our Preachers---For our Freedmen.

Dear Brethren—The Freedmen—their necessities and the agencies for their salvation—must be kept before our Church yet many years. Two hundred years of oppression kept them in a condition which can not be remedied in a day. You are the master-builders by whose hands the ex-slaves shall be raised to the fair proportions of manhood. You did more than any other class of men to free them. You have done most to educate them, in originating plans, arousing interest, and bestowing gifts.

To your fidelity, chiefly, it is owing that Christian schools and teachers have been sent into the Southern States and supported by our Church.

In proportion to your wealth, your gifts are the largest. Exemplary liberality adorns the record of our ministry. You have lead the Church in giving. Will you not still lead it to give? Follow up your praiseworthy example by instruction and exhortation.

The presentation of any of the benevolent causes of the Church, indorsed by you, guarantees its success. You are the leaders of Churches and formers of public opinion in communities. Your people, in the main, think as you think, and depend upon you for information concerning our general Church charities.

If every preacher will inform his people and take the collection, our contributors will be greatly increased, no one impoverished and all our work prospered. Give your people the privilege of giving, and of giving intelligently, to the Freedmen.

It is a good thing to ask money for a good cause,—a blessing to the preacher who asks, to the giver and the receiver. "It blesseth him that gives, and him that takes." And such is the deserved confidence which the people repose in you, that they will give to the cause which you present, even though they have little information about it. But truer liberality, of better quality and more abundant in quantity, comes through an intelligent view of the necessities to be met. Every man will give more, and be more profited by the act, if he knows to what use the consecrated offering is to be applied. We are to get the minds and hearts of the people first, then they will give their money. Not as spoils to be seized, but as a benefit to be bestowed, the money of our people should be sought.

Sources of information are open to you. The Annual Report of the Corresponding Secretary, full of facts and suggestions is in your hands, so that, in as much time as you use for preparing a sermon, you can get a knowledge of our Freedmen's work to lay before your people, which will thrill your heart and theirs, and turn their sympathies into those serviceable gifts by which our work can be accomplished.

Such presentation of this great work as will lead our people to an active interest in it is Gospel preaching. Are not exhortation and application as valuable as doctrine? It is not aside from your sacred commission to present the Freedmen's cause, but a necessary duty under it. Did not St. Paul gather and distribute to the necessities of the poor saints at Jerusalem? He who "determined to know nothing among them but Jesus Christ and him crucified" counted himself obedient to that high resolve when he was hurrying to Jerusalem with the gifts of the Gentile Church or writing immortal chapters to the Corinthian brethren on the spirit and manner of benevolence. But these were contributions for the physical aid of men, while our work among the Freedmen is the literal obedience to Christ's command, "Go teach." Nay, the Gospel is not preached unless it is applied and practiced, and the duty of a minister of the Lord is not done unless he keeps his people in lively sympathy with all who needs the help of a Christian hand. "Thy kingdom come," we must obediently pray, before we ask for "our daily bread."

The subjects of our Christian care are close at hand. Here, at our doors, dear brethren, the pleaders stand. Their intelligence is shrunken by having been forbidden knowledge, but they have enough left to beg for more, with a prayer at once more earnest and more meek than ever arose from any other people.

The garments of their morality, which should be a seamless robe, are all rent and ragged. Yet they try, with the few threads of instruction which they have picked up, to close these rents. Shall their moral nakedness be our shame?

They have peculiar love for religion and the Protestant faith. Our Freedmen's schools are the folds in which they find refuge from the Romish wolf. Yet we can not shelter half who run to us, and even now the wolf tears the flock.

They are to evangelize a continent, and many want to go thither to seek and to save. Let us furnish them with the outfit of sanctified learning, and their explorations of Africa will become more memorable than those of Livingstone. They will there not only discover great waters and numerous peoples, but will uncover to those millions the fountains of life, and lead them to the skies.

Our brothers cry. They cry to us at our thresholds. They cry at our very altars and communion-tables. We cannot leave them to themselves. We cannot remand them to the care of others. No other Church or organization can fill our place or do our work. God has graciously and yet imperatively put a large share of this work on our Church, and we must not evade it. Their cry is to us, we alone must meet it. We must not forsake these poor. Already many who have received the truth at our schools are filled with heroic desires for their people's salvation.

Brethren, servants of God, ministers and representatives of Jesus Christ, lift with a steady, untiring, and helpful hand, until these in the pit stand up clean, clothed, taught, saved, and saviors among the men of this and other lands.

The honor of the nation which freed these men is dear to us. It was honored in their liberation. That was the barest justice. It should be honored by their education and salvation. That will be heavenly philanthropy. And highest among all motives, exalt that allegiance to Christ which bids us, for love of him, to

'Secure the perishing, care for the dying,
Snatch them in pity from sin and the grave."

Gather the facts. Pray over them with your Bibles open. Tell them to your people; and let the people's answer be the Bread of Knowledge, held out in generous contributions to the Freedmen's Aid Society, and broken by the faithful teachers now among the Freedmen. These teachers are true disciples. As of old, the starving multitudes sit by thousands, lowly on the ground. Obeying the Lord who blesses, at his direction, pass the gifts to these teaches, and they to the multitude, and when all are filled, you shall gather up and carry away manifold more than at first you had.

Affectionately yours in Christ,

R. S. RUST, Cor. Sec.
ISAAC J. LANSING.

Dear Brother,—The above is not a mere formal address to you, but is an urgent appeal growing out of the necessities of the work and the Society. Its design is to lead *you* to realize the importance that *you* should bring this subject before your people at you best opportunity and take the collection and forward the amount to the Treasurer. In this view we join our request with the Secretary and his Assistant.

I. W. WILEY, President,
J. M. WALDEN, Rec. Sec.

Why They Often Fail.

Young men often fail to get on in the world because they neglect small opportunities. Not being faithful in little things, they are not promoted to the charge of greater things.

A young man who gets a subordinate situation sometimes thinks it is not necessary for him to give it much attention. He will wait till he gets a place of responsibility, and then he will show people what he can do. This is a very great mistake. Whatever his situation may be, he should master it in all its details, and perform all its duties faithfully.

The habit of doing his work thoroughly and conscientiously is what is most likely to enable a young man to make his way. With this habit a person of only ordinary abilities would outstrip one of greater talents who is in the habit of slighting subordinate matters.

But, after all, the mere adoption by a young man of this great, essential rule of success shows him to be possessed of superior abilities.

Presbyterian Council.

The great Presbyterian Council, composed of representatives from all the families of this ecclesiastical order, has held a very imposing series of services in the old Presbyterian city of Edinburgh, Scotland. Delegates were present from all the quarters of the globe—some three hundred in all. America, and nearly every European nation, were represented. Missionaries were present from Asia, Dr. Moffat from South Africa, and two from Australia. Men of national prominence from this country well sustain by their papers and speeches the reputation of the large and influential divisions of this venerable body in our country. Chancellor Crosby, Drs. Prime and Schaff, Dr. Stuart Robinson, of Louisville, Ky., Dr. Ormiston, of the Reformed Church, are found among the honored delegates from the United States. Dr. Prime presented a full and valuable compendious history of the Presbyterian Church in America, which is published in last week's *Observer*. Dr. Schaff introduced a discussion upon the Harmony of Confessions of the Reformed Churches. Dr. A. A. Hodge has been recognized for his ability in debate upon the principles of Presbyterianism. Singularly enough, at the great public reception given the Museum of Science and Art, where five thousand were present, the presiding officer, who is Lord Provost of Edinburgh, was a Wesleyan Methodist—Sir James Falshaw—the first Arminian who ever held this high office in this Calvinistic metropolis. His welcome to the delegates was hearty and graceful. Prophecy was then fulfilled—the lion and the lamb sat down in peaceful satisfaction at the same feast; and a small foretaste of millennium ecstasy formed the richest element in the remarkable entertainment! In the midst of a very eloquent response of Dr. William Adams, of New York, to the Lord Provost, he suddenly stopped, and remarked that he had said overmuch about his own Church. Then seizing the hand of Sir James, he broke out as few better than he could do it, into a glowing eulogy of Wesleyan Methodism, amid the tumultuous applause of the happily excited audience. The council was in session on the Fourth of July. They hung their dining-room, on that day, with the Stars and Stripes, and had specimens of the purest kind of Independence—after dinner, speaking; Dr. McCosh leading off in the liveliest style of spread-eagle rhetoric. Altogether it was good for both Britishers, Americans, and foreigners to be there! Philadelphia has sent on a request, which has been accepted, that the next Pan-Presbyterian Council, to be held in 1780, should be convened in that city. Those international, denominational gatherings are admirable. When will Pan-Methodism witness the gathering of representatives of all her tribes?—*Zion's Herald.*

The Sweden Conference.

The Mission Room has news from Bishop Andrews from Horten, Norway, under date of June 28th, He says: "The Sweden Conference closed on Monday, the 18th inst. The session was harmonious and the brethren begin to learn and use our Conference methods with evident pleasure and profit. The feeling was one of great cheerfulness and elation, until the statistical tables were presented, wherein appeared the following facts." He then summarises the statistical returns. These show a "gain in full members of forty-eight and in probationers of 547; total, 595, a good gain, but not so many, by many, as had been anticipated from accounts of revivals which had been published." This is accounted for in great part by the fact that the names of a large number of absentees and unknown members had been removed from the books, and by a secession of quite a number of sympathizers with a minister who was expelled last year.

The total of collections for the year was not as large as had been hoped for, nor had the advance in the direction of self-support been what was anticipated. On the oteer hand, the collection for the General Missionary Society was nearly 8,000 crowns, which was an advance of 1,700 crowns upon the preceding year. In explanation of the failure to realize their highest anticipations in financial returns, the Bishop says: "It should be borne in mind that the business difficulties which are felt in America are also severely felt in Sweden, and church building and collections therefor could not be pressed as in former years." The Bishop concludes by saying: "I more and more believe that God has led our Church to Sweden and that He is honoring us with great success in up-building His kingdom there."

NORWAY CONFERENCE.

Bishop Andrews writes to the Missionary secretaries: "The Norway Conference prospers; over six hundred additions; the future bright."

Old White Billy.

When I was about twelve years old, my father bought "White Billy," as we called him, for he was certainly the whitest horse I ever saw. He bought him because he was said to be so very kind and gentle, and father had been wanting just such a one, that mother could drive about with a carriage load of children, and not be a bit afraid.

Billy was seven years old when we first had him, and mother had driven him almost every day for three years, loving him more and more for his goodness, before what I am going to tell you took place.

One morning mother was out riding with her own four, and one of the neighbor's little children, and had started towards home, when we came to what was called "High Bridge," because of its being so very high above the river that it crossed. Billy trotted along up to it, a bridge he had gone over many and many a time, and, placing one foot onto it, he suddenly drew back and stood stock still.

Of course we were all very much surprised, and mother began to talk to him in the gentle way in which she always spoke to him, and said: "Well, well, Billy, what's the matter? What do you see that you don't like the looks of? I am sure there is nothing to be afraid of. Come, get up there, old fellow!"

But no, he wouldn't stir an inch, and when she urged him again, instead of starting ahead he tried to turn around. For the first time since we had owned him, mother feared that somewhere in Billy's nature there was an obstinate streak, and although she couldn't bear to do it, she felt he really needed a little punishment. So, taking up the whip, which she scarcely ever used she gave him a pretty hard cut with it.

I don't think Billy was ever so astonished in his life, for he just reared up in the air and stood on his hind legs for a second, then quieted down again and stood perfectly still; but go on he wouldn't; and he acted as though he was saying to himself: "I know best about this, and if you kill me, I won't take you over this bridge."

Finding that he was determined, mother at last said to him: "Well, if you won't go over, you won't, I suppose; but sometime when we don't have a load of little folks in, old fellow, you and I will settle this question on this very spot. But now, you certainly seem to have the best of me; so turn about, if you wan't to, and we will see if you like the lower road any better."

This evidently suited Billy exactly, for as soon as he found that he had carried the day, he trotted along as lively as possible, but now and then he would hang his head as though he was thinking of that cruel cut his mistress had given him, and how, if he could only have spoken to her and told her why he was afraid to take them over the bridge, she would never have treated him so badly.

That night, when my father came home, he was very sad, and the first thing he said was: "There has been a fearful accident at High Bridge to-day. About eleven o'clock this forenoon, old Deacon Hopkins and his boy were driving over it with his gray mare and the farm wagon, when just as they got in the middle of it, the whole bridge gave way and went crashing down! The poor old man was killed outright, and the boy is so badly hurt that they fear he cannot live. And the mare had two of her legs broken, so they had to kill her on the spot to put her out of her misery. I declare," said my father, "it has made me down sick, as I have thought that it was just as likely to have been you and the children."

"And so it would have been us," mother cried out, "had it not been for that wise old saint of a Billy. Deacon Hopkins must have driven over it right after we left, for it was just eleven o'clock when we were there."

We were so excited that we all began to talk at once; but before father could possibly get it through his head what had happened, mother broke off the middle of her story, and started for the stable. Of course we all rushed after her, but by the time we got there she had Billy out of his stall, and with one arm about his neck she was stroking his face, and caressing him. She told him how sorry she was for having struck him, and asked him to forgive her, and Old Billy rubbed his head against her, and in many ways acted as if he was trying to say to her, "Yes, I understand you, I know you love me, and of course you couldn't know why I should be afraid to go over that bridge; but you see just as I put my fore foot onto it, I felt it jar and tremble, and I loved you too well to trust you to it." Then we children each took turns in hugging him, and told him how much we loved him, and that we would always take care of him.

That night father wrote a paper in which he said that as long as he lived, and he hoped his children after him would do the same, he would celebrate, with all the happiness possible, the sixteenth day of July, as the day on which Old Billy saved the lives of his wife and children. On that day everything should be done to show their love for, and their gratitude to him. That he should die a natural death, and be decently buried with his shoes on.

Billy is still living, and is twenty-six years old. We have never yet failed to celebrate "his day," as we call it. Last year when I went up home we kept the day in great style. Father and mother had invited all the children to "Billy's party," and we had it in the carriage house.—*Golden Rule.*

General News Items.

Corpus Christi, Texas, will export this year six million pounds of wool.

Alabama produced 4,000 tons of coal in 1873, and 65,000 tons this year.

A very extensive of mine of black lead has been discovered in Floyd county, Ga. The mine will soon be opened.

The sugar cane crop of Texas is said to be in fine condition. It is more extensive than at any time since the war.

The Rome (Ga.,) *Courier* says the mills of that place ship an average of 75,000 pounds of flour per day. They grind 9,000 bushels of wheat per day.

General Toombs introduced a resolution in the Georgia Convention to repeal the prohibition against duelling. It was voted down by a vote of 119 to 38.

The hard times and the great success of temperance movements have reduced the number of saloons in New York City about 1,200.

According to the last census out of a total population of 38,589,377 there were 2,885,996 engaged in agriculture, 62,383 physicians and surgeons, 40,736 lawyers and 43,874 clergymen.

The contract awarded by the Turkish government to a single corporation in Rhode Island is said to involve the enormous sum of $17,000,000.

A Florida paper says: There are fig trees in Pensacola known by living men to be more than sixty years old, but how much older is not known. Sixty years more, or a hundred years, may be the limit of their thrifty lives; but we have no data for prediction. They still yield profusely, and are in full vigor.

President Hayes and his cabinet have been invited to attend the National Industrial Exhibition in Louisville, Ky., September, 17th, the anniversary of the adoption of the Federal constitution. He has accepted the invitation and some of his cabinet will also come.

At Waynesville, Mo., six men have been indicted for wrecking a railroad train on June 2d. by which three persons were killed. The infernal plan of the wreckers was to cause a smash up, kill and rob the passengers, and burn their bodies with the train.

Queen Victoria caused four ladies of her Court to be censured for wearing unbecoming costumes. It is understood that their fault lay in wearing garments abbreviated about the neck and shoulders. One of the ladies censured was the Viscountess Mandeville who is an American by birth.

For admission at West Point cadets must be between the ages of 17 and 22, and for admission at Annapolis between the ages of 14 and 18. They are appointed by the Secretary of War to West Point, and by the Secretary of the Navy of Annapolis upon the nomination of a member of Congress in whose district a vacancy occurs. Each Congressional district in the United States is entitled to one pupil in each constantly, and the President can also appoint ten to each at large. All must be regularly appointed.

The President has decided a case which will serve as a precedent in several applications for pardon made in behalf of men convicted of ballot-stuffing and other frauds in elections. The case is that of a young lawyer of considerable standing in New York City, named Ely, who was convicted of assisting in procuring fraudulent naturalization papers for use at the polls. He was sentenced by Judge Benedict to two years in the penitentiary. One year of his sentence has not expired, but a heavy petition for his pardon reached the President a short time since, signed by some very prominent Republicans. The district-attorney opposed the pardon on the ground that Ely was a man of education and position, and that, therefore, his offense was less excusable. The President took prompt and decisive action, refusing to pardon. The grounds of this action are such as to render it morally certain that the President will refuse all similar requests, no matter what the excuse for attempts to currupt the ballot may be.

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J. C. HARTZELL, B. D., EDITOR.

THURSDAY, AUG. 2, 1877.

Things are quieting down all over the country. The roads that have been blockaded are now moving their trains and business will be resumed. Such demonstrations soon run their course always. It is to be hoped that matters may be soon adjusted between all parties as to secure immunity from similar disturbances in the future.

Rev. Thos. Wadkins, Sutherland Springs, Texas, in writing us mentions that Jacob Pierson has found a sister whom he had not seen and from whom he had not heard for over twenty years. Each one supposed that the other was dead. A notice in our "Lost Friends" column was the means of bringing to them joyful tidings that the lost was found. Several such instances have come to our knowledge.

The death last week of that eminent and excellent lady, Mrs. Nancy M. Taylor, has caused a feeling of profound sorrow in this community. Mrs. Taylor's name will always stand out brightly on the pages that record the noble deeds of the loyal women of the land during our great civil war. A Memorial Service was held at Ames M. E. Church on Sabbath morning last, at which Dr. J. H. McCarty, the pastor, delivered an appropriate sermon. The *Times*, of Monday morning, gives an extended abstract of the discourse which we will reproduce in our next issue.

In the Year Book of our Sunday School Union and Tract Society we notice the statement that Father Daly, a Roman Catholic priest, had told Dr. Vincent that if the Methodists would publish the Douay Testament and distribute it as widely as possible, he would furnish a testament authorized by the Archbishop of Dublin. Dr. Vincent came home and submitted the matter to the tract board, and the proposition was accepted, and quite a large number of the testaments have been distributed. The difference between the Douay Testament and the authorized version is very slight.

Movements in the East indicate evidently the intention of England not to keep out of the Russo-Turkish war. England has much at stake. Her Eastern boundary is greatly affected by the situation as it now stands between Russia and Turkey. [illegible] have all along intimated, the [illegible] ties are in favor of a general European war eventually. If England enters the field it may involve Austria. And this may give France some opportunity to win back her lost laurels from Germany. In view of these complications [illegible] prolonging the contest, and for the purpose of affording our readers every facility for gaining information, we have presented in this [illegible] Southwestern a com[illegible] of the country now [illegible] field of hostilities [illegible] We are in advance of all [illegible] papers in this [illegible] order to make room for [illegible] interesting matter has [illegible] this week.

[illegible] accordance [illegible] of our institution [illegible] of an army in time of [illegible] citizen soldier is sup[illegible] all times able and [illegible] the emergencies of [illegible] may take a les[illegible] of the past few [illegible] great State of [illegible] the pres[illegible] most pitiable [illegible] regiments of [illegible] may call [illegible] an immense [illegible] waste of [illegible] bloodshed, [illegible] war is to [illegible] have an [illegible] men, [illegible] quell [illegible]

Invoice.

We stepped into a store a few days ago and noticed that the dull season was being improved by the proprietor and clerks in taking an "account of stock." An occasional careful invoice is one of the very best possible safeguards against financial disaster. Every good business man understands this. A man who never "takes an account of stock" is certain to be a bankrupt sooner or later. The more shrewd he is the longer the disaster may be postponed, but in the end it is quite certain to come.

In times of old the same principle held good, a man's fortune then generally consisting in cattle, herds, flocks, and the advice was to take an account of stock. "Be thou diligent to know the state of thy flocks and look well to thy herds."

About the first of June in the South and January in the North generally you will find men everywhere acting on this principle. Go into the stores and while one set of salesmen are waiting upon customers, others are taking down goods, examining cost marks and bills of sale—measuring, weighing, calculating and re-arranging the whole business. They are examining the foundation of the business house. They are trying to see if the base walls are still in place—if the sills of trade are sound. So that if there is decay or crumbling or rottenness, the house may be saved—in a word, they are "taking account of stock"—to see what has been made or what has been lost during the business just closed.

Let us moral, responsible beings learn a lesson from all this. Let us take an invoice of ourselves—examine ourselves.

We all sustain a double relation, first to the past and then to the future. O the past! As we look back over it how much there is in it to mourn over! How many failures we have made! how many unkind words we have spoken and would recall if we could!

It is commonly said "to err is human," as if a quotation from a poet could counterbalance a thousand wrongs in our lives. But alas! the memories of past follies, mistakes, harshness of judgment, neglects of duty, do not make the atonement we crave. These memoirs go with us till we descend to the quiet of death and lie ensepulchred with our fathers. Mistakes may be corrected so as not to rise against us in the near or far off judgment. The wounds we have inflicted may heal over, but they will leave a scar. It is a truth we should not forget, that every blow we strike upon another has its rebound on our own soul; and he who smites, is often smitten harder than the one at whom the blow was aimed. Excessive persecution or harshness of treatment turns the tide of pity where the persecutor would not have it go.

In our past lives we think we may all see where we have made the mistake of uncharitableness—where we have been unwilling to do our part—were we have neglected duties to God and man. These cannot be forgotten, but they may be forgiven—the ragged wound will not go bleeding through all time—it will heal—thank God! There is a moral as well as physical recuperative power!

But let us take an account of stock from a personal stand-point. Forgetting the things of the past, if we can, let us look forward. What have we left to-day, counting out "bad debts" in the way of rash and unholy promises to the world? What have we left after all our losses of time spent in studying how to dress—in conversation which, if some short-hand writer had taken it down, and should read it to us, would make us blush for very shame. What have we left after counting out our damaged goods in the shape of wasted opportunities and slighted grace. What have we left after deducting the spurious money we have taken in the way of things temporal and worthless, which the Devil palmed off upon us as pure gold?

Perhaps we have yet a reasonable degree of capital. But another [illegible] living may see us [illegible] our capital will [illegible] the loss account [illegible] of the gain [illegible] will release us [illegible] will serve [illegible] —our [illegible] that our [illegible] throb, [illegible] on our door will be a muffled step—"closed out" may be written on our coffin lid!

Our future prosperity is conditioned on this, that we are *industrious*. All good business implies activity—work while the day lasts. We must be *vigilant*—we must watch and pray. We must avoid extravagance. The spendthrift soon runs through with a fortune. We must be saving of time; not a moment must be thrown away. We must go no where, in which we would be unwilling to be found dead. How would you like to be stricken down at the gaming table, or in the ball-room?

Each year gives us fifty-two Sabbaths; during each year we may redeem the past. We may make no "bad debts" this year—we may get rid of that class of customers who never pay—men who live only to tempt us to do wrong. Shake them off; they waste our substance and do us no possible good. Let us pay our debts of gratitude and love to God. We may do much for those around us, and mount up toward the throne by the regenerating influence of the Divine Spirit.

Dress.

The question is sometimes asked how should a Christian dress? We do not know that we can answer this question to suit everybody, but we venture a few thoughts which may at least set the matter before the mind in a proper light. We say in this, as in everything else, avoid extreme. We notice that God has impressed his thoughts visibly on the world about us. He has dressed the fields and landscapes in the most beautiful manner. He has carpeted the earth in green, and has ornamented it with the studied care of an artist in form and color.

We cannot believe that He who has made nature so beautiful all around us—who has made the human form so graceful—who has placed within man's grasp so much material and given us such exquisite patterns of loveliness—we cannot believe that He designed us to ignore all good taste and go through the world such slovens as we so often meet with in life even among Christians. We cannot believe there is any piety in making one's self offensive to the educated good taste of society by a disregard of even the common proprieties of life. A foul breath will not add to the devotional spirit of those who sit near you in church. There is no special virtue in propping one's self up in the house of the Lord "unwashed, unshaven and unkempt"—it does violence to the sacred place and is displeasing to God. Half the world needs to be better dressed than it is. We cannot think much of any one who disregards the laws of good society. A human being is too grand to be thus degraded. Nor is it any greater a sin to be even a little extravagant than to be offensive in person.

Religion prescribes no style of dress. It does not command the priest to wear a gown, nor to omit it. The Quaker is just as good but no better because he goes through the world in his sombre drab. Methodists were not any holier when they made church membership to depend on the absence of a ruffle or the cut of a coat. All true piety is opposed to extravagance, all true christianity is antagonistic to pride and vanity, but true religion is not to be guaged by the outward garments. It is a conviction we feel that there is about as much pride in plainness sometimes as in fashionable dressing. They who are very much opposed to the mere style are generally scrupulously exact about the material. There certainly can be no propriety in Christian people trying to distinguish themselves by their clothes. We look rather for the exhibition of true piety in the conversation and life—in charity—in love and good works—in noble deeds. Get the heart right and all this matter of dress will adjust itself.

But how should a Christian dress? As well ask us how a Christian should walk or eat? We answer, like other people. Then how should other people dress?

We should dress to secure comfort. It has been said that whatever is fashionable is becoming. That certainly can not be. One thing is certain, whatever is fashionable is not always comfortable. The human body has a natural grace when it is left to itself which may be spoiled, ruined by the wrongs of mere fashion. Our girls often torture themselves by fashions which no money could hire them to endure, and if imposed upon them by law or religion would be deemed a hardship of the severest kind.

People should dress for their health. We should dress to suit the seasons. Thin dressing in cold weather has sent many a fine young woman to a consumptive's grave. And thousands have gone into incurable diseases by undue compressions, not only making them unnatural, but really unhappy as well as unhealthy.

People should dress according to their business. It would be wretched taste and worse economy for the mechanic in his shop to dress as he would for a special entertainment or the church.

People should dress according to their means—that is they should not be extravagant—but there can be no rule, for what would be very cheap for one man's pocket book would be very expensive for another.

Let people appear as their circumstances will allow. Let not the rich despise the poor nor the poor envy the rich.

Economy should be studied by all. No one has any right to be wasteful in dress or in anything else. "Gather up the fragments that nothing may be lost" said the great Teacher of the world. Just here is where thousands fail. Give us the absolute waste and we will feed the hungry and clothe the naked. Give us the money expended for mere display and we will relieve the wants of millions.

These ever changing fashions deplete the pockets of men and are often a prolific cause of bankruptcy. Many a hard worked business man goes under from this cause.

Be not vain-glorious, but be sober. Let the true adornment consist not in outward ornamentation, but in a good heart. Do not attract the world by oddity, but win applause by gentleness and by holy living. "Seek ye first the kingdom of God and his righteousness and all things else shall be added unto you."

The Strikes.

The questions uppermost in the mind of the American people at the present time are those which relate to the strikes. What has really caused them? How long will they continue, and what will be their practical results on the industries of the country and on its *morale*?

The best sentiment is everywhere opposed to all such demonstrations of violence and lawlessness. It is equally opposed to the abuses of trust and power in the hands of railroad men and great corporations. We do not justify the extreme measures of the strikers, nor do we believe that several thousands of hardworking men have become thieves and outlaws in a single day. A gigantic wrong exists somewhere, and it is the duty of all men to find it out and correct it.

The cry of "hard times" has been common for a long while. The effects of a money panic usually pass away within a couple of years, but the country has not yet recovered from the panic of 1873. Why have we hard times? Not because money is scarce—that article is as plenty as ever it was, but it is in the hands of rich men and rich corporations. The men who do not need it can obtain all they want, while the class who need it most are reduced to semi-pauperism. The only way to make money easy is to pay promptly and well the laboring men. When the working class are well paid the money of the nation circulates freely and money is easy. Now of late such has not been the case. Wages have been constantly coming down. Three or four great railroad corporations, the Baltimore and Ohio, New York Central, Pennsylvania Central and the Erie are stronger than the States through which they pass. Col. Tom Scott has had more power in Pennsylvania than its governor, and has positively controlled its legislature for a number of years. These roads have been determined to destroy each other if possible. Competition has cut down tariffs on freights until the roads have earned simply nothing. The only way to save themselves, and a very bad way it is, was to reduce the wages and thus compel the poor man to save the rich one from loss. It may be an unpleasant truth to utter, but such is the fact, and it is high time a change had come. Then again, the pass system is ruinous. The equitable way would be to reduce passenger rates about one-third everywhere and abolish the pass system absolutely. The number of persons who travel free on most of our roads is very great. They are mostly a class able to pay, or they would not have influence enough to procure passes. This revenue alone would go a great way toward paying the engineer and fireman who run the train a living salary.

Members of Congress ride free on all the roads in the United States. So do the members of the several State legislatures and State officers in their respective States. Well, this secures the influence which the railroad "kings" want, and this is how it comes to pass that railroads have such power. Men are bought with favors as well as money.

We do not approve the severe measures of the strikers, but we believe good will come of this. We shall see a return to living wages and a freer circulation of money among the people. This will react in favor of every department of industry. The farmer—the mechanic—the professional man—the merchant and manufacturer and the railroad—all departments of business in a word will improve the very day that we return to living wages among the men who do the hard work.

The country is passing through a labor crisis and we believe, hard as the ordeal may be, it will work to the advantage of the whole country; and if we are to have such a lesson, we may as well have it one time as another. This is no time for men in high places to stand on their dignity, and say they won't yield that capital must control labor. Better yield gracefully to the inevitable and save us from a reign of Communism.

The scarcity of money, and the lack of remunerative labor have thrown on the world a race of men called "tramps," and they are just numerous enough to create an immense disturbance on the slightest opportunity. To these more lawless and idle bands rather than to the railroad strikers, is to be attributed the incendiarism and anarchy which made such sad havoc in Pittsburg. Pay the laborer better wages and all will be well.

Up Grade.

No one can doubt that society is making progress. We admit that the world is wicked, but we must also admit it always was so. There never was a period when people in all the walks of life were not more or less guilty of crime. But then let us not forget that this very sensitiveness on the part of the people, this watchfulness, which is increasing continually, indicates a healthiness which is inspiring. Crimes which once were winked at by the masses are now viewed with horror. We say this is a sign that the world is not retrograding "from bad to worse."

There is another point which we may note. This moral growth of the world is a slow one. From our stand-point we almost wonder why by some spiritual dispensation the Almighty has not blotted out the evil and planted the good. Could he not do so? To this we answer—we are beings of reason; all moral growth implies the use of the reasoning powers. The world's real goodness must rest on choice, and we very well know that mankind are dull scholars. Little by little however, the world is growing wiser—little by little the truth is shining out, and the darkness is disappearing so that it is safe to say that all the wrongs of society are ultimately to be overcome. The day may be far distant, but such a day will dawn, when the whole earth shall be covered with the glory of God.

The inspired writer has said: "Be not overcome of evil, but overcome evil with good." Good is the great overcoming agency in this conquest. The spirit of goodness must ever enter into all christian effort. We see daily around us those whom we look upon as wretchedly vile, we "pass by them on the other side," more easily than we approach them. They hate us and we feel no natural love for them. They know better than they do. Our hearts quite naturally say let them alone, let them go if they will to destruction—but stop a moment. This rule carried out in this spirit would blight all the hopes of humanity. Not a spot on earth would be visited with aught of life begetting; such a creed would have left us in deepest moral gloom. We have been benefitted by the labors of others, labors that were given freely with sacrifice—out of pity and love. What a perfect example did Jesus give the world on this; He did not lay down his life for his friends, friends who had loved him, but he did lay it down for his enemies, his bitter, his unrelenting enemies, his murderers. Over their mockery faces; over their bloody hands; above their horrid cries, hear Him say, "Father forgive them they know not what they do!" He comes to save the men who thirst for his blood, who spill it. There is a degree of pure love and real unselfishness which must indeed move us. Would we could feel it deep down in our hearts, and would it might pulsate out through our lives in every act!

The heart of the Christian must feel for the man of sin. He may be bitter against us, but we must love him. He may seek to destroy us, we must seek to save him.

The Return Stroke.

We are constantly reminded in the every day operations of nature around us that an equilibrium is always sought. If the waters of a stream are pent up in some way unnaturally they will accumulate until a certain point is reached, when they will burst their barriers and sometimes cause great destruction to life and property. These waters thus seek their proper and normal equilibrium. The same is true of the electrical fluid when electricity accumulates unnaturally in one section of space, it seeks a return to its normal equilibrium, which gives the "return stroke," or current. If it is positive in the cloud and negative on the earth under the cloud, the stroke is earthward. Sometime the stroke is upward from the ground along the trunk of the tree toward the sky, as when the earth is positive and the cloud negative. We think human society is subject more than most persons have thought to this same law of equilibrium. The history of the world shows us that mankind have generally borne with oppression, with much patience before lighting the torch of revolution. But at last the hour comes when the tightly wound spring will recoil, and often with terrible power.

We are experiencing something of this recoil just now. Society is getting a shock from the return stroke; these rumblings of thunder in the industrial world, indicate a restoration of equilibrium; things are going to be adjusted, and after the storm is over, the sky will be more serene and the social air more clear.

We have no fears about the outcome—law will be enforced over all mere mob rule, and quiet, and peace will be restored. But in the return stroke somebody may lose place and power, and most likely that is just what should happen. Money, like the waters and the electrical fluids, has been thrown out of a healthy level; it has been dammed up in certain quarters subject to the will of a few men or a few great corporations. The time has come for the restoration to a healthy equilibrium. We cannot see why a few railroad magnates should live like princes, receiving salaries ranging from $10,000 to $100,000 a year while the men in their employ, who day and night do the hard service, must be crushed down to the merest pittance on which to support themselves and families. We are experiencing the effects of a storm which will soon be over we hope, and which will leave things in the financial and business world healthier than they have been for several years.

See the advertisement of Central Tennessee College in another column.

Sunday School.

AUGUST 12, 1877.—PAUL AND SILAS IN PRISON.

GOLDEN TEXT.—"And he hath put a new song in my mouth, even praise unto our God; many shall see it and fear, and shall trust in the Lord."—Ps. 40: 3.

TOPIC.—God is able to Deliver.

(Condensed from National S. S. Teacher.)

UNBOUND (25, 26).—In such a place, and under such circumstances, cheerfulness was the last thing to be expected of the prisoners. They had been condemned without a hearing, beaten without mercy, and now had fallen into the hands of a brutal jailer, who because he had been charged to keep them safely, thrust them into "the inner prison," without food, without light, without caring for their wounds, and besides, subjected to the unnecessary torture of the stocks.

At midnight there penetrated through the wall the sound of singing. There could be no doubt from whose cell it came, for the singers were praising God. Their prayer was a song and their song a prayer. Unto his children God "giveth songs in the night." But their prayer-songs were interrupted—by the answer to them. An earthquake put a period to their singing.

UNBINDING (27-34).—The keeper of the prison was awakened by the earthquake shock instead of by the songs. If songs of praise will not arouse the impenitent, God has rougher ways at his command. He sprang to his feet, his first thought being one of fidelity to his post—to prevent his prisoners from escaping. Seeing the prison doors open, his rapid inference was that his prisoners had already fled. Without waiting to verify his conclusion, he drew his sword and would have killed himself. His life, as he supposed, was forfeited, because of the escape of his prisoners. He would not wait to endure an ignominious death at the hands of an executioner, but preferred what was then considered honorable, destruction by his own hand. Before the fatal blow could be struck, and while the sword was poised in air, came the arresting cry: "*Do thyself no harm, for we are all here!*" How did Paul know that the keeper intended suicide? It was midnight—the entrance to the "inner prison" was through the roof, and it is not probable that the jailer was near enough to this door to be in the line of his vision, supposing that he could see the things which were without. The inference very strongly is that the fact was supernaturally communicated to him. There is another notable fact connected with Paul's assurance to the jailer. It is that "we are all here." Paul speaks for more than Silas and himself. What had overcome the natural instinct of liberty, and prevented the other prisoners from making the best of this opportunity of escape? Plainly, nothing but those prayer-songs and their remarkable answer. They were held by these wonders spell-bound to the place. When God in so remarkable a way answered prayer, it was a place to fly to instead of one to flee from. The impression among the prisoners was so strong that the conclusion that some of them must have been that night converted is almost unavoidable.

The jailer then called for lights (plural, not singular) and sprang into the prison and came, trembling, and fell down before the feet of Paul and Silas. Why should he tremble? He is in no danger. The prætors can prefer no charges against him, for not a prisoner has escaped. But he has given up one fear only to experience one still greater. He trembles, for, for the first time, he realizes the presence of GOD. He recognizes these despised Jews, whom with insolent indignity and cruelty he cast into the inner prison, and whose feet he put in the stocks, as the ambassadors of the Most High. His fear was of no earthly magistrate, but of the great Judge of all. Him he was afraid of having irretrievably offended, and hence his cry of anguish: "*Sirs, what must I do to be saved?*"

When one is in such a frame of mind, he wants not a sermon, but a text—not a discourse on the whole gospel, but the whole gospel concentrated into one verse. And the last is just what Paul's reply is: "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." In that the whole plan of salvation is presented. Faith in Christ is all that is required from the sinner for his salvation. Works are insisted upon, not as necessary to save him, but as evidence of the genuineness of his faith. *And thy house.* The promise was larger than the request. When God gives a blessing it is sure to be so large as to overflow, and, so cause others to share in it.

But after the text had found a lodgment, then Paul and Silas more fully unfolded the gospel. "They spake unto him the word of the Lord and to all that were in his house." The life, death, and resurrection of Christ were all fully explained. The fact that this was done "to all that were in his house" indicates that the members of his household were baptized on account of their own faith, and not merely on the strength of his.

With his new revelation came an entire revulsion of feeling toward Paul and Silas. To him they were no longer despised Jews, to be ignominiously treated. He behaved toward them with the greatest respect. He brought them out of the prison "the same hour." He tenderly washed their stripes. They in return baptized him and all his house. He washed away their pain—they washed away his sin; he washed away the clotted blood which had clung to their wounds—they washed his soul clean in the blood of Christ. He set meat before them—but not until they had fed him with the Bread of Life, of which, if a man shall eat, he shall never hunger. The keeper, by far, was the greater debtor. He was full of rejoicing—because, it will be noticed, of the new belief of himself and his house. What a change there was in the character of the jailer and his house. The brutal man had become tender and thoughtful for the welfare of those whom, before, he had been wont without scruple to outrage. The home which had been familiar with sighings and groans was now illuminated with the pure joy and peace of Calvary.

Map of the Seat of War Between Russia and Turkey.

The Queen and the Child.

Frederick the Great, king of Prussia, had a palace at Schon[illegible]. One day Queen Elizabeth, the wife of Frederick, was walking in the garden connected with this palace. Her gardener had a little niece named Gretchen with him in the garden. She was [illegible] to her uncle. Gretchen [illegible] of Berlin. Her [illegible], too. He [illegible], but he was a [illegible] and he had taught his [illegible] to know and love [illegible].

[illegible] queen talked with little [illegible] was so much pleased [illegible] simplicity, and her bright, [illegible] answers to the questions [illegible] she told her [illegible] to the palace the next day and make her a visit.

So Gretchen dressed herself very [illegible] to the palace at the [illegible] who knew [illegible] coming, and told [illegible] then at dinner, [illegible] pleased [illegible] ordered her to be [illegible]. Gretchen ran [illegible] to [illegible] kissed [illegible] on a chair [illegible] she could see at [illegible] which [illegible]. There was a [illegible] with the [illegible] and [illegible] ladies [illegible] [illegible] felt [illegible] it [illegible] at the [illegible] and [illegible] [illegible] the table [illegible]

not want the rich and beautiful things that were before her in that great palace.

A College Joke.

True Christian wisdom and presence of mind often turn the most embarrassing and ludicrous situation to good account. Certainly in all cases where a jest borders on irreverence the moral advantage is against the joker and on the side of the joker's victim.

Every college has its undergraduate wags, and among these there is generally some one chief genius. The leader in such fun in Asbury University, Indiana, six or seven years ago, was a young man whom we will call Harry Trask. He was an amiable fellow but thoughtless, and perpetually running over with merriment. Very few of the grotesque, practical jokes which came to light from time to time in the college, were contrived without his inspiration or assistance. There were enough others like him, however, to keep his secret and divide suspicion.

One morning in chapel, Dr. Bowman (the president) had taken his place on the platform as usual, with the other members of the faculty, to open the day with religious services. As he lifted the lid of the desk to take out the Bible, a rat leaped from under it directly into the doctor's bosom. Of course a scene ensued entirely out of keeping with the place and occasion, but it was all over in a moment. The rat ran under the feet of the students, causing laughter and much confusion, and when order was restored, the doctor, with no appearance of ruffled temper, went on with the services.

That the affair which had caused such unseemly interruption was not an accident he well knew, though he could not tell who was responsible for it. He made no comment, but read a chapter specially chosen for its warning against irreverence and then he prayed.

He prayed for the perpetrator of the trick, whoever he was, that he might be brought to a better mind, [illegible] be made to see the wickedness of [illegible] a place of divine worship and learn to honor and love the service of God instead of de[illegible] it.

[illegible] touching this matter [illegible] brief, and only one among [illegible] but it was a most earnest [illegible] one, with happily [illegible], and evidently indi[illegible] sincerity of a great and [illegible]

[illegible] too. Not very [illegible] student most [illegible] joke with the chapel Bible was touched by God's Spirit, and soon after openly professed love for his Savior. It was no fault of his if the president still remained ignorant as to the way by which the rat was imprisoned in his reading desk. But report says it was not till quite recently, when called to a distance to dedicate a new meeting-house, that the good doctor, better known as Bishop Bowman, discovered in the pastor of the church there the very youngster who planned the reckless fun, and for whom he so fervently and kindly prayed.—*Youth's Companion.*

The Source of Peace.

People who study their troubles all the time will always be troubled. Looking at the miseries, they grow worse and worse, and in proportion as pains are noticed and nursed will they increase and deepen. If we would have peace, we must look away from ouselves to Jesus, and casting all our care upon Him, we will feel the sting of our misfortunes to disappear.

"The Sure Witness."

"The nineteenth century is the age of novels," remarks a literary historian,—he might have added with equal truth, "and novel impositions." Studied politeness has been passed off on us for native refinement, the forms of devotion for its essence, and speculation for science, until askance at every new person or thing, and to an assertion of merit, invariably exclaim, "Prove it!" In brief, Satan has made himself so omnipresent, that we look for his cloven foot everywhere—even in a bottle of medicine. Imagine a lady, having a complexion so sallow that you would deny her claims to the Caucasian type if her features did not conform to it, purchasing her first bottle of the Golden Medical Discovery. The one dollar is paid in the very identical manner in which Mr. Taylor might be expected to purchase a lottery ticket after his experience with "No. 104, 163," with this difference, his doubt would be the result of personal experience, while hers would be founded on what a certain practitioner (who has been a whole year trying to correct her refractory liver) has said concerning it. At home, she examines the bottle half suspiciously, tastes of its contents carefully, takes the prescribed dose more carefully, and then proceeds to watch the result with as much anxiety as a practitioner would count the pulse-beats of a dying man. She takes another dose, and another, and shows the bottle to her friends, telling them she "feels better." Her skin loses its bilious tint, her eyes regain their lustre, her accustomed energy returns, and the fact that she purchases another bottle is a sure witness that she has found the Golden Medical Discovery to be a reliable remedy for the disease indicated. The lady wisely resolves that in future her estimate of any medicine will be based upon a *personal knowledge of its effects*, and not upon what some practitioner (who always makes long bills rhyme with pills) may say of it. Dr. Pierce is in receipt of letters from hundreds of the largest wholesale and retail druggists in the United States stating that at the present time there is a greater demand for the Golden Medical Discovery and Purgative Pellets than ever before. In affections of the liver and blood they are unsurpassed.

We call attention to the advertisement of the Virginia Female Institute, of Staunton, Va. The thirty-third annual session will commence September 12th. Catalogues furnished on application to the Rector, Rev. R. H. Phillips.

Quarterly Meetings.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tampico, September 10-11; Columbus and Circuit, September 15-16; Athens, September 17-18; Spring Valley and Union Grove, September 22-23; Big Black, September 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Beuna Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Traveling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.

D. McLACHLAN, P. E.

San Antonio (Tex.,) District.

Colombus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Peach Creek, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Halletsville, October 6 and 7.

D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14 Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August; 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Marion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Geenada Circuit, July 23-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Ellas, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenwood (Miss.) District.

Second Round.

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Caney Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hernando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Rome, June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibolo, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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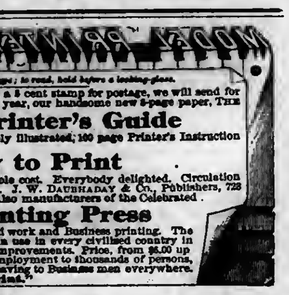

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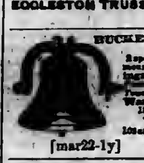

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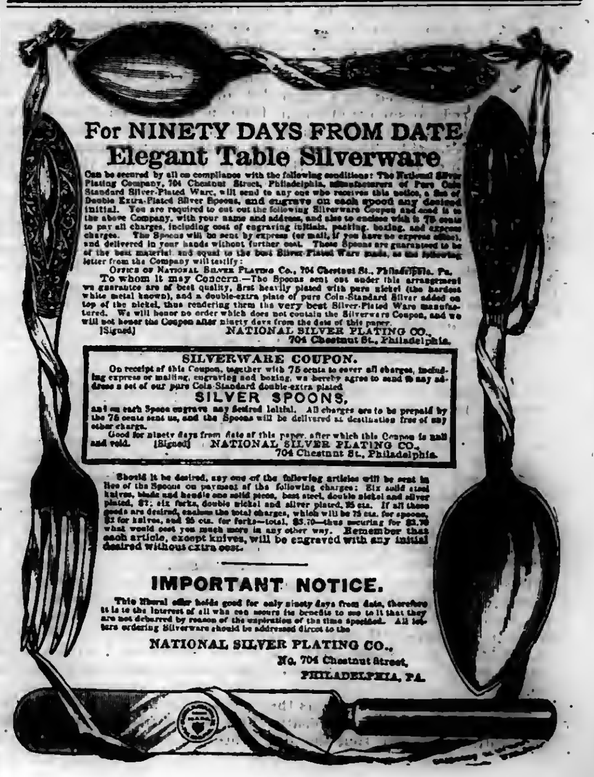

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Come, labor on!
Who dares stand idle on the harvest plain,
While all around him waves the golden grain,
And to each servant does the Master say,
"Go, work to-day!"

Come, labor on!
Claim the high calling angels cannot share—
To young and old the Gospel-gladness bear;
Redeem the time; its hours too swiftly fly,
The night draws nigh.

Come, labor on!
The laborers are few, the field is wide,
New stations must be filled, and blanks supplied;
From voices distant far, or near at home,
The call is, "Come!"

Come, labor on!
The enemy is watching, night and day,
To sow the tares, to snatch the seed away;
While we in sleep our duty have forgot,
He slumbered not.

Come, labor on!
Away with gloomy doubts and faithless fear!
No arm so weak but may do service here;
By feeblest agents can our God fulfil
His righteous will.

Come, labor on!
No time for rest, till glows the Western sky,
While the long shadows o'er our pathway lie,
And a glad sound comes with the setting sun,—
"Servants, well done!"

Come, labor on!
The toil is pleasant, the reward is sure,
Blessed are those who to the end endure;
How full their joy, how deep their rest shall be,
O Lord with Thee!

The Death of the Saint.

[illegible] morning, July 29th, a [illegible] memory of the late Mrs. [illegible] Taylor, was preached [illegible] Church by the pastor [illegible] McCarty. We take [illegible] of the next morning [illegible] of the sermon: [illegible] of the Lord is the [illegible] —Psalm 116:15. [illegible] defined the word [illegible] what is holy. [illegible] and life does not [illegible] accident, occasion; [illegible] qualities. To [illegible] The saint is one [illegible] bright [illegible] of [illegible] around him [illegible] We [illegible] of heart [illegible] We can [illegible] and [illegible] with all [illegible] [illegible] we [illegible] people [illegible] It is [illegible]

Such a life is not lost. Here are elements of holy living. This is practical Christianity. Work is the true standard of worth. The men and women who live righteously are the ones pronounced to be so by the judgment of mankind—and we all know that while there are many whose lives do not entitle them to be enrolled among the saints, yet others there are who compel the vedict in their favor. We feel that they are what they profess to be. Through all time God's dearest children have been found among the women of the world. In all the ages and lands, among the true she has been truest. Take the women out of our churches and away out of the reform movements, and what a blank space there would be left. There is not a man in all this congregation, doubtless, but can trace his best thoughts and purest purposes back to his mother. This is indeed a talismanic word. A mother's prayers and sweet words of counsel go with us through the years of sturdy manhood. We carry her image in our recollection, and it never quite fades out. Woman is better than man. She is religious when he is untrue. She is faithful and true when he is untrue. She is often patriotic when he is disloyal. She will stand up for the right amid corruption that sickens, when he yields to it. I think it is a great truth that the average woman is purer than the average man, the world over. "Precious in the sight of the Lord is the death of His saints." Death is one of the natural steps in our life journey. Life is not a brief span whose extremes are the cradle and the grave. Death is not the drop curtain before a chasm of impenetrable darkness, but the opening in the heavens through which the redeemed soul passes to its highest glory. It will be precious to die conscious that we are God's children—precious to know that we shall see our loved ones in the land where death never comes and where we shall look upon the "King in his beauty."

Mrs. Nancy Maria Taylor, in whose memory these services are held, was born in the State of New York, in the year 1821. Her maiden name was Dewey. She belonged to a family of New Englanders who have to-day many able living representatives. At an early day the parents of Miss Dewey moved to the West and settled in Indiana, where she developed up into the beauty and strength of womanhood. She married Dr. Taylor early in life, and removed to New Orleans in 1847, where she has resided ever since. Many things have occurred within a few years to affect her life—the death of her husband and the sad events of the great civil war, her sympathy being entirely on the side of the Union. Mrs. Taylor was not the kind of a person to be neutral on so great a question, nor to be overcome by adversity. She accordingly entered the schools and has there done great and good service. When the city was full of sick and dying soldiers, she gave herself up almost entirely to the care of the sick, purchasing with her own money and conveying with her own hands the little delicacies so grateful to the sick. Her noble charity rose above all mere partisanship, and she administered alike to all, whether Protestant or Catholic, Federal or Confederate.

An analysis of her character shows that she had a strong womanly nature, and hence was a noble wife and most affectionate mother. She was possessed of more than the ordinary culture of mind. She was, notwithstanding all her family cares, a reader, a writer, and a teacher. Her heart was gifted in a large degree with all the affectionate impulses—hence she was always trying to do good. She always succeeded in her mission. Then there was a very marked individuality and self-reliance in her nature. She was a most thorough and conscientious Unionist, and was fearless and outspoken at a time when it cost much to be so. Many of her old friends were estranged from her in those times of our country's trial, but when the war closed and peace returned, many of these old friends came back to her. Her warm and tender nature drew all to her as the sun draws up the tidal waves of the sea. She was untiring in her efforts to do good and unyielding in her devotion to whatever she believed to be right.

Superadded to all these was the beauty of a Christian life. As the sun gilds the mountain tops to brightness, so did the religion of Jesus brighten and beautify all the natural graces of her womanhood. [illegible] in the memory of all who [illegible] a fragrant recollection, [illegible] to her children and [illegible] a precious legacy [illegible] Over her remains [illegible] "Precious in [illegible] of the Lord is the death of [illegible]

[illegible] debt, brought [illegible] is gradually [illegible] for the [illegible] was [illegible] 000 in [illegible] made the [illegible]

By Lamplight.

THE MINISTRY, No. 5.

An untarnished moral character is an essential preparation of the young man entering the ministry. Education is good, but it cannot atone for a viled reputation, or a character stained with crime. No young man can consent to enter on the sacred office, who has any correct idea of its high responsibilities, its holy duties, while he is guilty of secret crime, or is harboring in his soul those propensities, which will make him an easy prey to the peculiar temptations which surround the minister. There are temptations peculiar to individuals. The Apostle recognizes this in the "easily besetting sin," which he urges every one to lay aside. There are trials peculiar to the different relations we sustain to each other, in social circle, in business life, as farmers, mechanics, laborers, merchants, doctors, lawers, preachers. The farmer may make his bundles of oats, etc. small, the mechanic slight his work, the laborer drone through the day, the merchant sell damaged goods, etc. Every station in life has its own trials. The only security against these temptations is a good character, based on an enlightened conscience, quickened by habitual obedience to its voice. In all the business of life a conscience is an absolute necessity to strict integrity. In no station in life is this more needed than in the ministry. The preacher must have a conscience enlightened by the word of God, and then be governed by it. A preacher without a conscience is likely to be the sport of his own weaknesses, and the tool of designing men and women. Such a preacher will attend his appointments if he feels like it, he will preach if he feels like it, he will visit the sick if he feels like it, he will work among the children in the Sunday school if he feels like it, he will attend the class meetings and prayer meetings if he feels like it, he will study if he feels like it; he will be governed by his impulses, and to neglect any of his ministerial duties, does not interfere with his peace of mind, for he hears no voice of conscience. He can stay at home and sleep on Sunday morning till after the hour for Sunday school, or till it is too late to reach his appointment, and for him to disappoint a congregation is a very trivial matter. He can spend his time about the store, or even in a whisky saloon, he can stay where the coarsest jokes are uttered, and join in the laugh of fools, he can seek the places where least is said about religion, and most about the grovelling things of earth; he can be found at all times on the outmost verge of propriety, in all his intercourse with women, and it is the circumstances which surround him, rather than his own integrity, if he is found far beyond the bounds of propriety in his associations with females. A preacher without a conscience is a wolf among the flock. When the church licenses a young man to preach, it is her endorsement of his character. Such license says virtually this person has a good character, so good, that he can be trusted in the highest and holiest calling among men, he can be trusted to set examples worthy of imitation, he can be trusted with the oversight of the moral and religious training of our Sunday school children, he can be trusted with the care of souls, he can be permitted to associate with our families, our sons, daughters, sisters, wives, with perfect safety; for he has character, based upon a conscience, regulated by the word of God. Such is the kind of endorsement which a license to preach, virtually gives to the one so licensed. Yet young men, who have no character, only a reckless, chaffy, worthless one, ask the church to put its strong endorsement upon them. It is to be feared, that through the partiality of friends, and the weakness of others, such young men are sometimes put into the ministry, and the church and the reputation of the ministry suffer as is evident in almost every conference, and among the local preachers in many of our charges. In view of the high calling of the preacher, of the responsibilities placed upon him, of his access to the families of the church, of his influence over the young, of the nature of the instructions he is to impart, can any young man, whose character is evidently unsound and whose life is not regulated by a high sense of duty, be placed in the ministry without crime by those, who knowing the facts, place him there? That there has been a disregard of this qualification, in many cases is too evident to be denied. Our quarterly and district conferences can apply the remedy. Young men, who do not live peaceably at home, who do not honor their parents, who do not provide for their families, if they have them, who are constant in their attendance at all the parties and festivals in their reach, who seldom attend the Sunday school, and who make it a special point to attend all the funerals, and not to attend the prayer meetings, unless they are appointed to lead them, who find the class meeting unprofitable, are not the kind of men out of which good and true Methodist preachers can be made. The world demands that preachers should be better than other christians. This seems to be the tenor of the Bible teachings. The priests were required to be specially clean; Timothy was commanded to be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." Let the candidate for the ministry see to it that he has a good character to offer to the church for her endorsement; a character built on the work of grace in the heart, a conscience that is enlightened by the Bible and has been brought into activity because it has been obeyed.

J. BRADEN.

Nashville, Tenn., July 28th, 1877.

Our Mission Work in India.

For some years we have been giving our money for building churches and school-houses in large heathen cities, in the very center of the population. The following letter will illustrate the good use that they are now serving us. Rev. E. W. Parker writes to the Mission-rooms about a work which it would have been impossible to have conducted in the confusion of the bazar. He also shows how we work in Hindu society by getting within a caste, and then working locally on that line. He says:

"We have been having a series of meetings at Moradabad, that have been full of interest. As soon as I got round my district and got a little leisure, we started some extra meetings among the Chamar inquirers. We held these in the open air after 8 o'clock each evening, for about three weeks. Only one man, a leader, came out fully in favor of Christianity, yet we made a tremendous stir, and fruit will follow. The city was full of panchayats (meetings for counsel), for two weeks with the purpose of heading off every movement towards Christianity. This leading man who was converted is now preaching Christ; living as he was and where he was though zamladár (land-owner) and panchayats have brought all their force to bear to turn him out of the house and ward. This work will go on continuously and increasingly. After this effort in this ward, we sent out invitations all through the city to a series of services in the "Bell-house," our city church. We circulated twenty-five thousand of these letters of invitation, having the letter on one side and passages of scriptures on the reverse. All the native preachers in the Zila District were in here and we had preaching in the bazar at three points just before service time. All the Christians attended the service, and we had the organ and good singing led by Mrs. McGrew and Mrs. Parker's girls as usual.

Our church was well filled each evening and many Hindoos and Mohammedans heard plain Gospel, and often listened with intense interest. The Mohammedans, however, complained that they had no opportunity to state objections to what we said. Hence, when one week was up, we circulated another notice and sent out another letter of invitation, stating that six lectures would be delivered on Christianity in the Bell-house, "On God," "The Word of God," "Sin," "Way of Salvation," "Christian's New Life," and "Future Condition of Man," and that any one could ask questions or make objections after the lecture. The subjects with passages of Scripture were printed on the back of the circular letters of invitation, so that all knew what were to be the topics. At our first meeting the house was packed as I never saw a house packed, before the time of commencing, every place where a man could sit, stand, or squat, was occupied. Seats designed for four held six and seven and our windows opening to the floor gave room for quite one hundred persons. They all listened to the lecture or sermon, setting forth our views of God, with proofs, for forty minutes. Then forty minutes more were given to objections and replies. These as you will conceive were on the Trinity and on the Son of God, and as we kept to the record we came away well pleased. For six evenings we continued this with a full house though after the third evening, nearly all could find seats as some who came just to see us defeated gave up. The forty minutes sermon was what we especially desired as we have never had an opportunity for giving a clear presentation of our doctrine to the Mohammedans of the city before. Discussions are not often voted successful as promoters of the truth, especially as no Mohammedan disputant ever keeps to the truth in his statement; but these discussions resulted in good I am sure, for we had first explained and proved our point in the lecture or sermon. After our six days were over, the Mohammedans asked for one day more on "The Corruption of Our Scriptures," stating that they could prove that we had only the ruins of the old books. We gave them this day, also asking one more for ourselves to make our objections to their religion. Brother Scott came up and gave the lecture on the Scriptures, and, strange to say, they did not touch one of his arguments, but tried to show that some passages did not agree with their ideas of what should be, and that there were discrepancies in the Bible. The next evening brother Scott lectured on Mohammedanism to a crowded house of intelligent Moslems. He told them plain truths in as kind a tone as possible, and all listened to the end. They replied as well as they could, but went away feeling angry, and yet feeling that only the truth had been spoken. One more lecture on "God and Christ" closed the course, and we parted with the best of feeling apparently, on both sides. The whole city is, however, stirred up, and all have something to think and talk about. The entire controversy with Mohammedanism is turning on the corruption of the Scripture. It just takes this turn:

1. The Koran came to attest and affirm the existing Scriptures, and is the same as they in all its doctrines. This is the teaching of the Koran itself.

2. The Koran in reality does not affirm the "former books," but directly and clearly contradicts those books in most important points. For example, the Koran clearly affirms that Jesus Christ was not crucified, nor did he die, nor rise from the dead. Thus contradicting the New Testament, and making the entire book void.

3. Hence a Mohammedan must prove that we have not now the real Scriptures, or he must give up his own book. The two can not as now existing stand together, as in all main points they contradict each other, and the Mohammedan "must accept and obey all, or be lost in the hell of hells." The Mohammedans of India are at present fully awake to this difficulty, and hence all their forces are turned against our Scriptures to prove that the Scriptures do not now exist, or if these are the remains of what God gave, they are only the ruins of that grand structure of truth which God erected. On this line the fight now goes on. We shall invite our Moslem friends to lectures again, with opportunity to object, and this work will continue. Many suppose that discussion is to be regretted, but it is the desire to object that leads them to come to the lectures, and we believe that it is to be a hand to hand fight, and the sooner we throw our whole time and strength into it the better. If the opposers will not hear the Gospel except at discussions, they give us the discussions arranged as above, so that clear presentations of truth be first made to a quiet audience. The oftener the Mohammedans present their objections the more will they see their weak points, and will be constantly driven from one thing to another. Such is our work now. Village work for the simple Hindoos, where many are almost persuaded. I go to Sambhal next week for more of this in a week of extra meetings, bazar work, Church work, discussions, lectures, schools, etc. Everything and anything to reach and shake this people so as to get them out of their old ruts. All of the larger boys of our high-school attended the lectures and stood by us as though belonging to our side. Mansell and Wheeler were here with us, and gave each a lecture. Hagg gave one, Scott three, and I three.

First Street Church Beneficence.

At the last regular meeting of the Benevolent Association called the Pound Society, of First St. M. E. Church, the contributions consisted in part of 172 lbs. of groceries, and $7 85 cts., cash. A general reception followed, at which addresses were delivered by several of our own citizens and a few visiting guests, and the evening closed with light refreshments, ice-cream, cake, lemonade, etc.

The succeeding day was devoted to the distribution of the donations.

The largely increasing need of charities has determined the members of this church, to make an effort to secure a home for the suffering and indigent. A few preliminary meetings have been held, and so earnest is the spirit of the originators that a considerable amount of money, has already been secured, and a square of ground bargained for. At the few meetings at which we were present, we were surprised at the energy and zeal displayed by the people. Speaking in a worldly sense. "These people mean business." And to crown their intelligent Christian enterprises, they are about organizing a local Mission work. We learn that the health of the President of the Association, Mother Gantt, has become so impaired by her unremitting labors, that her friends have sent her over the Lake to rest and recuperate. We hope that the dear old lady may find the strength she so much requires.

VISITOR.

New Orleans, July 29th.

Joshua's Dying Testimony.

When he came to divide up the land, Joshua took the poorest portion himself that he might be near the ark. And there, on Mount Ephraim, he died at the ripe old age of 110; and during all these years not one single, solitary man was able to stand before him. See the contrast between his dying testimony and that of Jacob. "Few and evil have the days of my life been." He had a stormy voyage. Now, look and see this old warrior going to rest. He had tried God forty years. He had heard the crack of the slave-driver's whip down there in Egypt, but probably he had a praying mother, who talked to him about this King of the Hebrews, about the God of Abraham, of Isaac and of Jacob; and he believed in that God, and when Moses came down into Egypt he finds this young man just in the prime of his life; and Joshua recognizes in Moses that he was the instrument of the Almighty, that the King of the Hebrews had sent him there to deliver His people. He had tried God forty years in the wilderness, and when eighty years old he was called into the promised land. He had tried God thirty years in Canaan, and now, at the age of 110, the old warrior is going home, and he is not going to die like an infidel. He knows he is going to die, and he calls for all the tribes of Israel and their elders, and they come up from the tribe of Benjamin, the tribe of Simeon, the tribe of Zebulon, and so on, and they gather in at Shiloh to be there to hear the old prophet and the old patriarch, and that man of God speaks, and what does he say? What is his dying testimony? How we linger round the couch of our dying friends! How anxious we are to get their last words! Well, let us turn back. What are the last words of this man who has tried God and proved God? This is it, "I am going the way of all the earth; and ye know in your hearts and in all your souls that not one thing hath failed of all the good things which the Lord your God spake concerning you; all are come to pass unto you, and not one thing hath failed thereof." "Not one thing hath failed." God has kept His word. God has made his word good. "Not one good thing hath failed." What a dying testimony! How glorious! In the beautiful sunset light the old warrior sank away like he was going to sleep. In the dusk of a beautiful summer's evening he passed away. There is the old man's dying testimony. He could tell the people of God. He was the only one left. The rest had gone. Moses had sunk into his desert grave, and the other leaders of the tribes of Israel had passed away. But now he was going to die in the promised land. This is the dying testimony. "I go this day the way of all the earth; and ye know in your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you, and not one thing has failed thereof." My friends, let us take God at his word. Let us try him. Let us prove him. We will find that God is true. All these men that are trying to pick the Word of God to pieces, trying to destroy our confidence in the Word of God, tell us it is not true; but any one who has ever tried God, who has ever proved God, has found him to be true.—*Moody.*

Romantic Incident of the Rebellion.

In one of the hotly contested fights in Virginia during the war, a Federal officer fell wounded in front of the Confederate breastworks. While lying there, wounded and crying piteously for water, a Confederate soldier (James Moore, of Burke County, N. C.) declared his intention of supplying him with drink. The bullets were flying thick and fast from both sides, and Moore's friends endeavoring to dissuade him from such a hazardous enterprise. Despite remonstrances and danger, however, Moore leaped the breastworks, canteen in hand, reached the wounded enemy and gave him drink. The Federal, under a sense of gratitude for the timely service, took out his gold watch and offered it to his benefactor, but it was refused. The officer then asked the name of the man who had braved such danger to succor him. The same was given, and Moore returned unhurt to his position behind the embankment. They saw nothing more of each other. Moore was subsequently wounded, and lost a limb in one of the engagements in Virginia, and returned to his home in Burke County. A few days ago he received a communication from the Federal soldier to whom he had given the "cup of cold water" on the occasion alluded to, announcing that he had settled on him the sum of $10,000, to be paid in four annual installments of $2,500 each. Investigation has established the fact that there is no mistake or deception in the matter.—*Raleigh (N. C.) News.*

News Items.

Advices from Ecuador, South America, state that the damage done by the late eruption of Cotopaxi amounts to over $1,000,000. Many lives were lost, and over 1,500 head of cattle destroyed.

Among the persons present at the reception of President Hayes in Providence was Mr. May Mason, Pawtucket, R. I., who is ninety-five years old, and who shook hands with Washington.

The Chief Justice of the Supreme Court of Pennsylvania, who is fond of hunting, has been shooting pheasants, in violation of the laws of that State. He has been legally notified to appear for trial as a violator of law, and intends to plead guilty. Let the law have free course with him.

The Ohio State Democratic Convention has nominated for Governor, Richard M. Bishop of Cincinnati. Mr. Bishop is the head of one of the largest wholesale grocery houses in the West. He was elected Mayor of Cincinnati on a combined Republican and Know-Nothing ticket in 1859, and served with great credit to himself. Mr. Bishop has for years been a prominent member of the Disciples or Campbellite Church.

The hight of the cables which have just been suspended over the East River between Brooklyn and New York in their final position is 145 feet above high water in the center of the river. The hight of the roadway will be 118 feet above high water at the towers, and 135 feet at the center of the river. That is, the highest point on the roadway will be 10 feet lower than the lowest point of the cables.

It is generally believed that the Cuban question is about to be solved without outside interference. General Martinez Campos, commander-in-chief of the Spanish forces in Cuba, has sent an envoy to Madrid proposing a settlement with the insurgents on the basis of the recognition of Cuban independence, with a very limited Spanish protectorate and advantageous commercial relations with the mother country. General Campos has assured the Madrid Government that nothing short of a reinforcement of 60,000 men will be of any effect in putting down the rebellion, and his dispatches convey a virtual acknowledgement that Spain is unequal to the emergency.

The tax-payers of Allegheny county, Pennsylvania, will have to pay the losses, ($5,000,000,) caused by the rioters in Pittsburg. This is Pennsylvania law, and the same law exists in New York. In 1863, at the time of the draft riot, New York City had to pay millions of dollars for damages to property. In 1844 the city of Philadelphia had to pay all the losses, amounting to millions, caused by what is called the Native American riot. The New York *Tribune* office was gutted in 1863. The city paid Horace Greeley several thousand dollars damages. In 1841 the *Philanthropist*, a Cincinnati Abolition paper, was mobbed. The city footed the bill.

On the Sunday after Mr. Bliss's death, Mr. Moody issued a call to the Sunday schools of the United States for a penny collection to aid in caring for the boys, and to erect a monument to the memory of the departed ones. So generous was the response that a message to stop supplies was soon issued. From thirty-six States and territories, and from England, Ireland, Scotland, Canada, India, and the West Indies, as well as from schools of all denominational connections, the contributions flowed in. From a little boy's donation of one cent, and a little girl's gift of five cents, the sums ranged upward to as much, in a few cases, as thirty, and in one case to about fifty dollars. Three thousand and sixty-three schools responded to the call, representing over a half million of contributors. The total amount sent in is $11,663 85; $10,600 have been invested in United States bonds; $1,000 is appropriated for the monument.

The steamer *California* from Sitka, Alaska, arrived on the 22d ult. at Fort Townsend, Washington Territory, and reports great danger of the destruction of the entire town of Sitka, with all the inhabitants, by the Indians. The troops had hardly got out of sight of the town when the Indians came pouring inside of the stockade, and entered and pillaged all the Government buildings vacated by the troops. Sitka Jack, head chief of the Kolosh tribe, himself told captain Thorne that the country was his, and on the return of his men from fishing he would take possession of the town. At evening entertainments among the whites in the town the Indians came boldly and refused to leave. There will be 1,000 Indians about Sitka on the return of Jack's men from fishing, and as the whites only number forty the probabilities are our next intelligence will be of their utter destruction.

SOUTHWESTERN
Christian Advocate.
39 Natchez St., New Orleans.

J. C. HARTZELL, B. D., EDITOR.

THURSDAY, AUG. 9, 1877.

It has been decided to hold the next international Sunday-school convention at Atlanta, Ga., April 17th, 1878.

Bishop Peck has changed the time of the session of the Wisconsin Conference from the 17th to the 11th of October.

Among the most thorough and popular private schools in New England is the Gannett Institute, Chester Square, Boston. By sending to Rev. Geo. Gannett, principal, 69 Chester Square, a catalogue may be secured, which will afford interesting information.

We have received a copy of the Annual Circular of Cookman Institute, Jacksonville, Florida; Rev. S. B. Darnell, B. D., Principal. The Institution is in a flourishing condition. Whole number of students during the past year 102. No charge is made for tuition. The next session begins October 15.

Rev. Dr. Nast, editor of the *Christian Apologist*, is in Germany visiting the scenes and friends of his youth. He lately spent a Sabbath in Berlin with Bishop Andrews. The Doctor preached in our German church in that city in the morning, and the Bishop preached to an English congregation in the afternoon, and by means of an interpreter, to the Germans at night.

Rev. Dr. A. J. Kynett, Secretary of the Board of Church Extension, has prepared blank forms of deeds for church and parsonage property that may be used in any of the States. He will furnish them on application—address 1020 Arch Street, Philadelphia, Pa.—to any who may need them. In all cases a few stamps should accompany the request for them, to pay postage and cost of printing.

[illegible] Methodist Episcopal Church [illegible] to Rev. W. C. Graves [illegible] *Advocate*, has more [illegible] members in East Tennessee, [illegible] the Methodist Episcopal [illegible] South. The former Church [illegible] two thousand colored members [illegible] the same territory. In the [illegible] of this fact it is decidedly cool for the Church South to claim exclusive Methodistic rights in that territory. Let both churches [illegible] do their best to save souls. [illegible] good work cannot be [illegible] where. If either church is [illegible] see the other succeed, [illegible] dissatisfied one will come [illegible] for "unto him that [illegible] given."

[illegible] Dr. McCarty, the popular [illegible] Ames M. E. Church of [illegible] together with his family, [illegible] New York on steam- [illegible] on Thursday of last [illegible] recently mentioned, [illegible] undertaken the task [illegible] the remnant of an [illegible] has been hanging [illegible] Church for some time [illegible] North in prose- [illegible] work. He will [illegible] of New Or- [illegible] the Grand Army [illegible] deliver some [illegible] States [illegible] the Soldiers' [illegible] built at Chal- [illegible] members of Ames [illegible] other friends of [illegible] were at the [illegible] and the [illegible] at the [illegible] presented [illegible] fund to [illegible] church [illegible]

[illegible]

The colored people in Richmond, Va., are making commendable efforts toward providing themselves with churches. It is stated that every colored church, both Baptist and Methodist, "is either now purchasing or preparing to purchase a building."

[illegible] was re-nominated by [illegible] of Mississippi. No [illegible] has place on their [illegible]

[illegible] of Presby- [illegible] in the re- [illegible] Council.

Methodism.

As a Methodist, we should take pride in our Church, for God has been with us in the past in a gracious manner. From a small beginning of a few devout young men a little over a century ago, she has grown steadily until to-day her numbers swell up into the millions. We do not glory in her numbers merely, but in her spirit. From the very beginning Methodism has been missionary in her aims. She has been in the highest sense aggressive. She has looked and does yet look to the conquest of the world. If her inroads upon the realm of darkness shall continue in the years to come as they have in the past, one can almost calculate just when there will be a Methodist church in every village in every land beneath the sun, and when her system will have permeated the society of all lands and her communicants be numbered by hundreds of millions.

Methodism does not aim to be a political power. This is her chief danger, and should she fall into this snare she would only do what the Church of Rome has done, what Episcopalianism, Presbyterianism, and what Lutheranism has done. Methodism, if true to herself, will avoid this. Her mission is not in this field, but it is to move the heart, to quicken the conscience, to deliver the oppressed, to reach out a benevolent hand to the needy, to educate the ignorant, to save the perishing—in a word, to build up a spiritual kingdom in the earth, which shall embrace all languages, all races, all political faiths, and be the great conservator of society.

We glory in Methodism because she is radical and reformatory. She has been the friend of the slave. She is the oldest temperance society in Christendom. Her very first organizations embraced the Sunday School idea. She no sooner had existence than she moved right forward to save the world. Her sons have shrunk back from no deprivations; they have "endured hardships as good soldiers" in all lands; they have braved dangers on sea and land which struck terror to the hearts of men trained to battle. And there never has been a day since her battle colors were unfurled and her martial trumpet sounded out when she has not labored to conquer all the world in the name of Christ and to the religion of Jesus.

To-day her congregations are gathered everywhere. It is said the sun never sets on the empire ruled by Victoria. The British lion symbolizes British power around the great circle of the globe. And so we may say of our Church. Wherever the light of Christian civilization has gone Methodism has unfurled her banner, and when once she takes possession of a land she never leaves it. Should all her sons be martyred others would rush in to fill up the gap.

To-day men are preaching this gospel in Germany, and far off in India, and amid the docile Chinese, and in progressive Japan, and on distant islands of the sea. Our men are preaching this gospel where the Crescent waves over the dominions of the Sultan, and where the Aztec has lived in stolid indifference to law or gospel. Far away yonder on the savannas of the tropical South, where the adventurous Spaniard, lured by visions of gold, found something better—a rich soil and a home. Yes, we say it is a glorious thought that we are busily at work overcoming with good the evil of the world. It is the glory of the Methodist Church that like Jesus she would "all mankind embrace." It is a glory to us as a Church that we are hemmed in by no decree which teaches that a few only can be saved, or that restricts the communion of saints to those only of our faith and practice. We publish to the world that Christ died for all. Whosoever will may come and partake of the waters of life freely. We shall not furl up the banner until the "kingdoms of this world become the kingdom of Our Lord and of His Christ."

Overcoming Evil.

The existence in the world to-day of two distinct principles, one called *evil*, the other *good* one represented as *darkness* the other *light*, the one antagonistic to human good the other promotive of that good. The existence of two such agencies is a fact which all men every where admit. Men do not agree upon the theory of evil, but all men admit its existence. All theology and religion aim at accounting for these facts, and all ages and nations have produced men who have claimed the ability to reinstate man in his true relations.

While good and evil are recognized factors in the make up of the thought and feeling of the word of mankind, no one can claim that they are equal. The old Persian idea of the universal prevalence of these two principles of light and darkness, good and evil, still has in it the recognition of the ultimate overthrow of darkness. We think this would be a conclusion to which any healthy, active mind would quite naturally come. It cannot be that evil as we see it, or know it to exist, can hold equal sway with good. It cannot be that the chief agent of evil is as omnipotent as the supreme agent of God. There is more good than evil in the natural world. There are more bright days than cloudy ones, more sweet refreshing breezes than storms, more lucious fruits than poisoned herbs. God is stronger than Satan. There are clouds and storms and poisons, and wrongs, and wickedness. One sees the record of them in every newspaper, but the bad is told more than the good. A good deed is published in a few lines and produces no sensation, but the bad is made to fill whole columns with displayed head lines. Sin loves display, holiness is modest and rejoices rather in her fruits.

He whose hope is anchored within the great sea of love and goodness feels that in the end, good will be triumphant, evil will be overcome. Sin shall give place to holiness, vice to virtue.

We must not forget that all is not evil that we sometimes call by that name. The same might be said of good. The idea which the word good expresses is that of joy, strength, completeness, perfectness; while the word evil has in it the idea of falling, descending. Hence we say of the saved they go *up* to heaven and of the lost they go *down* to hell.

But from our human stand-point we sometimes call evil good, and good evil. We put bitter for sweet, and sweet for bitter. Man clings to his sins and follies and calls them good; and mistakenly repels influences that would raise him from his depression and calls them evil.

There is not one who has not felt the bitterness of sin. Its power has been on us and we have been made to bow beneath the yoke. St. Paul putting himself in the place of us all said: "I find then a law that when I would do good, evil is present with me," again, "I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." "Who shall deliver me from the body of this death?" "I thank God through Jesus Christ our Lord!"

But not only in our experience have we this knowledge of evil. We turn to history, and away back in the very beginning do we track the footsteps of the monster. From the very beginning of human records down along the ages, wickedness in thought, in word, in act has been the disgrace of mankind. Ever and anon crimes have been committed that have startled society, while at times it has been so brazen as to defy all just sentiment, and sap even the foundations of government itself. Let him who will lift his voice against the church, still he cannot deny the fact that the church is the only organized body in existence for the obliteration of moral evil from the world. If you hate evil you ought to love the church and support it on the ground that it exists to put an end to what you hate.

The bill of rights adopted by the Georgia Constitutional Convention, pledges equal privileges and protection to all classes of citizens, prohibits whipping as a punishment for crime, and imprisonment for debt, and declares the right of the people to change the constitution at pleasure. Lobbying in the legislature is pronounced a crime.

The National Educational Association meets this year at Louisville, Ky., the 14th of August.

Moral Advantages of Education.

We have in the United States at the present time fourteen million five hundred thousand children of school age—that is between five and fifteen years. We expend annually about ninety-five million dollars for school purposes, which is equal to about one-third one per cent. on the value of the property, real and personal of the whole country. This was true in 1870. We employed at that date 221,000 teachers. This is our army that wages war on ignorance, with such weapons as spelling books and readers and pen and black-board. The forts and arsenals are common school houses which dot the land go where you will. We have declared that the property of the State shall educate the children of the State. Hence rich and poor fare alike—the common school is a great equalizer.

The greatest uplifting force in this world is secular education. Religion may start with a change of heart, but if it does not include mental culture it is a failure. Educated Christians are the most consistent and reliable. When religion is limited to a simple impulse it is unstable.

It is an old and true saying that "figures will not lie." Hence the best way to prove that education is the best antidote for crime is to look at figures. "In France from 1867 to 1869 one-half of the inhabitants could neither read nor write—and this one-half furnished 95 per cent. of the persons arrested for crime and 87 per cent. of all who were convicted for civil offenses."

In the six New England States, only 7 per cent. of the inhabitants over 10 years could neither read nor write, and yet 80 per cent. of the crime committed in those States was by this small minority. A person in New England without education commits 53 times as many crimes as one with. By accurate tables we find that in the whole United States an uneducated person commits ten times as many crimes as an educated person.

The same law holds good in the old world. In the Kingdom of Bavaria it was accertained that crime decreased (in 1870) almost in the same ratio that schools increased. So that statesmen and philanthropists have about come to the conclusion that "universal education tends to universal morality."

The same is true of pauperism. As education increases pauperism decreases. In several of our States it has been ascertained that of illiterate people one in ten is a pauper, and among educated people only one in 300 ever becomes a claiment on public charity. In other words there are thirty times as many paupers among the uneducated as among the educated, and ten times as many criminals. So we say that "An ounce of prevention is worth a pound of care." It costs far less to prevent crime and pauperism than to take care it; it is cheaper to educate than to punish and take care of criminals.

It may startle some when we affirm that the common school has a greater influence in preventing crime than the Church. But the reader will see the reason at a glance. The child becomes interested in the exercises of the school before it does in those of the Church. The desciplinc of the school tends to keep the mind in its normal relation, and hence the influence of the school on morality.

The Sunday-school, too, exerts a powerful influence, but the Sunday-school is limited to one hour a week, while the day school operates through the whole week.

We would have you note the additional fact that criminals, as a rule, are not the finely organized and cultured men that some have talked about. They are as a class below the mediocity in mental acuteness—and as a rule they have no cultivation. Not one in a hundred is profound. The State should have a deep interest in the citizen, in the individual, and she has shown this by the ample provision made for universal education in this country. Hence education should be compulsory, for in whatever relation the citizen may act, whether in private life or public office, his acts influence the life of the nation. From justice of the peace to president, we need men of culture. And by just as much as we educate we elevate, and lessen the burden imposed on us by the criminal classes, and by pauperism.

An equally careful examination has brought out the fact that the education of the common school not only prevents crimes, but it adds on an average fifty per cent to the producing capacity of the citizen, while a higher training increases it to not less than two or three hundred per cent.

Prussia is a good example. From the rank of a third rate power, through her system of popular education, with compulsory law, in half a century she became the leading Empire of Europe.

Let us as a people look well to our schools. They are our strong tower. As the school, so will be the Church; as our school so will be our enterprise and thrift—as the school so will be our national independence. The school is the bottom layer in the foundation of the Republic. This gone all is lost and we will be forgotten as a people.

"What constitutes a State?
Not high raised battlement nor labored mound
Thick wall or moated gate;
Not cities proud with spires and turrets crowned,
Not bays and broad-armed ports
Where laughing at the storm rich naives ride,
Not starred and spangled courts,
Where low-browed baseness wafts perfume to pride.
No: men, high-minded men
Men who their duties know,
But know their rights and knowing dare maintain,
And crush the tyrant when they rend the chain;
These constitute a State."

San Antonio Methodism.

DEAR BROTHER.—I have just returned from San Antonio; I spent some fifteen days there. Our church is prospering well under the pastorate of Rev. L. Carper. The $548 25 of Missionary money due the preachers of San Antonio District were somehow or other transferred by Rev. T. T. Leach to the churches, who obligated themselves to pay the preachers. They have paid already some $301 90 to the different preachers; besides this, they have paid $66 50 interest, due on loan funds, making a total of $368 40 paid since Conference. I asked Bro. Carper how far his people were behind with pastor's support? He answered, "not a nickel." The people, though burdened with heavy debts, are striving energetically to meet every obligation—for the people have a mind to work. Mr. A. L. McGraw is Recording Steward and Superintendent of the Sunday-school. He is a live man. He informs me that they had $400 more to pay within the next four months to the Church Extension Society. This they expect to raise by giving festivals. They say that they understand the financial condition of the church better now than they ever did before. If they had understood the matter they would have prevented so enormous accumulation of debt. The spiritual condition of the church is good; the Sunday-school numbers eighty-odd scholars; the attendance is not what it should be.

San Antonio has improved very rapidly since the Railroad reached that metropolitan center. It has increased in population as well as in many grand and stately buildings. Business is very active. Day laborers get from $1 25 to $1 50 per day. Our church means to have her share of the increasing population. You shall hear from me again soon. Camp-meeting season is now at hand; I expect to attend all in my reach.

Yours truly,
MACK HENSON.

Religious Items.

The historical oak under which, it is said, Wesley preached his first sermon in America, is still standing at Frederick, Ga.

Rev. Dr. Philip Schaff says the Bible is the best hand-book of the Holy Land, and the Holy Land the best commentary on the Bible.

The Presbyterians in the United States gave last year for home missions, $313,694; for foreign missions, $399,767; for education, $81,182; for publication, $36,945; for support of pastors and maintainances of Churches, $6,633,577; total, $9,810,223.

Two little children of C. L. Vanderbeck, of Englewood, N. J., recently died, leaving at the time of their death in the savings-bank $161 50. Their father has decided to give this to the missionary societies of the Presbyterian and M. E. churches, as his children had attended both schools. The donations will be gratefully and tearfully received.

The Bible Society is now publishing books at Constantinople, Beirut, Bremen, Berlin, Paris, Stockholm, Foochow, Shanghai, Lucknow, Lodiana, Yokohama, Bangkok and Vienna. Some versions can be published cheaper at these points, than at New York.

The Methodist Ladies' Five Points Mission, of New York, is doing a good work. Last year a thousand children were taught in its schools, and three hundred families, including two thousand persons, were aided with food and clothing. The mission received during the year $21,980, and expended $19,320.

The Open-Air Meetings carried on by the Washington, D. C., Young Men's Christian Association, are held in the most public portions of the city and thus far proven very successful. A large number of persons have begun to lead a new life—results of these efforts.

The American Bible Society has made the Bible the cheapest, as it is the best of all books—selling it without profit. A good reliable Bible for thirty-five cents. And yet the demand upon the benevolence of the Society, has for the year amounted to $230,435 68. Of this amount $78,655 00 have been expended in foreign lands.

The New York *Tribune* makes the amazing statement that the churches of that city are mortgaged to the amount of $2,367,886, and this is said to be below rather than above the truth. The debts are divided among the denominations as follows: Presbyterian, $706,000; Reformed, $640,000; Episcopal, $453,000; Roman Catholic, $229,000; Baptist $212,000; Methodist, $79,000; Lutheran, $44,886. This represents the churches in New York, while it is said those of Brooklyn are in a situation no more encouraging.

General News Items.

One-eight of the land in Alabama belongs to the United States Government.

Tuition at the Vanderbilt University has been reduced from $80 to $50 *per annum*.

The cost of the Paris Exposition of 1870 is estimated at 35,313,000 francs, or about $7,062,600.

A half-ton of gold is used annually for filling teeth in the United States, by 12,000 dentists.

The servant girls at a hotel in Fort Wayne, Indiana, struck for an addition of fifty cents to their weekly pay and carried their point.

The Samoan Islanders have run up the stars and stripes and asked to be received under the protection of the United States.

Postmaster-general Key has appointed as postmaster of his own home, Chattanooga, an out-and-out Republican, a northener.

The Agricultural Department estimates that the wheat havest will reach 300,000,000 bushels, of which 100,000,000 bushels can be spared for export.

It is estimated that the laboring classes in this country have, within four years, lost by strikes at least $300,000,000.

At the commencement of the Louisville, Ky., Medical School, five of the ten prizes were taken by one student. He is the son of Rev. Dr. Carnachan of Meadville, Pa.

A great civil war is raging in Japan. The rebels, said to be about 50,000 strong, claim that they do not make war upon the Mikado, but upon his advisors. The imporial and rebel armies are about equal, and results doubtful.

There appears too much reason to believe that a second period of famine is setting down over the vast district which constitutes southern India, and that the famine cannot do otherwise than produce terrible mortality.

A special from Alexandria, says: "The obelisk (Cleopatra's needle) and the ship for its conveyance to London will be launched about August 10, if the weather is favorable."

A correspondent at Liverpool, England, gives a very gloomy account of the condition of affairs there. About fifty thousand colliers and miners are out on a strike against reduced wages, and although they have powerful Unions at their back, the result in the end, as experience teaches, must be starvation, for employers will not yield. In Scotland things are no better, 30,000 shipwrights have been "locked out" on account of a strike for higher wages in one yard. These are hard facts for men to ponder over who are dissatisfied with their lot in this country because of a temporary depression in business.

Russian Defeat.

We take from *Sunday's Times*, of this city, the following condensed statement of the recent important movements of the Russian and Turkish armies. The defeat of the former seems to have been as decisive as it was unexpected:

The Russians first crossed the Danube at Ibraila, near the mouth, and entered the Dobrudsha, the old line of advance towards Constantinople. The objective points of this column were Silistra and Varna, the former on the Danuble and the latter on the Black Sea. These are two of the "quadrilateral" of Turkish fortresses in Eastern Bulgaria, Silistria being the most formidable of the four. It has resisted successfully many sieges and is affectionately named by the Turks "Our trusty Silistria." Neither of these places has been captured or is likely to be soon, and in consequence the Russian column in the Dobrudsha has affected nothing. It cannot join the column advancing from Sistova without first capturing these places.

Later, the main column of invasion crossed at Sistova, which is about midway between the mouth of the Danube and the Hungarian frontier, thus cutting the Turkish line of defense in halves. Sistova is west of the four fortresses of the "quadrilateral," and as the garrisons at those points were not disturbed the invading column left a powerful army well entrenched on its flank and close by its line of communications. This column speedily captured Tirnova, half way between the Danube and the Balkan passes, and pushed across the range by an unguarded pass. This force, though without artillery, attacked the Turks defending the main or Shipka pass in the rear and defeated them. This gave the Russians possession of that important road, over which they brought artillery and reinforcements and began another rapid advance, under General Gourka, through Roumelia towards Adrianople. In the meantime, Nikopolis, a strongly fortified town on the Danube, west of Sistova, had been taken by storm by the Russians, while another Russian force turned east and moved against Rutschuk. As the Danube and the Balkans were considered the great defensive lines of European Turkey and both had been passed with such ease, it looked, for a while, as if the Russian advance upon Constantinople would be an uninterrupted march of triumph. But recent events have changed the aspect of affairs and show the Russian plan of attack to have been as dangerous as it was brilliant. They drove their invading column far into the enemy's territory, where it sticks and seems likely to be pulverized by the pressure accumulating on all sides of it.

The Turks abandoned the campaign in Montenegro—none too soon—and rapidly transferred the armies of Suleiman Pasha and Mehemet Ali by sea to Constantinople. A few days later Suleiman, having been appointed to command the forces south of the Balkans, was able to interpose his army between Gen. Gourka and Adrianople, while Mehemet went by the Black Sea and Varna to Shumla, where he took command of the Turkish forces in the quadrilateral. The Russians met their first check at Plevna on the 19th of July. Plevna is directly south of Nicopolis, and the corps which had captured the latter place seemed to have set out for the Balkans on a line parallel with Gourka's advance. But they were met by Osman Pasha at Plevna and turned back with loss. The Russians assailed the army of Ahmed Eyoub, near Rutschuk, last Sunday and reported a great victory there, but the fact that their army found it necessary to withdraw from Rutschuk and mass as rapidly as possible seventy miles west where they were reinforced by the beaten divisions south of Nikopolis, does not confirm the report. These two corps, the 9th and 11th, making a force of about 65,000 men, under Krudener and Schilder, attacked Plevna again on the 29th, but met with what appears to be an overwhelming repulse and the most signal defeat of the war at the hands of Osman Pasha, who had managed to get together an army of 50,000 men behind the earthworks at that place. This army of Osman Pasha is one of the unexplained mysteries of the war. It could not have come from the quadrilateral as Osman was cut off from all those points by the Russian advance. A portion of it may have been the force driven out of Nikopolis, but the bulk of it must have been gathered from Widdin and other points on the Danube and the Servian frontier. At any rate, it was organized from a region cut off from all the other Turkish commands. At the same time, Gen. Gourka, south of the Balkans, was defeated by Suleiman and is now retreating into the passes before a greatly superior force. Mehemet Ali, who superceded Abdul Kerim as commander-in-chief in Bulgaria, was said to be within twenty miles of Tirnova on the 1st with 60,000 men. Suleiman has now a still larger army. Osman must have by this time an equal number. The whole force of the Russians at Tirnova and under Gourka can not exceed 50,000. Upon this force, defeated and retreating, Suleiman is pressing in front, while Mehemet and Osman are between it and the Danube and the supporting army of the Russians is so badly cut up

as to be useless. The Russian advance is checked and a large portion of their army in serious danger of annihilation. It can only be rescued by heavy Russian reinforcements from the north of the Danube. Even if the Russians save Gourka now they will be left in a rather worse position than when they first crossed at Sistova, and a new advance upon Constantinople can not be undertaken for some time to come. The probable result, therefore, of the Russian disaster at Plevna will be to prolong the war at least a year longer than it seemed likely, a month ago, to continue.

The Great Strike.

The main outrages growing out of the strike may be summed up as follows: Pittsburgh was for 24 hours, from Saturday night 21st of July, in the hands of a mob. All day on Sabbath a work of destruction went on there. The Union Depot was burned, and about 2,000 freight cars with their loads of oil, stock, and produce. Great quantities of plunder were carried away. While hundreds were engaged in firing the cars and making certain the destruction of the valuable buildings at the outer depot, thousands of men, women, and children were engaged in pillaging the cars. The men, armed with heavy sledges, would break open the cars, and then the contents would be thrown out and carried off by those bent on [illegible] the reign of terror existed [illegible] street was almost completely [illegible] by persons laboring to carry off the plunder they had gathered together. In hundreds of instances wagons were pressed into service to enable thieves to get away with their goods. Mayor McCarthy, early in the day, endeavored to stop the pillage, but the handful of men at his command were unable to control the crowd, who were desperate in their anxiety to secure goods. At one time the pillage was checked, but the mob fired the cars, and then proceeded with the work of destruction. Here a brawny woman could be seen hurrying away with pairs of white kid slippers in her arms. Another, carrying an infant, would be rolling a barrel of flour along the side-walk, using her feet as the propelling power; here a man pushing a wheelbarrow loaded with white lead. Boys hurried through the crowds with large-sized family Bibles as their share of the plunder, while scores of females utilized their aprons and dresses to carry flour, eggs, dry goods, etc. Bundles of umbrellas, fancy parasols, hams, bacon, leaf lard, calicoes, blankets, laces, and flour were mixed together in the arms of robust men, or carried on hastily constructed hand-barrows. The buildings burned were two round-houses, one machine shop, superintendent's office, car repair-shop, blacksmith shop, three or four oil houses, Union Transfer Depot and offices, Pullman Car Company's laundry and offices, dispatcher's office, powder house, Union Depot Hotel, Pan-Handle Railroad engine house, general offices and freight depot of the Adams Express Company. About 50 engines were destroyed; and also the great elevator [illegible] grain was [illegible] of [illegible] by the [illegible] The Philadelphia [illegible] been ordered to [illegible] into collision with [illegible] and firing began; and a [illegible] were killed and wounded, [illegible] and rioters. The [illegible] to the Pennsylvania road will [illegible] $10,000,000. At [illegible] occurred between the military and the rioters, [illegible] ber were killed. Camden [illegible] the Baltimore and Ohio [illegible] fired and a square of it [illegible] At Reading, Pa., the [illegible] costing $150,000, [illegible] troops fired upon [illegible] persons were [illegible] 14 soldiers [illegible] wave of strik[illegible] over the whole [illegible] parts of the [illegible] trunk lines [illegible]

Sunday School.

Aug. 19, 1877.—THESSALONIANS AND BEREANS.

SCRIPTURE.—Acts 17: 1-14.

GOLDEN TEXT.—"These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether these things were so."—11.

TOPIC.—Search the Scriptures.

[Condensed from National S. S. Teacher.]

Paul and Silas, bearing on their backs the marks of the Roman scourge, and as proud of their stripes as other men are of decorations and badges of honor, set out for Thessalonica. Timothy (1 Thess. 3: 6) and Luke remained behind to comfort and still farther strengthen the new converts in the faith.

Paul stopped neither at Amphipolis or Apollonia, from the fact that there was no synagogue in either place. His "manner" was to preach in synagogues whenever he could find them, offering salvation first to the Jews and afterward to the Gentiles. At Thessalonica there was such a place of worship. Into that immediately he went "as his manner was."

His "manner" was to preach the Gospel everywhere. When he traveled he took his religion with him. He did not mind contempt, he was unconquered by blows, unsubdued by prisons—nothing could close the mouth of this witness for Christ. His "manner" was to reason" with people. His preaching was not dogmatic. He asked no one to believe without being first convinced. He addressed himself to the judgment, and for an example of how cogently he could reason read the 7th and 8th of Romans. His manner was to reason with them out of the Scriptures. He made his hearers feel that it was not Paul's words, but the Word of God, and *that* compelled their faith. It is the men who have been "mighty in the Scriptures" that have shaken continents for Christ. In proportion as he is ignorant of the Bible and unable to apply its truths man is weak as a soldier of the Cross.

At first the Jews appear to have made no opposition. But when the multitude began to be followers of Paul they were "moved with envy." They saw their own influence completely supplanted by this newcomer. Judaism was thrown into the background—Christianity was the theme of converse. Taking unto them "certain lewd fellows of the baser sort"—or, more literally, "the market-men, certain wicked fellows"—they began, like the Jews of Antioch and Iconium, to foment violence against the missionaries. There are always a plenty of lewd fellows of the baser sort who can be stirred up to lawless measures against all efforts to spread the Gospel.

Their first effort was to mob Paul and Silas. The two were stopping at the house of Jason, who is mentioned as being a kinsman of Paul's. Rom. 16: 21. Fortunately, and, probably, on account of timely warning, Paul and Silas were not in the house when the mob surrounded it. Failing of their expected prey, they drag Jason and certain of the brethren before the "rulers" with the cry that "these who have turned the world upside down have come hither also." Of course, as they intended it, the aspersion was utterly false, they themselves being the real troublers of the peace; but in another sense the accusation was true. They *were* "turning the world upside down"—putting it with its temptations and its sins out of sight while they directed the thoughts of men away from it to heaven. They turned the world upside down that heaven might be right side up.

Nevertheless, they so pressed their point, and so wrought upon the people and the rulers, who feared a riot from the inflamed, reckless mob that had been aroused, that the rulers took security from Jason and his companions either that Paul and Silas should no more preach or they should depart out of the city—the first being equivalent to the last. By night, therefore, that they might not fall into the hands of the rabble, the brethren sent them away to Berea, about fifty miles distant.

The lights and shades follow each other very rapidly in this narrative. At Berea the missionaries had a glimpse of sunshine. "These were more noble than those in Thessalonica in that they received the Word with all readiness of mind, and searched the Scriptures daily whether these things were so." Here are all the elements of a noble character. It is implied that Paul presented the same truths as he did in Thessalonica, and yet they accepted the Word of God with all readiness.

Therefore many of them believed. Their belief was the result not of Paul's preaching, but of their own patient, careful, thorough research. They knew what they believed and why they believed it. Would we had more such converts! The conclusions that they reach are such as will be reached by any candid enquirer. The trouble, first, is to get [illegible] to study the Bible at all, second, to do so with a mind [illegible] to acknowledge that which is [illegible]. Truth is willing to stand and [illegible] cross-questioned, but she [illegible] her face to one who [illegible] as his when the [illegible]

[illegible] the Commandments in [illegible] Sunday School, a [illegible]

The Soul's Cry and the Savior's Answer.

Psa. 30: 10, "Lord, be thou my helper."

Isa. 41: 13, "Fear not; I will help thee."

Psa. 31: 9, "O Lord, I am in trouble!"

Psa. 50: 15, "Call upon me in the day of trouble, and I will deliver thee."

Psa. 51: 2, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."

Matt. 8: 3, "I will; be thou clean."

Psa. 141: 3, "Keep the door of my lips."

Exod. 4: 12, "I will be with thy mouth, and teach thee what thou shalt say."

Luke 18: 13, "God be merciful to me a sinner."

1 Tim. 1: 15, "Christ Jesus came into the world to save sinners."

Acts 16: 30, "What must I do to be saved?"

Acts 16: 31, "Believe on the Lord Jesus Christ, and thou shalt be saved."

Job 23: 3, "O that I knew where I might find him."

Jer. 29: 13, "Ye shall seek me and find me when ye shall search for me with all your heart."

Job 40: 4, "Behold, I am vile; what shall I answer thee?"

Isa. 1: 18, "Though your sins be as scarlet, they shall be as white as snow."

Psa. 5: 10, "Create in me a clean heart, O God."

Ezek. 36: 26, "A new heart also will I give you."

Psa. 6: 6, "I am weary with my groaning."

Psa. 55: 22, "Cast thy burden upon the Lord."

Psa. 27: 9, "Leave me not, neither forsake me, O God of my salvation!"

Heb. 13: 5, "I will never leave thee, nor forsake thee."

2 Cor. 2: 16, "Who is sufficient for these things?"

2 Cor. 12: 9, "My grace is sufficient for thee."

Psa. 42: 2, "My soul thirsteth for God, for the living God."

Isa. 33: 17, "Thine eyes shall see the King in his beauty!"

Psa. 30: 6, "My soul waiteth for the Lord more than they that watch for the morning."

Isa. 40: 31, "They that wait upon the Lord shall renew their strength."

Psa. 55: 4, "The terrors of death are fallen upon me."

John 11: 25, "He that believeth on me, though he were dead, yet shall he live."

Rev. 22: 20, "Come, Lord Jesus."

Rev. 22: 20, "Surely, I come quickly."

Origin of "He Has an Ax to Grind."

We owe more of our common sayings and pithy proverbs to Dr. Franklin than many of us think or know. We say of one who flatters or serves us for the sake of some secret, selfish gain or favor, "He has an ax to grind." In the Doctor's "Memoirs" is the following story (much after the manner of the "whistle" story), which explains the origin of the phrase:

Franklin says: When I was a little boy, I remember, one cold winter morning, I was accosted by a smiling man, with an ax on his shoulder.

"My little boy," said he, "has your father a grind stone?"

"Yes, sir," said I.

"You are a fine little fellow," said he. "Will you let me grind an ax on it?"

Pleased with the compliment of "a fine little fellow," "O yes, sir," I answered; "it is down in the shop."

"And will you, my man," said he, patting me on the head, "get me a little hot water?"

How could I refuse? I ran, and soon brought a kettle-full.

"How old are you? and what's your name?" continued he, without waiting for a reply. "I'm sure you're one of the finest lads that ever I have seen. Will you turn a few minutes for me?"

Tickled with the flattery, like a fool I went to work, and bitterly did I rue the day. It was a new ax, and I toiled and tugged till I was almost tired to death. The school-bell rang, and I could not get away. My hands were blistered, and it was not half ground. At length, however, the ax was sharpened; and the man turned to me, saying:

"Now, you little rascal, you've played the truant; now, send away to school, or you'll get it."

Alas! thought I, it was hard enough to turn a grindstone this cold day, but now to be called rascal was too much. It sunk deep in my mind, and often have I thought of it since.

When I see a merchant over-polite to his customers, begging them to take a little brandy and throwing his goods on the counter, thinks I, "That man has an ax to grind."

When I see a man flattering the people, making great professions of liberty, and prating loudly about economy, who is in private a tyrant, methinks, "Look out, good people, that fellow would see you turning a grindstone."

Beware of people who pay compliments when there is no particular occasion for so doing. They have an ax to grind, and it is not yours.—*Christian Advocate.*

The amount of four per cents popularly taken approximates to $70,000,000.

A Drunkard Hiding Behind Predestination.

While waiting for a train, the last day of June, at the station of Gilman, Ill., two men, each beyond threescore and ten, straggled into the depot, strangers to us and to each other. To an observer they were far unlike. The one, ragged and miserable, sat down close beside us, and evidently sought to attract our notice, fixing his glaring, inquisitive eyes upon us. At last, pointing to his own breast, he said; "It's a perfect wreck—in here—this old man's life—a perfect wreck."

"What made the wreck?" we interposed.

"Made it?" he replied, "Whisky, my son, made it all. I'll tell you my story, and you may give me a dime or two, if you choose." He brushed away a tear and proceeded: "I was born in Murfreesboro', Tenn. I was rich, my son, had thousands at interest, was valued at forty thousand, but, fool that I have been, it all went for whisky; and now I haven't got a cent. Then my wife"—and he brushed aside another tear—"She is gone, too—left me; and I—I didn't speak to her when she left—I was drunk. She is a most beautiful woman, a dear woman; not a gray hair like this old head, though nearly as old; but she's gone. Oh! I can never feel right till this is fixed up."

But why don't you stop drinking, be a man, and seek your wife again?" we enquired.

"Me stop drinking?" he repeated with weeping emphasis. "My son, I can't; it's impossible; might as well stop eating; have no more responsibility than a baby; can't help it; God don't regard me responsible."

"Were you never religious?" we interposed.

"Religious? Yes, I'm religious now, but I'm drunk; never was a more religious being; I'm a good Presbyterian; but I'm not responsible."

The other old man, neat, venerable and attractive, had nervously listened to all the foregoing, but at these last utterances he twitched upon his feet, saying, with a quick utterance, "You drunk, and not responsible, and religious, too? You are of those who say hell is paved with infant skulls, are ye? I belong to the big Church, but I know better than that. You burn your finger and not suffer the penalty, eh? Better be a man, be sober, and find your wife!"

"I'm a wreck; I can't; I can't; she's gone, gone, sighed the old man, as he staggered across the street to the nearest grocery, to beg more of the fiery liquid.

Yes, wed, thought we, like thousands, to the glass; and yet he claims to be both religious and irresponsible, and seeks to hide behind the decrees of Jehovah. What a hideous apology for a more hideous sin! How awful is the slavery of the cup!—*Zion's Herald.*

The Hearts of the Lowly.

One day three or four weeks ago a gamin, who seemed to have no friends in the world, was run over by a vehicle on Gratiot avenue and fatally injured. After he had been in the hospital for a week a boy about his age and size, and looking as friendless and forlorn, called to ask about him and to leave an orange. He seemed much embarrassed, and would answer no questions. After that he came daily, always bringing something, if no more than an apple. Last week, when the nurse told him that Billy had no chance to get well, the strange boy waited around longer than usual, and finally asked if he could go in. He had been invited too many times before, but had always refused. Billy, pale and weak and emaciated, opened his eyes in wonder at the sight of the boy and before he realized who it was the stranger bent close to his face and sobbed:

"Billy, can ye forgive a feller? We was allus fighting and I was allus to much for ye, but I'm sorry! Fore ye die won't ye tell me yo haven't any grudge agin me?"

The young lad, then almost in the shadow of death, reached up his thin white arms, clasped them around the others neck, and replied:

"Don't cry Bob—don't feel bad! I was ugly and mean, and I was heaving a stone at ye when the wagon hit me. If ye'll forgive me I'll forgive you, and I'll pray for both of us!"

Bob was half an hour late the morning Billy died. When the nurse took him to the shrouded corpse he kissed the pale face tenderly and gasped:

"D-did he say anything about—about me!"

"He spoke of you just before he died—asked if you were here," replied the nurse.

"And may I go—go to the funeral?"

"You may."

And he did. He was the only mourner. His heart was the only one that ached. No tear was shed by others, and they left him sitting by the new made grave with heart so big that he could not speak.

If, under the crust of vice or ignorance, there are such springs of pure feeling and true nobility, who shall grow weary of doing good?—*Detroit Free Press.*

A Yankee editor, in his financial article, says, "Money is close, but not close enough to reach."

Water.

Some years ago a ship sailing in the South Atlantic saw another making signals of distress. They bore down toward the sufferers, and hailed them.

"What is the matter?" cried the captain, through his trumpet.

"We are dying for water," was the feeble response.

"Dip it up, then!" shouted back the astonished captain; "you are in the mouth of the Amazon river."

And sure enough, there those sailors were, with parched lips and swollen tongues, supposing that there was nothing but the ocean's brine around them, when they were in the mouth of the mightiest river on the globe, with three hundred miles of fresh water all around them.

Thus are we, poor thirsty souls, sailing on the boundless ocean of God's love, heedless of the Divine voice which saith, "If thou knewest the gift of God, and who it is that saith to thee, 'Give me to drink,' thou wouldst have asked of Him, and he would have given thee living water."

Our Standard.

1. He that walketh uprightly;
2. And worketh righteousness,
3. And speaketh the truth in his heart.
4. He that backbiteth not with his tongue.
5. Nor doeth evil to his neighbor.
6. Nor taketh up a reproach against his neighbor.
7. In whose eyes a vile person is contemned;
8. But he honoreth them that fear the Lord.
9. He that sweareth to his own hurt, and changeth not.
10. He that putteth not out his money to usury,
11. Nor taketh reward against the innocent.

He that doeth these things shall never be moved.

The standard of a citizen of Christ's kingdom is embodied in the above eleven inspired propositions laid down in the fifteenth Psalm.

The society of Orangemen is a political one, and was formed in 1795, in Northern Ireland, and named in honor of King William III., who was the Prince of Orange. It was formed in opposition to the Roman Catholic organization of Ribbonmen, and for the purpose of defending the Protestant religion in Ireland and the legislative union of Great Britain and Ireland. The association was dissolved in 1836, but was revived in 1845, although its processions are still forbidden in Ireland. In 1829 the institution was transferred to British America with great success, where it has large numbers, principally in Canada. It celebrates the 12th of July because on that day, 1690, the battle of the Boyne was fought, in which William III. defeated James II.

A deputation of forty men, each representing a different trade, and representing altogether about 1,000,000 English workingmen, waited on ex-President Grant, June 3rd, and presented him with an address welcoming him to England, and assuring him of their good wishes and deep regard for the welfare and progress of America, where British workmen had always found a welcome. Impromptu speeches were then made by members of the deputation, all of which were extremely cordial. General Grant replied in a very appropriate speech

Wanted.

At Meridian, Miss., a first class lady teacher, colored, to take charge of a school first week in September next. Address Rev. M. Adams, Meridian, Miss.

Quarterly Meetings.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tampico, September 10-11; Columbus and Circuit, September 15-16; Athens, September 17-18; Spring Valley and Union Grove, September 22-23; Big Black, September 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Buena Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Traveling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.

D. McLACHLAN, P. E.

San Antonio (Tex.,) District.

Columbus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Peach Creak, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Halletsville, October 6 and 7.

D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14 Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August; 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Morion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

F. C. MOORE, P. E.

Holly Springs (Miss.) District.

SECOND ROUND.

Mt. Pleasant, July 7-8; Kosciusko, July 14-15; French Camp, July 16-17; Greensboro, July 17-19, Winona and Vaiden 21-22; Duck Hill, July 26-27; Granada, July 28-29; Geonada Circuit, July 23-29; Oxford, Aug. 4-5; New Albany, Aug. 8-9; Ripley, Aug. Hickory Flat, Aug. 15; Holly Springs Aug. 18-19; Byhalia, Aug. 21-22; Chulahoma, Aug. 24; Abbeville, Aug. 25-26; Eliza, Aug. 30 and Sept 1st. First District Conference for Holly Springs District will meet on the 14th day of June, at Grenada; all the brethren are requested to be present.

J. G. JOHNSON, P. E.

Greenswood (Miss.) District.

Second Round.)

Wesley Chapel, 9 and 10th of June; Silver Creek, 16th and 17th of June; Yazoo City, 23rd and 24th of June; Piney Grove, 30th of June and 1st of July; Deasonville, 7th and 8th of July; Pickens, 14 and 15 of July; Lexington, 21st and 22d of July; Goodman, 28th and 29th of July; Jones Chapel, 4th and 5th of August; McNutt, 11th and 12th of August; Cooey Creek, 18th and 19th of August; New Midway, 25th and 26th of August; Hornando, 1st and 2d of September; Panola, 8th and 9th of September; Cold Water, 15th and 16th of September; Walnut City, 22nd and 23d of Sept; Shiloh 26th and 30th Sept.

J. W. DUNN, P. E.

Meridian (Miss.) District.

Roma. June 23-24; Ex-Prairie, June 30 and July 1; Macon, July 7-8; Shuqualak, July 11-12; DeKalb, July 14-15; Lauderdale July 21-22; Daleville, July 24-25; Meridian 28-29; Meridian Circuit August 4-5; Quitman August 11-12; Shubuta Circuit, August 15-16; State Line, Aug. 18-19; Shubuta, August 21-22; Enterprise Circuit, Aug. 25-26; Enterprise, Aug. 28-29.

M. ADAMS, P. E.

San Antonio (Tex.) District.

Sutherland Springs, June 23-24; Nockernut, July 1; Cibola, July 4 and 5; Riddleville, July 4 and 5; Lavernia, 7 and 8; Goliad Circuit, July 11 and 12; Belmont, July 14 and 15; Refugio, July 18 and 19; Wrightsboro, July 21 and 22; Goliad, July 28 and 29.

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THE NEW MOON.

Dear mother, how pretty
The moon is to-night,
'Twas never so cunning before;
Her two little horns
Are so sharp and so bright,
I hope she'll not grow any more.

If I were up there,
With you and my friends,
I'd rock in it nicely you'd see.
I would sit in the middle,
And hold on by both ends;
O what a bright cradle 'twould be!

I would call to the stars
To keep out of the way,
Lest we should rock over their toes;
And then I would rock
Till the dawn of the day,
And see where the pretty moon goes.

And then we would stay
In the beautiful skies,
And through the bright clouds we would roam;
We would see the sun rise,
And see the sun set,
And on the next rainbow come home.

A Fly's Toilet.

The toilet of the fly is as carefully attended to as that of the most frivolous of human insects. With a contempt for the looking-glass, he brushes himself up and wabbles his little round head, chuck full of vanity, wherever he happens to be. Sometimes, after a long day of dissipation and flirtation, with his six small legs and little round body all soiled with sirup and butter and cream, he passes out of the dining-room and wings his way to the clean white cord along which the morning glories climb, and in this retired spot, heedless of the crafty spider that is practising gymnastics a few feet above him, he proceeds to purify and sweeten himself for the refreshing repose and soft dreams of the balmy summer night, so necessary to one who is expected to be early at breakfast. It is a wonderful toilet. Resting himself on his front and middle legs, he throws his hind legs rapidly over his body, binding down his frail wings for an instant with the pressure, then raking them over with a backward motion, which he repeats until they are bright and clear. Then he pushes the two legs along his back under the wings, giving the latter structure a thorough polishing every now and then throwing out and rubbing them behind to remove what has collected upon his corporeal surface. He then goes to work upon his van. Resting on his hind legs and midway, he raises his two forelegs for a vigorous scraping of head and shoulders, using his mouth a little while to push off the dust from his limbs. He is so energetic that it seems as if he were trying to pull himself out; but no fly ever comes out. Some of his movements resemble those of a quiet. It is plain, to the eye, that he does it thoroughly, for when he has finished he looks like a new pin, and neat has he made himself in a few minutes. The toilet is decided, but Floppy is at it again, and he bids the spider a very good evening.—*Journal.*

[illegible] who neglects her husband is not the wife of [illegible]

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[illegible] whose name was [illegible] James [illegible] belonged to Mr. Bar[illegible] Virginia. [illegible] small, they were [illegible] named [illegible] I will be [illegible] concerning Mrs. Charlotte [illegible], P. O.

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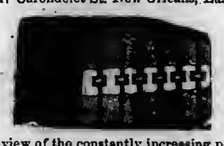

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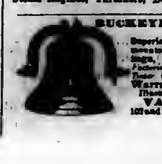

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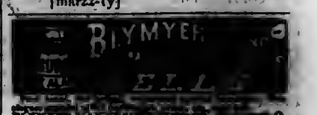

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Alone on the highway of life;
You'll meet with a thousand temptations;
Each city with evil is rife.
This world is a stage of excitement,
There is danger wherever you go,
But if you are tempted in weakness,
Have courage, my boy, to say no.

The Siren's sweet song may allure you—
Beware of her cunning and art;
Whenever you see her approaching,
Be guarded and haste to depart.
The billiard saloons are inviting,
Decked out in their tinsel and show,
You may be invited to enter;
Have courage, my boy, to say no.

The bright ruby wine may be offered—
No matter how tempting it be,
From poison that stings like an adder,
My boy, have courage to flee.
The gambling saloons are below you,
Their lights, how they dance to and fro
If you should be tempted to enter,
Have courage, my boy, to say no.

In courage alone lies your safety,
When you the long journey begin,
And trust in a heavenly Father,
Who will keep you unspotted from sin.
Temptations will go on increasing,
As streams from a rivulet flow;
But if you are true to your manhood,
Have courage, my boy, to say no.

By Lamplight.

THE MINISTRY, NO. 6.

The religious experience of the preacher must be Scriptural. Methodism has always insisted on an experience, which could be spoken of, at proper times, in Scriptural language or at least the Scriptural ideas of christian experience could be clearly expressed, as having been [illegible] in the heart of the believer. The [illegible] should have a clearly [illegible]. This experience is [illegible] for in preaching. [illegible], several times, to [illegible] experience on the way to [illegible], and after his arrival [illegible] it is not beneath the [illegible] the pulpit now to ring [illegible] an earnest narration of a [illegible] christian experience. When [illegible] speaks of the hateful [illegible] can refer to his own [illegible] when the light shone [illegible] own heart, and he saw him[illegible], and sighed for deliver[illegible] the sinner, [illegible] as to [illegible] with sin [illegible] hold on [illegible] in thanks [illegible] Jesus [illegible] will [illegible] than a simple [illegible] facts, stated by [illegible] any reference [illegible] preacher [illegible] he will [illegible] sinner's [illegible] but [illegible] the [illegible] of soul, [illegible] him in [illegible]. To [illegible] must [illegible] [illegible] people become the slavery of sin and to do it, he must have felt this deliverance. He must be able to tell what is meant by "Being justified by faith, *we* have peace with God, through our Lord Jesus Christ," and, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new," by an experience which is his own. Then beyond this be is to tell of the fruit of the Spirit; the perfect love which casteth out fear; the faith that rejoiceth in tribulations; the patience that "hath its perfect works;" the life that is "hid with Christ in God," and that confession that brings the cleansing from all unrighteousness. These are to be presented to the people and urged upon their acceptance. These blessings are not reserved for a select few of God's people; for with Him there is no respect of person. Christ "tasted death for every man," hence all may enjoy whatever Christ has bought for any. Is the preacher ready to speak of his experience, for all the points presented in the whole scheme of the gospel? If not, is he prepared to preach a gospel of which he can have no true conception? Is the unregenerate man prepared to declare the doctrine of the new birth? It is now universally admitted that he is not.

All evangelical churches require what they understand by regeneration, as a qualification for the ministry. The Bible urges believers to be perfect. Christ commands it; "Be ye perfect even as your Father in heaven is perfect;" the Apostle Paul says "Go on to perfection;" these commands are to be obeyed in this life. The Bible gives no commands, that are to be obeyed in the future world, the instructions it contains are designed to point out to us clearly the duties of the present. The promises of a perfect peace, of an indwelling Savior, of the witnessing Spirit are for preacher and people. The preacher as the shepherd, is to go before, leading the flock into green pastures. Whatever the Bible promises as the inheritance of the Christian here on earth, the preacher should be fully prepared to declare, and having done this to verify that statement by his own experience. The man who enters the ministry, to preach God's truth, is not prepared to do so till he possesses the experience that he declares on Bible authority is the privilege of all christians to enjoy. If any hesitate about seeking for this spiritual preparation for the work of the ministry, let him remember that Jesus says, "According to your faith, so be it unto you."

J. BRADEN.

Nashville, Tenn., July 28, 1877.

Letter From Dr. Revels.

We make the following extracts from a letter addressed by Dr. H. R. Revels to Mrs. Dr. R. S. Rust, and published in the *Western:*

I am aware of the kindly feeling of yourself and your husband toward my poor and unfortunate people, and your earnest desire for their elevation and welfare. The sacrifices and constant labors of yourself and Dr. Rust in behalf of my people fully attest the depth of your friendship toward them. The moral and social condition and wants of the colored people of the South cannot even be imagined, from what is seen of them in many of our cities, towns and some country neighborhoods. As to some of them it is bad enough in the above-named places. But if you travel through the interior of Mississippi, and carefully examine into their condition in the above respects, you will find in them an ignorance of the pure morals and virtues of life which is fearful and discouraging. That enlightening and refining intelligence and taste, which are essential to the proper appreciation of the sacred marriage relation, the proper training of children, and the formation and preservation of good and respectable society are fearfully wanting in every nine persons and families out of ten. From close observation and study I have been led to the conclusion that the condition of the colored people of the South, as just described, is the result of two evils. The first is an ignorant and (as to some) immoral ministry. Many colored (so-called) preachers being as ignorant as most of their hearers, and more ignorant than many of them, cannot interest and enlighten them. This class of preachers, and they number largely here, try to succeed in their assumed profession by loud speaking, beating the Bible and hymn-book to pieces, and stamping the floor of the pulpit in a deafening manner. As a general [illegible] a preacher whoops and [illegible] his ignorant [illegible] that they shout [illegible] drown his voice [illegible] they cannot [illegible] from the [illegible] the ignorant [illegible] religion here [illegible] [illegible] for [illegible] intelligent [illegible] people become drowsy and restless, and show him by their actions, that he is not the kind of preacher they want to hear. Many of these so-called preachers are loose in morals; and it is true of their hearers, that those who afford little and, in some cases, no evidence of piety, are most noisy. Then is it any wonder that colored churches are without reputation and influence, that, instead of being the means of elevating the colored people of the South, they are absolutely holding them in ignorance and degradation. I would not be understood as saying that we have no exemplary, pious, intelligent and useful colored ministers and churches—thank God! we have many such—but when they are compared with others that I have described, they number very few indeed.

The next evil is, a want of moral and social culture among the colored women of the South. I refer, not entirely, but mainly to those found in swamp lands and on plantations generally, in Mississippi, and other Southern States. In these places you may find here and there numbers of women (intended by God to be the highest type of creation) bearing the most glaring marks of moral and social degradation. Those priceless and adorning virtues, which shine most brilliantly, beautifully, and attractively in the character of women, they are ignorant of; and being destitute of that which renders women lovely above every other type of creation on our globe, they are only admired by those who equal themselves in ignorance and degradation; and, as it is a fact, that the moral and social status of women forms that of men, in any race of people, can it be denied that the colored people of this country can never be lifted out of that ignorance and degradation in which slavery left them while the status of the colored women, in the above respects, remains as it is?

But what is the remedy for these two evils? As to Mississippi, let the friends of humanity and of the Christian religion aid in the employment of a sufficient number of competent theological teachers to instruct, annually, from forty to fifty young men in the study of theology, in connection with Shaw University, at Holly Springs, Mississippi; and in assisting the young men while they are studying for the ministry. If it should be said that what I here recommend has been attempted, the answer is, that in the right direction for the establishment of a theological seminary in connection with Shaw University the first step has not been taken. When I shall see in Mississippi a theological seminary for the training of pious colored men for the work of the Gospel ministry, instructed and supported in the way I have described, I shall rejoice in hope of much being done through the Church for the elevation of my people. There must be an extraordinary effort in behalf of the education of the girls and young colored women of the South. There are now three high-schools of learning in this State, to which they have access, but those schools are mixed as to the sexes.

But, in my judgment, the end which we should have in view, in this connection, can only be accomplished by a purely female seminary or high-school of learning. There should be buildings sufficient to accommodate from three to four hundred colored girls and young women from every part of the State. Let the matron be a lady of finished learning, large and ripe experience in her profession, and one who, in her department, will be able to give her pupils a portion of that training which they so much need. Let her teachers be ladies who possess all the necessary qualifications for the delicate work to be done, and whose souls are in the work. Let the students be instructed not only in their books, but also in morals, and the worth of virtue in the character of women, in the family, in society. In such a school the moral and social culture of the students would be more rapid than that of their intellect; and the result would be that they would, by contact, commence elevating the youths of their race of both sexes, even before they could get through their school studies. Money spent in this way would do more for the benefit of the colored people of the South than would double the amount in any other way. The wise and necessary policy of President Hayes toward the South is proving a success; and the day will come when it will accomplish everything intended by its pure, benevolent hearted author, and when friendship and mutual confidence will exist between the white and colored people of the South.

Holiness is genius. Holiness has keen, piercing eyes, that see every filament of divine truth and communication to men. When the ministry is holy, when the Church is holy, when every man, high-priest and door-keeper, is holy, the world will begin to feel that there is something in it that is not of its own nature.

America in Africa.

BY BISHOP GILBERT HAVEN.

Africa is to-day in the realms of romance. It is the central fascination of the scholar, the explorer, the philanthropist, the man of business. It is the one spot of earth which draws all eyes and hearts to its majestic mysteries. Books of travel, voluminous and costly, are pouring constantly from the presses of Europe and America. When a Geographical Congress was held in Brussels last Autumn, the King of the Belgians expressed a willingness to preside, provided the topic for consideration was Africa. Its explorers are feted, and receive the costliest medals from kings and learned societies. To get the first name in modern discovery one must devote himself to Africa. From Mungo Park to Cameron, its explorers hold the highest rank. Barth and Lander, Grant and Speke, Schweinfurth, Stanley, and Baker, surpass their rivals in other regions. We care but little for Schuyler and Burnaby in Turkistan, for Burton in Arabia, Arnold in Persia, Wallace in the Archipelago, or travelers in China and Japan, in comparison with the admiration in which we hold the African discoverers. Chief of all travelers, by uncontested suffrage, is Livingstone, who spent a lifetime in threading its jungles, floating down its rivers, circumnavigating its lakes, crossing its paradises, dwelling in its villages; who penetrated more unknown lands and disclosed them to the civilized world than any traveler of any age. . . .

But Africa is not only the land of romance, it is the land of the future. A romance once read is rejected. A secret once solved is spurned. If the unknow is miraculous, so the known is despised. "Ignotum mirabile; res cognita sordet." When the North Pole is discovered all interest in the problem will disappear, for it never can be utilized. But Africa is more than a romance; it is a reality. It has a future as great as our own continent, perhaps greater. It is a land of wonderful abundance, animal, mineral, and vegetable, a land of rivers and mountains, and plains and forests, of every variety and of unequalled richness. To it the eyes of commerce, no less than of science, are turned.

Africa is looked upon as the greatest of unappropriated treasures on the world's map to-day. America, three and almost four hundred years ago, was the chief object of desire on the part of European nationalities, and Spain, Portugal, Holland, France and England fought for the prize, and continued fighting for over three centuries. So Africa to-day is the center of European attractions, in the interests of commerce no less than in those of science and humanity.

Chief of these nations in her commercial activity is Great Britain. No other nation has an approximate control of that continent. Two lines of steamers connect Liverpool with the west coast. One steamer leaving every two weeks gives to that coast a steamer every week either going out or returning. Almost equally numerous are her South, and East African steamers, while her connections with the Nile and the Red Sea are closer than with her colonies in America, or even than with her Empire in India. England has girdled Africa preparatory to transferring it as a whole to her own flag.

The European governments not only look to Africa as the future outlet for their manufactures, they also see in it an outlet for their population. The explorers of the Nile basin had respect to the colonizing quality of the continent. Baker refers to it. Cameron speaks of it in the last and not least valuable contribution to African exploration. It is already well developed at Sierra Leone, at Lagos, and at other ports on the west coast, while in South Africa it becomes a strong colony. The beauties of the land, Livingstone, Baker, and Cameron never tire of praising.

But what has this to do with America in Africa? Much every way. We have an Africa in America. The air has been full of that Africa for almost half a century. It is full of it to-day. The solution of the Americo-Afric problem is slow and unsteady, though advances toward it, as toward the solution of the African geographical problem, are plainly perceptible if we observe large spaces of time. From the seisure of naked people on their native coast, and the horrors of "the middle passage," to the emancipation and enfranchisement of their children, and their partial advancement to political and social equality with their enslavers, the steps are marked and marvelous. What yet remains before the presidential promise is fulfilled of blotting out the color-line, is but a trifle to that already achieved, though the path to its accomplishment may be long, costly, and even bloody, as has been the road to the hights already attained. Africa in America is an accomplished fact. In the whole continent, including its islands, there are probably more than ten millions which draw some of their blood from that source. In our own land there are over five millions, and their number is steadily increasing. * *. The African is the forerunner of the Englishman. He was brought over by Spaniards in the beginning of the sixteenth century. The first permanent English settlement was not established until the beginning of the seventeenth. So that the Anglo-American is almost a century the junior of the Afric-American. Whatever contributions he may make to the settlement of America in Africa, he will not perceptibly diminish his numbers here; nor will the problem, going forward to its solution here—the problem of the Declaration of Independence, the liberty, equality, and fraternity of all men—be perceptibly affected by any emigration to Africa, however extensive and persistent.

Nor, it should be said, will America in Africa be of any one class exclusively of the American population. While undoubtedly many of partial African descent will be among its colonists, others of pure European descent will likewise go. As we have seen, England not only looks on Africa as a field of romance and a mart of business, but a land to be occupied. So will white colonists settle in those mid-land perfections of soil and climate as numerously as they have in the Australian wilderness, and more numerously than they have in the plains of India.

In 1820, then, the American colony of eighty-eight persons landed on the shores of Africa. They were long looking for a habitation. They did not get a permanent foothold until 1822, the jealousy of the English and the natives preventing earlier success. January 7, 1822, they found their Plymouth Rock on a small island at Cape Mesurado, a few rods from the shore. April 25 they effected a perment lodgment on the continent.

Even then the enterprise was on the point of being abandoned. But for one man it would have been. Rev. Elijah Johnson, who had walked the beach from Sherbro to Mesurado, a distance of nearly two hundred miles, carrying his babe in his arms, became the Elder Brewster of the Pilgrims. The agents of the society were tired out. They wished to give up the undertaking. The few colonists chose rather to return to the evils that they had known than to endure those upon them and before them there. But this minister declared he would not retreat. "I have been two years searching for a home in Africa," he said. "I have found it. I shall stay here." No wonder that a marble monument to his memory stands in the grounds of the only public building owned and occupied by the Republic in the capital; the only marble monument yet erected by the citizens of the Republic to any of her settlers or sons.

Not less significant and prophetic was his act and word when the captain of a British man-of-war offered to protect him from the natives if he would cede a few feet of ground on Cape Mesurado to that government, where they might simply erect a flag. Much as he needed their help to overcome the enemy thronging upon them, his American instinct caught the full significance of the request, and he promptly declined, saying, "It would cost more to pull down that flag than it will to whip the natives!" . . .

The American public has been compelled, the last two decades, to turn its attention to the Afric-American in its own land. It has been compelled to wrestle with the problem of emancipation, a vastly greater theme than that of colonization. It has been compelled to settle that problem on the field of wasting war. It has been compelled to consider the problems that have arisen out of that settlement, the permanency of the Union, enfranchisement, civil rights, education, and other duties of an imperatively national obligation. It is far from having exhausted these obligations. Can it, ought it, to look across the seas and not be kindly affectioned toward a colony planted more than half a century ago, in contempt and weakness immeasurable: planted by captured natives and expatriated slaves, who had been crushed by local laws, so that neither writing nor reading, nor handicrafts, except in rare instances, nor self-reliance, nor experience in political or any other matters, had been enjoyed by any of them?

Look at the colony after the lapse of this half-century, and see if it has attained in any direction to the stature of manhood; see if America in Africa has any value to America in America. . . .

Equally unsettled were New York and Virginia in 1660—1670. The little colonies were dependent entirely on the home government for protection, and even for preservation. It took a hundred year more before they were strong enough to stand alone and to resist Indian and French attacks, and even these were not repelled without the aid of troops from the mother-land. Let not then Liberia be lightly esteemed if at the end of fifty years she is no farther advanced than Plymouth and Connecticut and Virginia were in the same lapse of time. If she is equal to these she is superior; for if with her far inferior advantages she attained an equal condition, she is entitled to the greater honor.—*North American Review.*

Thrilling Story.

Years ago, before the Temperance Reformation had begun its work, and when drinking was fashionable among all classes, at a certain town meeting in Pennsylvania, the question came up whether any person should be licensed to sell rum. The clergyman, the deacon, the physician, strange as it may now appear, all favored it. One man only spoke against it, because of the mischief it did. The question was about to be put, when there arose from one corner of the room a miserable woman. She was thinly clad, and her appearance indicated the utmost wretchedness, and that her mortal career was almost closed. After a moment's silence, and all eyes being fixed upon her, she stretched her attenuated body to its utmost height, and then her long arms to their greatest length, and raising her voice to a shrill pitch, she called to all to look upon her.

"Yes!" she said, "look upon me, and *then,* hear me. All that the last speaker has said relative to temperate drinking, as being the father of drunkenness, is true. All practice, all experience, declares its truth. Drinking of alcoholic poison, as a beverage in health, is *excess. Look upon me!* You all know me, or once did. You all know I was once the mistress of the best farm in the town; you all know, too, I had one of the best—the most devoted of husbands. You all know I had three, noble-hearted, industrious boys. Where are they now? You all know. You all know they lie in a row, side by side, in yonder churchyard; all—every one of them filling the drunkard's grave! They were all taught to believe that temperate drinking was safe—that excess alone ought to be avoided; and they never acknowledged excess. They quoted you, and you, and you, pointing with her shred of a finger to the minister, deacon, and doctor, as authority. They thought themselves safe under such teachers. But I saw the gradual change coming over my family and its prospects, with dismay and horror. I felt we were all to be overwhelmed in one common ruin. I tried to ward off the blow; I tried to break the spell, the delusive spell, in which the idea of the benefits of temperate drinking had involved my husband and sons. I begged, I prayed; but the odds were against me. The minister said the poison that was destroying my husband and boys was a good creature of God; the deacon who sits under the pulpit there, and took our farm to pay his rum bills, sold them the poison; the doctor said a little was good, and the excess only ought to be avoided. My poor husband, and my dear boys fell into the snare, and they could not escape; and one after another were conveyed to the sorrowful grave of the drunkard. Now look at me again. You probably see me for the last time. My sands have almost run. I have dragged my exhausted frame from my present home—your poor house—to warn you all; to warn you, deacon! to warn you, false teacher of God's word!" And with her arms flung high, and her tall form stretched to its utmost, and her voice raised to an unearthly pitch, she exclaimed, "I shall soon stand before the judgment seat of God. I shall meet you there, you false guides, and be a witness against you all!"

The miserable woman vanished. A dead silence pervaded the assembly; the minister, the deacon and physician, hung their heads; and when the president of the meeting put the question, "shall any license be granted for the sale of spiritous liquors?" the unanimous response was "No!"

Divisibility of Gold.

The divisibility of gold almost surpasses belief. Mr. A. E. Outerbridge, jr., of the Philadelphia Assay Office, recently exhibited before the Franklin Institute some thin films of gold obtained by electric deposition upon copper and afterward detached. These pieces of gold-leaf were transparent, and gave a green color to transmitted light. Mr. Outerbridge has thus produced films of gold so thin that one grain of the metal would cover nearly four square feet. This is 10,000 times thinner than ordinary writing-paper; and 2,798,000 of such films together would only make one inch.

The Son of God came from Heaven to earth in order that the sons of men might go from earth to Heaven.

General News.

The first book printed in America was printed in the City of Mexico in 1540.

Prof. Bell's telephones are now being manufactured at the rate of 25 per day.

There are 3000 head of cattle at Punta Rassa, Florida, awaiting shipment to Cuba.

Pennsylvania oil men have recorded two hundred and fifty leases of land in Rockcastle county, Kentucky.

Henderson county, Tennessee, claims to have a citizen one hundred and twenty-four years old, Mr. Hendrix, who lives about twelve miles west of Clarksburg.

A Mr. Wilson, of Chowan county, North Carolina, sold one field of melons (five acres) for $400, delivered on the wharf. And yet land can be bought equally as good at from five to ten dollars per acre.

The farmers of Wilson county, Texas, are in a quandary how to utilize the enormous acorn mast this fall. Not more than ten per cent. of the yield could be consumed by the hogs of the county.

At the close of the war, wheat-growing was almost entirely abandoned in Texas. Within the last three years it has been recommenced, and last year 13 counties raised 7,600,000 bushels, the average price of which was a dollar a bushel.

Judgment has been entered against Tweed, the New York ring thief, in favor of the State of New York for $6,635,652 19. His lawyers have prepared a petition to permit him to make an assignment of all his property for the benefit of his creditors.

The young ladies of Neward, N. J., who belong to temperance organizations, pledge themselves not to associate with young men who use intoxicating drinks. Their influence is being felt by the young men, some of whom have signed the pledge rather than lose the society of the fair temperance advocates.

The fruit canning trade of Cincinnati is important. During 1876 the quantity put up was as follows: Tomatoes, 1,200,000 cans; blackberries, 60,000 cans; raspberries, 120,000 cans; cherries, 60,000 cans; damson plums, 72,000 cans; string beans, 36,000 cans; pickles, 6000 packages; tomato catsup, 500 barrels.

The suit by the government against Wm. McKee, in which the damages claimed aggregate $2,314,200, is set for trial on the third Monday of September, in the United States Circuit Court at St. Louis. This is the civil suit brought to recover the sums in which the government was defrauded through the operations of the St. Louis whisky ring. Interesting developments are expected.

The value of the precious metals, including gold dust and bullion, silver bullion, and ores and base bullion, produced in the States and Territories west of the Missouri river during the last year, was about ninety-one millions of dollars. Of this amount California furnished $18,615,807; Nevada, $49,280,764; Oregon, $1,149,071; Washington, $62,372; Idaho, $1,674,361; Montana, $2,777,032; Utah, $5,207,519; Colorado, $6,990,647; New Mexico, $350,294; Arizona, $1,111,992; Mexico, $2,213,748; British Columbia, $1,441,556.

President Vanderbilt, of the New York Central and Hudson River Railroad, has issued a circular, stating that of twelve thousand employes of the company, less than five hundred struck, and no injury was done to property. In recognition of their fealty, he directs that one hundred thousand dollars be divided ratably, according to their positions on the pay-roll, among all the employes engaged in operating the road. He says no men who, in time of trial embarrass the company can remain in or re-enter the service, and adds that the pay will be increased the moment the business justifies it.

The scholastic honors of the year, at Newport, Long Island, were taken by a colored girl, Josephine Amelia Silone, who graduated at the head of her class in the Rogers High School. She received the gold medal awarded with the first scholarship, and pronounced the valedictory. Her examination and recitations have been pre-eminently satisfactory, her average in every study being within a fraction of one hundred, which is the maximum. Miss Silone, who is quite dark complexioned, took her last two years' studies in one year, which makes her case all the more remarkable. She excels in Latin, Greek, French and German. She is a native of Nattituck, Suffolk county, Long Island, and now goes to college. Her mother is a cook, the young girl earning her own living by working when not at school.

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30 Natchez St., New Orleans.

J. C. HARTZELL, B. D., EDITOR.

THURSDAY, AUG. 16, 1877.

Ex-President Grant is in Italy.

Rev. M. M. Parkhurst, of Chicago, sailed for Europe on the 11th inst.

Rev. M. A. Daughterty, of Denison, Texas, is spending a few weeks in the North.

Philip Phillips, after a three years' tour around the world, has just returned to America.

Bishop Andrews has returned from his trip of Episcopal visitation in Europe and Asia.

Ex-Governor Warmoth, of Louisiana, is traveling in Europe with Ex-Gov. Hendricks of Indiana.

The gospel was not proclaimed to give you a creed, but to render possible to you a devout life.—*Zion's Herald.*

The railroad strikers are all receiving their wages now—the wages of sin—fines, penalties and prison cells.

Mrs. Annie E. Howe, wife of the late Bishop Thomson, of the M. E. Church, died at Dalaware, Ohio, July 29th.

Scribner and *St. Nicholas* for August are Midsummer Holiday Numbers, and both are superior in matter and illustration.

A note from Rev. E. Werner, pastor of our Second German Mission, in Galveston, states: "Our chapel is now being built. It will be one of the finest in the State I think—our work goes on slowly."

Russia, up to July 27th, had lost about ten thousand men. This does not count the seven thousand killed, and fifteen thousand wounded at Plevna. Oh, the horrors of war!

Francis Murphy, the great temperance reformer, says: "Make the world's Redeemer the center of all you do and victory is certain." Excellent counsel is this. If we have Christ we can do all things.

Bishop Wiley held the Rocky Mountain Conference, at Salt Lake City, Aug. 10, and will hold the [illegible] California Conference at [illegible] Barbara, Aug. 17. Sept. 1, he [illegible] from San Francisco for [illegible] and Japan.

W[illegible] pained to learn that Rev. [illegible], one of our most [illegible] in New York, is [illegible] by continued ill health to [illegible] preaching. May he speedily [illegible]

[illegible] Southern Postal Con[illegible] at Fortress Monroe, [illegible] gathering. Gen. [illegible] this city, presided. [illegible] be memorialized to [illegible] in the South, [illegible] establish more steam[illegible]

[illegible] Every Preacher.

[illegible] should have the best [illegible] now before the [illegible] surpass in value to [illegible] *His Words*, [illegible] It is published [illegible] Concern and [illegible] W. H. [illegible] contains the life [illegible] and of his [illegible] the text col[illegible] published [illegible] and will be [illegible] account [illegible] the book will [illegible]

[illegible] from [illegible]

The Papacy and Civil Power.*

Irrespective of all questions growing out of the overthrow of the Confederacy, the destruction of slavery, and the complete reconstruction of the South, the American Republic stands face to face to three momentous questions. These are the Catholic question, the financial question and the capital-labor question. A failure to fully comprehend and master either of these, means ruin to the Republic. A failure to rightly adjust labor and capital, so each shall have its rights and not interfere with the rights of the other, must lead to "strikes" and business disasters, of which the late troubles in the North were but small beginnings, and which must end in national ruin. The real estate of the nation is threatened with universal confiscation. Money is plenty but the people cannot get it, either on usury or for labor. There is a radical error somewhere and it *must* be found out and corrected. The Roman Catholic Church is a political power of foreign birth and instinct, and in her principles of government, has not a single teaching, that is not directly opposed to the cherished political ideas of the American Republic. It is needless to underrate the numbers and power of the Roman Catholic Church. They claim and probably have six millions of people in the United States that is, about one-seventh of its whole population. While the political parties are evenly divided, the Pope at Rome can dictate which of the Presidential candidates shall be elected. In the last Presidential election the colored people of the South decided the contest. In the next, the Catholics of half a dozen large cities in the North probably, will give us our President.

Mr. Thompson, now Secretary of the Navy, has given the American people a most timely book. The title is,—*The Papacy and the Civil Power*—and the book as a whole is a complete *expose* of the principles, policy and intrigues, of the Roman Papacy, respecting the civil power of nations, from the first until now. It is a book for the people rather than for the scholar, although it is a scholarly book. Indeed, books best adapted to the people are the most scholarly. None but a scholar can clearly see and plainly state fundamental truths, or clearly see and plainly expose fundamental errors. Mr. Thompson can, and his book it is therefore scholarly.

The danger to the American Republic from Roman Catholicism centers in the Papacy. The fatal error of the Papacy is that its head, the Pope as the personal representative of Christ, speaks for Him, acts for Him, and is as infallible as He was. Founded upon this blasphemous error the Papacy claims to be the sole source of authority, temporal as well as spiritual. It is in this claim to temporal authority, that the Papacy places itself in opposition to all civil power, and makes itself the enemy of every government. The present Pope denounces the idea that, *"the will of the people, manifested by public opinion,"* can ever becomes *the law* of a country independent of the "divine and human sanction." By divine and human sanction he means the authority conferred upon him, by God, and which he can give or withhold as he pleases. The present Pope denounces also the doctrine that any *political fact*, as for example the success of the revolution—can have the force of right, unless *he* as God's vice gerent, shall consider it legitimate. This denies the right of revolution only as Papal authority shall decide it just, and as the principles on which the American Government is founded, are declared to be, "pernicious to the Catholic Church and the salvation of souls," it follows that the American Republic is not yet a legitimate government, and cannot be in the judgment of the Pope, if it should stand a thousand years. The present Pope denounces those who deny to the Church the right to "bind the conscience of the faithful in the *temporal* order of things; and also those who say that the right of the Church is not competent to *restrain*, [illegible] *temporal penalties*, the violators [illegible] *her laws*."

[illegible] enumerating further, or [illegible] into details, these three [illegible] the Pope, show how ex[illegible] are the political pre[illegible] Roman Catholic [illegible] principles on which [illegible] Republic. Ameri[illegible] that the right of government by the people is an inalienable right, given by God himself, without regard to Popes or Councils, or titled despots, or hereditary kings. Americans believe that the right of revolution, as a refuge from tyranny, is God-given, and that the legitimacy of this Republic is not to be questioned. Americans believe that the civil power has its sphere of being and action, separate and distinct from the church. They believe in, obey, and protect the Divine authority of of the Church in the matter of spiritual things. They are, therefore, not "infidel," as the Pope says and means.

In this Catholic question, the most pressing duty of Protestants, is to circulate proper literature among the people. Americans read, and if only the facts upon any great question are kept before them, we need not fear the decision. The judgment of 40,000,000 of people will be right.

* [illegible] Papacy and the Civil Power, by R. W. [illegible] & Phillips, New York. 750 [illegible]

The Ocean Route.

We are very glad that we selected the ocean route to New York, instead of the railroad, for thereby we avoided all the dust which at this season of the year on all the great railroad lines is very abundant. We also avoided all danger of strikes and "smash ups." We had at times warmer state rooms than we cared for, but could always find a cool breeze on deck. The voyage up to the point at which we write, "off Cape Hatteras," has been very pleasant. The sea has been very smooth at times; a little more roughness would have given variety and broken up the monotony. People of weak stomachs prefer a smooth to a rough sea, it is better to be either smooth or rough, for when it is neither, the victim is only rendered miserable. A good, rough sea acts on the principle of "over and done with it;" a half rough sea keeps those inclined that way sick all the time. So far the writer has escaped this malady altogether. But some have been compelled to pay their devotion to Neptune daily. At Cape Hatteras, or thereabout, we leave the gulf stream and turn more directly north, with the expectation of reaching New York, at 9 o'clock on Wednesday morning, Aug. 8th.

The steamer Hudson is indeed a very fine ship, Capt. Gager is a very capable officer and attends strictly to business. Mr. Paulson, the chief steward, takes admirable care of the "outer man." The tables are all that any one can desire. The Hudson boasts of a very superior officer in chief Engineer, Staats. Indeed it is a most beautiful trip. We advise all who contemplate visiting New York, to take this or one of the other vessels of the Cromwell line.

Our list of passengers includes people of all shades of politics and all religious faiths. On Sabbath at the invitation of the Captain and by request of many of our fellow travelers we held religious services in the cabin, discoursing from the words in Revelation 22: 2-15 "Worship God." We took a subject which would unite all. The congregation embraced Jews, Catholics, and Protestants. Among the Protestants were Methodists, Episcopalians, Presbyterians, and some who might be classed as "nothingarians." We thus took ground on which all could stand and tried to preach what all could believe. It is indeed a good thing that this world has some common ground on which to stand. The day may yet come, when all man shall "see eye to eye." Denominationalism is certainly Providential and if any one is so erratic in his belief as not to be able to feel at home in any one of his sixty-six sects of Christianity he is certainly to be pitied.

To one who has never traveled in the Gulf stream it is a wonder, yea a wonder of wonders. A river in the sea thousands of times larger than the Mississippi, flowing for three thousand miles as a distinct current is indeed a study. Science cannot explain it. No calculation concerning it which does not take God into the account is any where near the truth. It is God's method of cooling off one portion of the globe and heating another.

J. H. McCarty.

Col. Scott, President of the Pennsylvania Railroad Company, says that not over ten per cent of the employes of that road were engaged in the strike. This is an important statement, and shows that the railmen were the least to blame for the great damage done in the late strikes.

Bishop Haven at Saratoga.

Bishop Haven tells in the New York *Advocate* of Aug. 9, why he is at Saratoga. He is there to receive medical treatment, to relieve his system of the malaria imbibed during his late trip to Africa. He was forty-six days on the coast. For ninety-seven days he slept on ship-board. He had no attack of fever in Africa. Speaking of his work he says: "It was done as well as it could have been done by this servant of the church, not "hastily" as one editor has generously observed, nor carelessly. It was done successfully as far as health was concerned." On his return voyage, at Santa Cruz, the port of Teneriffe he was sick one night. His suffering was intense, but as the morning came bringing medical aid he recovered, and pursued his journey. On arriving home he undertook to labor but found he could not; his physician said he must take rest. Persons who have never gone through a process of acclimation, or felt the debilitating power of tropical malaria, can scarcely understand how a man may look so well externally and even not feel very badly himself, and yet be wholly incapacitated for work for months at a time—and he liable to fall a victim to almost any local dangerous sickness. Our personal experience in this city the past years enables us to speak understandingly. We trust Bishop Haven will remain at Saratoga or such other point his physician may direct until he is thoroughly well, no matter what time is required. Years ago the church came very near losing Bishop Simpson from the malarial poison taken into his system during a single sail up the Danube.

Tobacco and Paying the Preacher.

A brother asks: "Can a person be a member of the Methodist Episcopal Church in good standing, and never pay one cent to help to support the different enterprises, on the ground of being too poor, and yet be a great user of tobacco in its various forms?"

We answer, no. We do not say that a person should be turned out of the church for using tobacco. But we do say that a person who can find money enough the year round to supply himself with tobacco, has no excuse on the ground of poverty, for not paying anything to the church. He may not be able to pay much, but *he can pay something.* When members are received into the Methodist Episcopal Chuch, the last question and answer are as follows:

"Will you contribute of your earthly substance according to your ability, to the support of the Gospel and the various benevolent enterprises of the Church?"

Answer. I will.

That is a very solemn pledge.

Rioting continues in the coal mining regions of Pennsylvania. Soldiers have been freely used to restore order and a large number of arrests have been made. Governor Hartranft is determined to restore order. Evidently this is the first and only right thing to do no matter how many lives it may cost. On the other hand there is a view of the condition of those miners which must awaken the sympathies of all. A correspondent in the New York *Times* given an account of a visit to the miners in the vicinity of Scranton, Pennsylvania, one man said to him, "We may as well starve as try to work longer for wages that are not sufficient to keep body and soul decently together." Wages have been cut down 35 per cent. since January 1875. The last reduction of 15 per cent. was made last March, and it is this last that has caused the trouble. The men at best have only half work, and this with the reduction of wages brings families into conditions of want most deplorable. After the restoration of order by force, will come the much more difficult task of establishing just relations between the mining companies and their employes.

The alumni of Garrett Biblical Institute, our theological school located at Evanston, Illinois, have undertaken to raise money enough to endow a professorship in that institution, to be known as the alumni professorship. The local committee having the matter in hand consists of R. D. Shepherd, W. A. Spencer and T. S. Berry.

The *Independent* asks: Does the Methodist Episcopal Church publish the Atlanta *Republican*, as well as the Atlanta *Advocate*, or is *The Advocate* published from *The Republican* office? There is a marvelous similarity between them. *The Republican* of July 26th has 18 columns of general and religious matter which appeared in *The Advocate* of the day following, and all in exactly the same type. *The Advocate*, out of 26 columns, had only seven which had not appeared in *The Republican* of the day before.

The Methodist Episcopal Church publishes the *Methodist Advocate* in Atlanta, and does not care how many other papers copy its contents. We suggest, however, that the *Methodist Advocate* should see that the matter appears in its own columns first, and not the "day before" in the *Republican*.

Another Mormon "Bishop" has been arrested for murder. This time it is Robert T. Burton, a Major-General in the Navoo Legion, acting bishop of a part of Salt Lake City, and a man of the highest social standing. He is charged with murdering Joseph Morris and others in 1861. Morris was esteemed a prophet by his followers, and the successor of Brigham Young. Burton was sent to capture him and his followers, and having done so, there are those who testify that he deliberately shot Morris, one Banks and two women who upbraided him for his crime.

We lately spent a Sabbath with Dr. J. P. Newman, in Washington City. We listened to one of his grand sermons in the morning, and preached for him at night. Although it was summer, and Congress was not in session, and the President nolonger worships at the Metropolitan Church, the audiences were very large. Dr. Newman's strength lies in his character, culture and devotion to the Master, and loyalty to the Church by whose authority he preaches.

Hon. E. Heath and family of this city, are spending a few weeks in Waukesha, Wisconsin. In a note Mr. Heath says: "We are enjoying our vacation very much. There are at least seventy-five to one hundred people here from New Orleans—this State reminds me of my own (Maine). The people are thrifty, industrious and contented. The wheat crop of this State alone is estimated at 40,000,000 bushels! Put it at \$1 00 per bushel (now worth \$1 40), and what a sum of money for a single State!"

A pleasant surprise was given the Rev. H. S. Thrall and wife, of the Methodist Church South, at San Antonio, Texas, on Saturday evening, July 25th, it being the 25th Anniversary of their marriage, all of which has been spent in Texas. Among the donations was a beautiful silver ice pitcher, twenty-five silver dollars, etc., etc. Rev. Mr. Thrall is the author of the history of Texas, and well known in the State.

Secretary Evarts has eleven daughters, all unmarried and at home. The *Inter-Ocean* says that when Mr. Evarts takes his family on a journey, and goes to engage eleven Pullman car berths, the agents usually asks whether he is not the manager of a troupe. To avoid embarrassment he now just charters a car.

Rev. D. Gregory, Presiding Elder of the San Antonio District, West Texas Conference, makes the following offer: He will give any of the books in the Conference course of studies as a present to the preacher of his District who brings the most missionary money to Conference at its next session.

The *Sunday Delta* of the 12th, says: "Mr. Madden, a school teacher in Plaquemines parish, has been the victim of a brutal and murderous assault which leaves him in danger of death."

We suppose this to be Rev. T. E. Madden of the Louisiana Conference, but do not know. Will give facts as soon as received.

There is a heavy decline in sugar in New York. It is caused by the overloaded condition of the market. The New York Tribune fears many sugar firms will go down, and mentions one holding 25,000 hogsheads, which, if forced to sell, would lose \$800,000.

Governor Packard returned from his northern trip in good spirits and health, and in time to be the happy recipient of a pair of twin sons.

Mrs. Grant is said to be in danger of becoming totally blind.

Our Southern Methodism.

Rev. H. Cawthorn, Brookville, Miss., says: "We are in the midst of a gracious revival, many enquirers after salvation, and there have been four accessions to the church. There are three Sunday-schools on this work, numbering 150 scholars. We have built one new church this year."

Rev. W. M. Payne, New Albany, Miss., says: "We have a meeting now in progress. So far there have been fifteen conversions and ten accessions to the church. The interest in the work is unabated. Pray that the Lord may direct us."

Rev. H. T. O. Abbott, Shreveport, La., writes: The accessions to St. James M. E. Church, of this city during past three months are as follows: on profession of faith, 54; on probation 38; by letter 11; reclaimed 6, making in all 109. The meeting was brought to a close that the members might have rest, although the interest was unabated."

Rev. R. Anderson, St. Paul's circuit, Miss, says: "We have just closed a two week's protracted meeting, in which there were sixteen conversions and twenty-two accessions to the church. A great religious awakening is manifesting itself among the people on this circuit. Our congregations and Sunday-schools show the increase of spiritual interest."

Rev. J. F. Marshall, Cheneyville, La., writes: "Since the close of the revival at Holmesville we have been holding meetings at this place. The Lord has graciously smiled upon us and crowned our labors with success. There have been twenty-four convertions and sixty-eight accessions to the church. Our congregations are large and an excellent spirit prevails among the membership."

Rev. J. D. Walden, Goodman, recently held, was the occasion of Miss., says: "Our Quarterlymeeting, much blessing to us. We held services for a few days previous to and succeeding it. Six persons professed saving faith in a crucified Redeemer, and eight united with the Church. Presiding Elder Dunn was with us and preached a sermon which will long be remembered for its influence for good."

Rev. W. P. Forest, Clinton St. Church, of this city, says: "We have been holding protracted meeting for two weeks past. During that time there have been twenty-two conversions, and thirty-nine accessions to the church; and the altar is yet filled every night with enquirers after salvation. May the Holy Spirit direct them and may we yet see scores of believers gathered into the Church of Christ."

Rev. V. M. Cole, Presiding Elder of Navasota, Texas, District, writes: "The Lord has blessed us in this district this year. The preachers are hard at work and have been ever since the close of the Conference; they are holding protracted meetings, sinners has been awakened and numbers has been converted. We are now preparing for Camp Meeting, and we hope, that everybody will pray that we may have a good time. We are building churches and are buying land, and getting good chains of title, and we are also praying to reap for our Annual Conference a good harvest. Our accessions have been up to this date about three hundred."

Rev. D. W. Hays, Murfreesboro, Tenn, writes: "We learn that Rev. Wesley Lillard, in charge of Woodberry Circuit, has just closed an interesting revival meeting. Thirty one persons, mostly heads of families. professed faith in Christ and united with the church. It is somewhat remarkable that Bro. Lillard, a young man comparatively, and of limited education has succeeded in leading such a large number of sinners to the Savior each year since he commenced to travel. He *strikes* for souls and gets them by scores. He speaks of starting a work at two other points soon. May the blessing of God continue to crown his efforts."

A friend sends us this note: Methodism in San Antonio is not doing what it seems could be done. In a population of 20,000 are only three Methodist churches; one Methodist Church South, white, one Mexican Methodist Church South, and one M. E. Church, colored, the last of which is decidedly the most prosperous so far as can be learned, and have the second best Protestant church building in the city.

Religious Items.

The new Roman Catholic Cathedral, Fifth avenue, New York, will have new pews.

Bishop Cheney, of the Reformed Episcopal church, was one of the speakers at the class-leaders' convention recently held at Lake Bluff.

The *Christian at Work* says Northern and Southern Presbyterians can't sit together in the same Assembly in the United States; but in Edinburg, lo! Dr. Howard Crosby and Dr. Stuart Robinson sitting side by side as joint Moderators of the same General Council!

The Episcopal General Convention, to be held in the Fall at Boston, will consider some important subjects. It is expected the questions of suffragan bishops, provincial synods, the establishment of an order of deaconesses, the disciplining of divorced members who marry again, rubrical revision, lessons for the week days of Lent which were before the last General Convention will come regularly before the next.

The Cumberland Presbyterians have done but little for foreign missions. They have now opened a mission in Japan, with one missionary, and are endeavoring to obtain means to send out another, who is ready to go. Last year the Church raised \$2,693 for foreign missions, which small as it is, is said by the secretary to be an increase of 400 per cent. over the contributions of the previous year.

General News.

Secretary Sherman predicts 20,000 Republican majority in Ohio.

Gen. Grant laid the corner stone of the new American Protestant Church at Geneva, Switzerland.

The Jewish population in this country is about 250,000. They have 152 synagogues.

Fifty skilled carpenters left New York for England last week, under contract to work at \$1 75 per day.

A letter bearing a Confederate 10 cent postage stamp passed the inspection of two Virginia Postmasters recently, and reached its destination unchallenged.

The Free Soilers of 1848 are to have a reunion at Downer Landing, Boston Harbor, on the 9th inst., at which Charles Francis Adams will preside.

A German paper concludes that the richest man in the world is an American, J. W. Mackey, whose fortune has been acquired in silver-mining in Nevada. His income is said to be \$35,000 per day.

Five Japanese young men are on the way to this country, and will soon arrive at San Francisco, to be educated at Indiana Asbury University. Four of these are converts.

On a California ranch recently, wheat which was standing in the ear at a quarter before five in the morning, was eaten as biscuit at a quarter before seven, having been cut, threshed, ground and baked in two hours.

A suit is in progress between the United States and a prominent Virginian for the recovery of \$20,000 in gold which the latter took possession of at the overthrow of the Confederacy. It should have been included in the general surrender to the Union.

President Hayes' Southern trip, which was prevented by the railroad strike, will be taken at the Christmas holidays. He hopes to come as far as to New Orleans and make short visits at several of the important cities in South Carolina, Georgia, Louisiana, Alabama, Tennessee and Virginia.

Frank Walworth, who was sentenced to life imprisonment for shooting his father, in 1870, was last week pardoned by Governor Robinson. For some time he was confined in the insane department of the Auburn Prison, and a commission decided that further detention would result in complete idiocy.

Will you be Saved?

Spurgeon makes a very practical turn, well worth considering, to the query sometimes made, "Will *the heathen* be saved if we do not send them missionaries?" by asking, "Will *you* be saved if you do not send out any missionaries?—because I have dreadful doubts about whether you will. The man that does nothing for his Master, will he be saved? The man that never cares about the perishing heathen, is he saved? Is he like Christ?"

The Georgia Convention.

"Prince," a correspondent of the Chicago *Inter-Ocean*, writing from Atlanta, Ga., under date of July 24, says:

The constitutional convention, now in session at this place, has gone far enough in its work to furnish a basis on which the constitution it will make may be clearly predicated.

It is exceedingly important that the people of the whole United States should be thoroughly conversant with not only the technical work of the convention, but also the motive and manner of thought that lies behind the real work. It is the people of the leading Democratic State in the South assembled for the purpose of making a constitution that shall be of domestic manufacture, and at the same time accommodate itself to the order of things brought about the by war. For the first time, a constitution is being made in the new South, unembarrassed by the fear of outside interference. Mr. Hayes has said to the country with deliberation and emphasis that the South must be left to manage its own affairs, and that the negro, up to this time a ward over which the nation has exercised an active care, must now be left to the trusteeship of his old masters. Georgia, before this trust has been fairly placed in her hands, meets to reconstruct her fundamental law and readjust the relations of the races. There is but one Republican (and no negro) in the convention that has assembled for this purpose, and its work will consequently be the resultant of the sentiment and purpose of the new Democratic South.

The opening speeches of the presidents of the convention, permanent and *pro tem.*, touched upon national subjects. The president *pro tem.* alluded, with some bitterness and a deal of buncombe, to the fact that carpetbaggers had inserted the word "rebel" in the present constitution. He inveighed somewhat furiously against this offensive word, his remarks being received, however, in deadly and oppressive silence. It became apparent at once that the people of Georgia had no sympathy with such stuff. His remarks were not printed in the newspaper reports next day.

Gov. Jenkins, permanent president, said that there was little necessity for him to ask the convention to recognize to its fullest extent, and protect in the most faithful manner, the rights of the negro in his new position. He felt assured that when the constitution was made the negro would soon come to regard it as the "palladium of his liberties." These remarks were received with the heartiest applause, and were commended on all sides. The convention then went to work, with the following results, that have a national interest:

In the bill of rights the word "rebel," which was to be found in the Constitution of 1868, was omitted without debate. The Union is declared to be, in the language of the committee on the bill of rights, "a federal, and not a consolidated government, depending on the inviolability of the reserved rights of the several States." This whole [illegible] before final [illegible] upon the mo[illegible]. A clause is [illegible] that "The people [illegible] have the sole, exclusive [illegible] inherent right of regulating [illegible] internal government, of [illegible] their Constitution or form of [illegible] whenever it may be necessary for their peace or happiness." It is further prescribed that "the [illegible] status of the citizen shall never be the subject of legislation," and that "the writ of habeas [illegible] shall not be suspended." All [illegible] citizens of the United States [illegible] State" are declared [illegible] and the legis[illegible] enact such laws [illegible] in all the [illegible]. The present [illegible] a clause forbid[illegible] for [illegible] in [illegible], which also [illegible] shall be no [illegible] in [illegible] for [illegible] shall be no [illegible] crime. Imprison[illegible] also forbidden, [illegible] reached after a [illegible] the report of [illegible] franchise, [illegible] excit[illegible]. Several [illegible] as it [illegible] in [illegible] right to [illegible] months [illegible] from [illegible]. This [illegible] the [illegible] citizens, [illegible] that may have accumulated against him after the passage of this Constitution. Gen. Wofford, who is leader of the independent movement in this State, protested against the passage of this clause in the most vehement manner, but was over-ruled by a large majority of the convention.

It is safe to say that in the above will be found all legislation possible with the convention that may be said to have an influence upon one race of the people more than the others. An attempt will be made to abolish the present public-school system, in which the negro gets over one-third of the school fund while paying only one-thirtieth of the tax. This attempt will very certainly fail. It may be at last said that the people of Georgia will accept the inevitable results of the war, and that their new Constitution will be founded upon the logic of these results, and framed to meet their requirements.

From Mission Rooms.

The German and Switzerland Conference opened on July 12th. Dr. Nast was there and Bro. Flocken, of Bulgaria, on his way to Hungary to see his sick wife. His work of course is interrupted in Rustchuck.

FROM BISHOP ANDREWS.

Bishop Andrews left for America July 28th, in the Alsatia of the Anchor Line. He writes to the Mission Rooms of our Norway work and says: The financial management of that mission has been excellent. There was a reduction in the missionary collection, but advance in the matter of self-support. The amount assessed on the societies for self-support for the coming year is $3,167, as against $2,210 raised in 1876-7. The increase of church property has been $13,765; of church debts $3,438; missionary collections were $749 60. Total collections from the people $20,807 60.

The Superintendent of the Norway Mission writes to the Missionary Secretaries, saying: "Our dear Bishop Andrews left us on the 3d of July for Copenhagen. His stay among us, gave us a precious time. He preached in Christiana, Kampen, Frederickstad, Sharpsborg, Frederickshold and Horton to the great rejoicing of the people. It was indeed a time of refreshing, strengthening and edification of God's people. He presided in our Annual Conference with great love, wisdom and care, and thereby won all hearts. Seven brethern were ordained deacons and one elder. His wise consel and loving kindness to me I shall never forget—I cannot express how lonely I felt when I had to part with our dear Bishop. The prayers and good wishes of all our brethren do follow him.

Bishop Wiley expects to be at St. Denver, Aug. 1-6; Salt Lake City, Aug. 10-13; Santa Barbara, Aug 17; San Francisco, Aug. 25. "About the glorious and thrilling work here you shall hear plenty betimes," is the word 'from the front' in South America.

SYMPATHY WITH TURKEY FROM INDIA.

The Mission Rooms learn from India that, "the Mussulman population is very much excited over Turco-Russian war, and are subscribing large sums of money to help the Turks. The proclamation of a *Jahad*, or religious war by the Sheikh-ul-Islam at Constantinople is being felt in this country. It would not take much to excite the Mohammedans to another terrible mutiny. We are better prepared for it, however, now than we were in 1857; we are in God's hands now as we were then." The writer of this had terrible experience in the India mutiny of '57.

Letter from Florida.

Methodism of the old stock and new growth has had many struggles in this sparely settled State, but the old fire and new flame are rising up to a position of usefulness to all who accept her teachings or come within the radius of her influence.

The men who lead the flocks have not the largest pay nor the best house, but they take their places in the rank and file of other preachers, and get as much of the "milk of human kindness" as others of their might. They do not retreat, desert nor starve, but hold on, work on and push up to the mark; nor need "Part curb their steeds nor shun the goal with rapid wheels," for win they will as the reports from different charges indicate.

At several places new churches are being erected. New books, papers and appliances for Sabbath-schools have been secured. Zion M. E. Church, of this city, has points of interest which belong to our best churches.

The utterances of the pulpit have [illegible] uncertain sound, nor do they [illegible] arrest attention, awaken the [illegible] produce conviction and [illegible]. A single week [illegible] not passed without [illegible] accession of [illegible] class meetings [illegible] by a large majority of [illegible], and they are seasons of "refreshing from the presence of the Lord."

The Sabbath-school teachers are availing themselves of the privilege of a normal exercise every week, and the regular attendance in the classes show the scholars' appreciation of these advantages. Our preachers have been blessed with a donation of the "Weekly Witness" for a year, by the generosity of philanthropists and Mr. Dougal. We will soon see the beneficent results of this weekly visitor to the homes of men who were a few years ago in mental blindness.

Our project for a conference library has succeeded at last, and a number of the best books for our preachers, such as are prescribed in the conference course, has been purchased, covered, labelled and put into their hands, and now our examinations need no longer be a farce, but the brethern will be held strictly to a part of required course. How important it is while "many are running to and fro" in this new field of Christian work that knowledge shall be increased. Burning zeal needs gospel truth to direct it, and through the aid of Cookman Institute we hope to furnish the necessary assistance to our work. Many gratifying results appear already, and a score or more now teaching will not fail to demonstrate the value of this school to the people and State. Many new applications are made for admission, and the roll bids fair to have a large increase. Our new brick building, erected with the means collected from Northern friends, gives standing to our work, and accommodates over a hundred pupils.

Let it be a tower into which men and women may enter and prepare for the responsible positions God has called them to fill.

S. B. DARNELL.

Jacksonville, Fla., Aug. 7, 1877.

Letter from East Feliciana.

When I came to this circuit at the first of the year, I found the membership greatly reduced in numbers. Out of an enrolled membership of 312, I found but 110; they had gone to other parishes, and over into Mississippi. The cause of their removal was the reign of terror under which they had lived the previous year.

During this year a better condition of affairs has continued, and our membership has gradually increased; and a few weeks since, when there had been 92 accessions, we decided to hold a protracted meeting, and accordingly made preparations to do so. But we found the enemies of the Cross ready to oppose our efforts. The following notice we found upon our pulpit:

"To the Rev. John Wesley, and others whom it may concern: we would say this night meeting must and shall be stopped. (We have had enough of it). Take warning and govern yourself accordingly."

BULLDOZER.

Trusting to Him whose work we were endeavoring to do, we went forward with our meeting, disregarding the threats made against us, and the Lord has greatly blessed our efforts. Up to this time, there have been forty-two conversions, and the interest in the meeting is unabated. Among the converts is a son of Rev. James Monroe, one of our ablest local preachers in this District. Most of them are young people, who are more or less educated, and thereby the better qualified to make themselves useful as soldiers of the Cross. One great need of this parish at this time, is earnest workers in the cause of temperance. Strong drink is a great curse to our people.

JOHN WESLEY.

CLINTON, LA., August 6.

Pittsburgh Female College.

Among the very best colleges for ladies in the United States is the Pittsburgh Female College, presided over by Rev. Dr. I. C. Pershing.

The buildings are large, giving ample room for several hundred students; and completely fitted up and furnished, giving choice accommodations. There are eight departments; diplomas are given in the regular college courses, English and classical, in the Seminary course, in the teacher's course, and in three musical courses. The Faculty numbers upwards of twenty instructors; eleven of them in the conservatory of music connected with the building. Pittsburgh is one of the healthiest cities in the Union. The college is located near excellent churches of different denominations, where students can choose their places of attendance. Every winter several courses of lectures are delivered in the city, which the students can attend. The school has a very high moral tone, and parents need have no fears in placing their daughters under the care of Dr. and Mrs. Pershing. They will have the counsel and advice of earnest Christians, and experienced educators. During the past year over two hundred students have attended, and in prosperous times over four hundred have attended. This indicates the large patronage of the institution. Instructions are given in painting. The charges are moderate.

A fully furnished, carpeted room, light, fuel, church sitting, ten pieces of washing per week, and tuition in all the English branches, and Latin, costs but $282 per collegiate year. Any person wishing information should address Dr. I. C. Pershing, Pittsburgh, Pennsylvania.

Sunday School.

AUGUST 26, 1877.—PAUL AT ATHENS.

GOLDEN TEXT.—"For there is one God, and one Mediator between God and men, the man Christ Jesus.—3 Tim. 2: 5.

TOPIC.--God Revealed.

(Condensed from the S. S. Teacher.)

At Athens Paul's powers were put to a severe test. It was the city of culture. It had given birth to philosophers, orators, and poets. It was prominent for learning, for philosophy, science, art, and architecture. The city was full of gods. Statues of deities were on every hand. Every public building was dedicated to and was the shrine of some god.

In his address it is to be noted: 1st, That Paul does not begin with denunciations of idolatry. That would have arrayed against him, at the very outset, all of his auditors. On the contrary, he in a manner identifies himself with his hearers. He refutes the idea that he is a setter forth of strange gods, by showing that the God whom he does set forth is the very one whom already they have been worshipping under the title of "An Unknown God." He obtains their attention, without awakening their animosity, by assuming to instruct them in a matter in regard to which they had confessed their own ignorance. No one can reach another except he first finds some common ground upon which both can stand.

GOD THE FATHER (26-29).—The fatherhood of God and the brotherhood of men is asserted in a single sentence. There is in it still the thought of God as the maker—"hath made of one blood all nations of men"—but the idea of human brotherhood in it stands out prominently also. Creator not only of things, but of nations of men, and made them kin in order that they might dwell together in peace. This brotherhood of races was no palatable thought to the Athenians, who, proud of their culture and their intellectual superiority, supercitiously divided the world into "Greeks and barbarians." The potency of God, Paul continued, was not limited with creation. The power that gave life could also take it away: "And hath determined the times, before appointed, and the bounds of their habitation." The duration of the existence of nations and the bounds of their territory were fixed by him. Athens was as dependent upon him as a child upon the favor of a parent. "He increaseth nations and destroyeth them; he enlargeth the nations and straighteneth them again." The very God of whom they knew so little as to call him "unknown" was the one in whose hands was the life and death of nations.

Next Paul gives the reason why God became the Father of mankind and exercises such care over their destinies. It was that all might seek him. He hungers for the love of men as a father for the love of his children. Paul gives us the key to interpret all of God's providences. He sends blessings and judgments, pleasure and pain, prosperity and adversity—all that men may seek him. *If haply they might feel after him.* With all that God does for men there is only a mere chance, and "if haply," that they will seek after him. *Though he be not far from every one of us.* There is no occasion to ascend into heaven to bring him down or descend into the depths to bring him up. The gracious, and, when realized, the thrilling fact is that he is ever present with us—he is the seeker, we the sought. *For in him we live and move and have our being.* Stated as a reason why he is not far from every one of us. The child is not far from the mother from whose breast it is drawing its nourishment, and we can not be far from him in whom we dwell, and move, and have our being. This nearness of God is a fact that has existed since man was formed in the image of his Maker, and yet it is never realized but what it comes upon one as a surprise. God, the Near Friend of all, is still to be discerned by the world. How patiently he has waited for a recognition! Paul preached a doctrine which contravened the teachings both of the Epicureans and of the Stoics. The first declared that there was no God, and the second that every thing was a part of God. In the face of the first, Paul declared God to be not only an existence, but the author of all existence, and, in the face of the second, he asserted, not that all men are a part of God, but that they are in him and absolutely dependent upon him.

God the Judge (30-35).—Two farther reasons are given why they should no longer worship idols. The *first* was, that although God in times past has overlooked (not "winked at") such ignorance, *now* he commands every one to repent. The glad tidings of salvation were about to be proclaimed all over the world. Its ignorance was to be dissipated. Henceforth there was to be no excuse on account of want of knowledge. The *second* reason was—the day of judgment. That day lifts up its awful front against all those that turn away from God. and the judge will be—"that man whom he hath ordained." We shall be judged by one who has had experience of our humanity—our Advocate will also be our Judge. This judgment day and this Judge are not lightly to be dismissed from one's fear. God, to prove that it was no light, trifling matter, "hath given assurance (offered faith—so the margin) unto all men in that he hath raised him from the dead." The sufferings, death, and resurrection of Christ are portentous proofs of the character of that dread day.

Inasmuch as the dead must be raised to be judged, Paul's statement involved the general resurrection of the dead as well as that of Christ. At this some "mocked;" the Stoics because every man was a part of God, and, at death, would be absorbed in him, the Epicureans because death was the end of life.

Paul's audience, like almost all modern ones, was composed of three classes: 1.—those who mocked—who openly made sport of his religion; 2.—those who hesitated—who said," "we will hear again of this matter;" 3.—those who believed. The latter "clave" unto him. The matter was so new, so absorbing, so joyful, that they could not let him go. They wanted further instructions. They were babes in ignorance, and needed that he should teach them. The second class was the largest one. Many will say to those who teach this lesson: "We will hear thee again of this matter"—and that will be the last of it. A few will mock, and a very few will believe. But what joy will be in their hearts, and how they will cleave to those who have taught them the true way.

Paul departed. Mocking and indifference were worse than opposition and stoning and imprisonment. In places where he was shamefully treated there a strong church was formed, but we hear of no church at Athens. Dionysius, the judge, and a woman named Damaris were the only converts of note. Courteous skepticism and mocking disdain are more armor-proof than open opposition.

The Old Disciple.

There is something peculiarly dignified and gentle in the experience of aged believers whose serene piety and mellowed characters develop the child-spirit of the genuine disciple. We see the last tints glowing on the golden grain; the shock of corn coming in his season, when it is fully ripe. How beautiful is that memorial in the Acts of the Apostles: "And Mnason, an old disciple." That is all we know of him, but that is enough to let us see "the crown of glory" silvering his noble head. There it will stand as long as the world lasts, a monumental inscription more enduring than brass. "Second childhood," in the common meaning of the words, indicates the painful lapse of age into childishness. But there is a "second childhood" which is the beautiful childlikeness of the hoary head when it is "found in the way of righteousness." Then it becomes "a crown of glory." It is not merely growing old gracefully, but growing old graciously, which makes the beauty of reverend age. Not seldom we may see the gradual mellowing of character, like the ripening of golden grain in the waving harvest field. It bends and sways before the breeze as readily as when it was still green; but its waves are tinted with sunset hues, and every day makes it more ready for the sickle. Infirmities of the flesh scarcely touch the spiritual past, and even amid the weakening of both mind and body the refining process goes on silently, but with increasing power; unconsciously, perhaps, to the subject of it, but manifest to all around. Sometimes old age is peevish, fretful, cross and morose, but where grace is working, it as often loses its asperity and softens into serene and happy contentment. And then, when sickness brings the latter day visions of eternal things close to view, how gently does the Lord our Shepherd lead down into the valley, and beside the still waters, for his own name's sake!

Surely, the old age of such believers is more than venerable. It is apostolic, saintly, Christ-like.—*Christian Intelligencer.*

Married,

At the residence of the bride, in Carrollton, by Rev. J. Gould, MISS SWAN TOMPKINS and MR. PAUL R. MYERS, of Kentucky, on the 19th of July, 1877.

Every Lady Her Own Physician.

Ladies' own Prescription. Information of great value to every lady sent free, by addressing Dr. W. C. Stevens, 911 Arch street, Philadelphia, Pa. [aug16-tf

Quarterly Meetings.

Navasota (Tex.) District.

THIRD ROUND.

Brenham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brewer Hill, Oct. 27-28; Hempstead Circuit, Nov. 3-4; Hearne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

The District Conference will be held at Hempstead Oct. 18-19-20.

W. M. COLE, P. E.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tampico, September 10-11; Columbus and Circuit, September 15-16; Athens, September 17-18; Spring Valley and Union Grove, September 22-23; Big Black, September 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Beuna Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Traveling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.

D. McLACHLAN, P. E.

San Antonio (Tex.,) District.

Columbus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Peach Creek, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Helletsville, October 6 and 7.

D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14 Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Marion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

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ONLY A BOY.

Only a boy with his noise and fun,
The veriest mystery under the sun;
As brimful of mischief, and wit, and glee,
As ever a human frame can be,
And as hard to manage as—ah! ah, me!
'Tis hard to tell
Yet we love him well.

Only a boy, with his fearful tread,
Who cannot be driven, but must be led;
Who troubles the neighbors' dogs and cats,
And tears more clothes, and spoils more hats,
Loses more tops, and kites, and balls,
Than would stock a store
For a year or more.

Only a boy, with his wild, strange ways;
With his idle hours on busy days;
With his queer remarks and his odd replies;
Sometimes foolish, and sometimes wise,
Often brilliant for one of his size,
As a meteor hurled
From the pleasant world.

Only a boy, who will be a man
If Nature goes on with her first great plan,
If water, or fire, or some fatal snare
Conspire not to rob us of this our heir,
Our blessing, our trouble, our rest, our care,
Our torment, our joy.
Only a boy.

Jimmy, the Cow-Boy.

An eccentric old gentleman of wealth, named Morgan, invested a sum of money, the income of which he designed to be used for the liberal education of the most deserving lad in town.

He made his plan known to five gentlemen, requesting them privately to make observations and report to him in six months.

Had the boys known this, many of them might have used every means to gain his favorable opinion; but as the matter was a secret, he had an opportunity to watch them without their suspecting his motive.

At the end of six months the five gentlemen met at Mr. Morgan's and discussed the question in all its bearings. Each had his favorite, whom he considered most worthy.

"There is Jimmy Ingalls, who is a most exemplary lad," said one. "What fault can you find with him, Mr. Morgan?"

"I will tell you," was the reply. "I once hired him to take some important letters to the morning mail, but he met a companion on the way, and was so anxious for his amusement that he neglected my letters till it was too late, and they were delayed a day," and a gentleman overheard him say to a companion that "he did not mean to, so long as the old fellow might never find it out." But the loss caused me the loss of quite a sum of money."

"Gentlemen," continued Mr. Morgan, "I have tried in one way and another all the boys you have mentioned, but none of them satisfied me."

"Then you have to give up your money," said one; "for I think we have discussed the merits of nearly every boy in town."

"Not quite; Jimmy has not been tried," said Mr. Morgan.

"Jimmy, the crow-boy?" with a smile.

"I believe he drives cows for farmers."

"Mr. Morgan, you must be joking; and had I any money I should not take a boy for a subject."

"Gentlemen, do you know of any harm of him?"

"No, not special; but does he do anything except to drive cows?"

"I know of no opportunity, but he shall have. I am willing to give him the benefit of the doubt."

"Well, what are the reasons for your pleasure? You know we are interested."

"Well, that does not in any way or another because I know of no one else to have the preference. I drive cows myself, and the only one I can truthfully say, though, the cows know when I was out on the road, and I was obliged to be in them at night."

"Gentlemen, Jimmy Ingalls is the boy I have decided on."

"Mr. Morgan, you must be joking."

"Gentlemen, I am not joking in the least. I shall send for Jimmy immediately."

Jimmy was found, and when he came he was asked if he would like to go to school a year or two longer.

"Yes, sir, I would like to very much."

"Can you pay your board?"

"No, sir, I can't pay anything but what I can earn."

"Do you think you can earn your way?"

"I can try, sir."

"Jimmy, do you think you can be a gentleman?"

"I don't know what you mean by a gentleman, sir; I can try to be a good boy."

"Jimmy, I shall be your friend if you do your best. I shall place you in a good family where you will have good clothes and good food, and I shall pay your tuition at the best school in town. I shall also pay you five dollars a month for your services, and I shall be your friend so long as you deserve it."

Jimmy's eyes opened wide with surprise, and he said, "Sir, I don't know why you should be my friend, but I will try to be a good boy and deserve your kindness."

Jimmy was placed in a good family, and his employer was pleased with his progress. At the end of the year he was asked if he would like to go to school another year

Southwestern Christian Advocate.

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THE PASTOR'S REVERIE.

The pastor sits in his easy chair,
With the Bible upon his knee,
From gold to purple the clouds in the west
Are changing momently;
The shadows lie in the valleys below,
And hide in the curtain's fold;
And the page grows dim whereon he reads,
"I remember the days of old."

"Not clear nor dark," as the Scripture saith,
The pastor's memories are;
No day that is gone was shadowless,
No night was without its star;
But mingled bitter and sweet hath been
The portion of his cup;
"The hand that in love hath smitten," he saith,
"In love hath bound us up."

Fleet flies his thought over many a field
Of stubble and snow and bloom,
And now it trips through a festival,
And now it halts at a tomb;
Young faces smile in his reverie
Of those that are young no more,
And voices are heard that only come
With the winds from a far off shore.

He thinks of the day when first, with fear
And faltering lips, he stood
To speak in the sacred place the Word
To the waiting multitude;
He walks again to the house of God,
With the voice of joy and praise,
With many whose feet long time have pressed
Heaven's safe and blessed ways.

He enters again the homes of toil,
And joins in the homely chat;
[illegible]

[illegible]
And who to-day are the poor,
And who are the rich? Ask Him who keeps
The treasures that ever endure.

Once more the green and the grave re-[illegible]
With the merry children's din;
He hears their shouts at the Christmas [illegible]
When Santa Claus stalks in.
Once more he lists, while the camp fire [illegible]
On the distant mountain-side,
[illegible] where young troutlings hide.

[illegible]

Methodism in the Cities of United States.

Rev. J. Atkinson, A. M. of Chicago, discusses the subject of Methodism in the cities of United States, in the current *Methodist Quarterly*: we extract the following:

In the following paragraphs the figures represent communicants. Probationers in the Methodist Episcopal Church are included because they are communicants, and virtually, if not formally, members of the Church. They were always reported as members until 1849, and consequently, until then there was not any chance for discussion about what becomes of the probationers. In 1849, when probationers began to be reported separately, there were 639,066 members, probationers included in the Methodist Episcopal Church. In November, 1876, there were about 1,480,000 full members, not including more than 225,000 probationers. Thus it appears that there are now considerably more than twice the number of *full members* than there were of both members and probationers twenty-eight years ago, and in that time almost a generation of Methodists have gone to their reward. It is very plain, therefore, that the probationers are constantly filling up the ranks of full members. I give the number of full members and probationers in each city, and the total of both. The Church South has abolished the probation feature, consequently there are probationers in the statistics of that branch of the Methodist Episcopal Church. The paragraphs show the numerical *status* of each of the above Churches in the fourteen largest cities in the United States. The data are derived from authentic sources, and, with trifling exceptions, from the latest official statistics:

New York—Methodist Episcopal Church, full members, 10,445; probationers, 1,902; total Methodist Episcopal Church, 12,347. M. E. Church, South, none; total Methodists, 12,347. Presbyterian Church, 16,483; Southern Presbyterian Church, none; total Presbyterians, 16,483. Baptist Church, 12,073. Episcopal Church, 15,318. Congregationalists, 1,863.

Philadelphia.—Methodist Episcopal, full members, 20,111; probationers, 3,790; total Methodist Episcopal Church, 23,901. Methodist Episcopal Church, South, none; total Methodists, 23,901. Presbyterian Church, 23,480; Southern Presbyterian Church, none; total Presbyterians, 23,480. Baptist Church, 15,105. Episcopal Church, 16,958. Congregationalists, 571.

Brooklyn—Methodist Episcopal Church, full members, 10,716; probationers, 1,811; total Methodist Episcopal Church, 12,527. Methodist Episcopal Church, South, none; Total Methodists, 12,527. Presbyterian Church, 9,145. Southern Presbyterian Church, none. Total Presbyterians, 9,145. Baptist Church, 7,340. Episcopal Church, 9,340. Congregationalists, 7,000.

St. Louis—Methodist Episcopal Church, full members, 1,381; probationers, 100; total Methodist Episcopal Church, 1,481. Methodist Episcopal Church, South, 1,437, total Methodists, 2,918. Presbyterian Church, 2,250. Southern Presbyterian Church, 1,463. Total Presbyterians, 3,713. Baptist Church, 1,783. Episcopal Church, 2,306. Congregationalists, 843.

Chicago.—Methodist Episcopal Church, full members, 5,663; probationers, 630; total Methodist Episcopal Church, 6,293; Methodist Episcopal Church, South, none. Total Methodists, 6,293. Presbyterian Church, 4,661. Southern Presbyterian Church, none. Total Presbyterians, 4,661. Baptist Church, 6,100. Episcopal Church, 2,549. Congregationalists, 3,623.

Baltimore—Methodist Episcopal Church, full members, 15,676; probationers, 1,331; total Methodist Episcopal Church, 17,007. Methodist Episcopal Church, South, 1,432. Total Methodists, 18,439. Presbyterian Church, 2,713, Southern Presbyterian Church, 752, total Presbyterians, 3,465. Baptist Church, 4,643. Episcopal Church, 8,267. Congregationalists, 100.

Boston—Methodist Episcopal Church, full members, 4,525; probationers, 620; total Methodist Episcopal Church, 5,145. M. E. Church South, none. Total Methodists, 5,145. Presbyterian Church, 1,569. Southern Presbyterian Church, none. Total Presbyterians, 1,579. Baptist Church, 8,287. Episcopal Church, 4,405. Congregationalists, [illegible].

Cincinnati—Methodist Episcopal Church, full members, 4,202; probationers, 576; total Methodist Episcopal Church, 4,778. M. E. Church, South, none. Total Methodists, 4,778. Presbyterian Church, 3,417. Southern Presbyterian Church, none. Total Presbyterians, 3,417. Baptist Church, 2,000. Episcopal Church, 1,564. Congregationalists, 736.

New Orleans.—Methodist Episcopal Church, full members, 2,537; probationers, 654; total Methodist Episcopal Church, 3,191; Methodist Episcopal Church, South, 1,488. Total Methodists, 4,679. Presbyterian Church, 218. Southern Presbyterian Church, 2,154. Total Presbyterians, 2,384. Baptist Church, 375. Episcopal Church, 2,226. Congregationalists, 187.

San Francisco.—Methodist Episcopal Church, full members, 1,307; probationers, 162; total Methodist Episcopal Church, 1,469. Methodist Episcopal Church, South, 100. Total Methodists, 1,569. Presbyterian Church, 2,234. Southern Presbyterian Church, none. Total Presbyterians, 2,234. Baptist Church, 1,500. Episcopal Church, 912. Congregationalists, 1,035.

Buffalo—Methodist Episcopal Church, full members, [illegible]; probationers, 145; total Methodist Episcopal Church, 1,939; Methodist Episcopal Church, South, none. Total Methodists, [illegible]. Presbyterian Church, [illegible]. Southern Presbyterian Church, none. Total Presbyterians, 2,377. Baptist Church, 1,683. Episcopal Church, 1,747. Congregationalists, [illegible].

[illegible]—Methodist Episcopal Church, full members, 4,938; probationers, 613, total Methodist Episcopal Church, 5,551. M. E. Church, South, 225. Total Methodists, [illegible]. Presbyterian Church, 2,809. Southern Presbyterian Church, 116. Total Presbyterians, [illegible]. Baptist Church, [illegible]. Episcopal Church, [illegible]. Congregationalists, [illegible].

[illegible]

Louisville—Methodist Episcopal Church, full members, 912; probationers, 156; total Methodist Episcopal Church, 1,068. M. E. Church, South, 1,898. Total Methodists, 2,966. Presbyterian Church, 1,499. Southern Presbyterian, Church, 902. Total Presbyterians, 2,401. Baptists Church, 2,102. Episcopal Church, 1,948. Congregationalists, none.

Grand total—M. E. Church, full members, 88,701; probationers, 13,650; total M. E. Church, 102,851. M. E. Church, South, 6,840. Total Methodists, 108,691. Presbyterian Church, 77,048. Southern Presbyterian Church, 5,269. Total Presbyterians, 82,317. Baptist Church, 69,472. Episcopal Church, 70,716. Congregationalists, 25,064.

In studying these figures some points should be especially noted:

1. Methodism is first, as to communicants, in nine of the fourteen cities. Presbyterianism is first in New York, Saint Louis, San Francisco, and Buffalo. The Baptists are first in Boston. In Philadelphia, Brooklyn, Chicago, Baltimore, Washington, New Orleans, Newark, and Louisville, Methodism leads all the other denominations.

2. In these fourteen cities the Presbyterian Church is the chief competitor of the Methodist Episcopal Church. The excess of communicants, however, of the latter over the former is 25,303. The two branches of the Methodist Episcopal Church (North and South) have 26,374 more communicants than the two branches (North and South) of the Presbyterian Church.

3. The communicants of the Methodist Episcopal Church (North) exceed in number the combined aggregates of communicants of the Presbyterian (North) and the Congregational Churches in the fourteen cities.

4. According to the ninth United States census the fourteen cities have a total population in round numbers of 4,180,000, of which 1,472,000 are foreign born. Over thirty-five per cent., therefore, of the inhabitants of these cities are of foreign birth. The whole foreign-born population of the United States is 5,566,546. Hence it appears that more than a fourth, or over twenty-six per cent., of all the foreigners are in the fourteen largest cities. In addition to the thirty-five per cent. of foreign-born population in these cities are the children of foreign parents, who, like their parents, are generally hostile to evangelical Protestantism. This element added to the foreign-born population must make at least one-half of the population of the fourteen cities inaccessable to the evangelical Protestant Churches. In addition to this, ignorance of the English language among the foreign-born people is a formidable barrier to their entering the Churches. It is, therefore, quite just to say that more than half the population of these fourteen cities is practically beyond the reach of Methodism and of the other Protestant sects.

How different is the field which the country presents. After subtracting the foreign-born population of the fourteen cities from the total foreign-born population of the United States we have remaining 4,094,482. The foreign-born population outside of these cities is to the total population of the United States exclusive of them—which is 34,426,094—in the ratio of 11 89-100 per cent., or considerably less than one-eight. The communicants of the Methodist Episcopal Church in the fourteen cities are 2 47-100 per cent. of the population, or about one in forty. But more than half of the population, as we have shown, is inaccessable to Methodism, consequently the real proportion is about *one communicant to twenty of the population.* Exclusive of the fourteen cities the ratio to the population is 4 41-100 per cent., or about *one Methodist Episcopal communicant to twenty-two inhabitants.* But the fact to which we have previously alluded, that in large portions of the country the other denominations have left the field almost wholly to the Methodists, must be considered in this computation. Who doubts that Methodism would have immensely more adherents in the cities than it has if the other denominations had not so zealously contested the ground? They have striven to attain the greatest success in cities. In the country, and especially in the more sparsely settled districts, they have expended less strength, and frequently have no existence. The Methodist Church cultivates equally both the urban and the rural fields, but the Presbyterian and Protestant Episcopal Churches are chiefly confined to the cities and larger villages. The Rev. Dr. Harrison, of Atlanta Ga., furnishes us a striking illustration of this fact. He says that in the field which comprise the States of Georgia and Florida the Methodist Episcopal Church, South, has 100,000 members, while in the same field the Presbpterian Church has only 7,000. The same authority gives the number of Protestant Episcopal communicants in the same territory as 4,990. That field is quite remote from the large cities, and we see who has cultivated it. The same thing exists, though not always in such a remarkable ratio, throughout the rural portions of the Republic. Had the other denominations contested the field so vigorously in the country as they have in the cities, they would, no doubt, be more numerous than they are, and the Methodist Church would be proportionately less numerous. It must be conceded in view of the difference in the population Methodism is called to address in city and in the country, and the difference likewise in the competition offered by other denominations in the two fields, that the success of the Methodist Episcopal Church is greater in the fourteen largest cities than it is in the rural districts, and that instead of being a failure, the career of Methodism in the cities has been both brilliant and triumphant.

5. The preceding paragraphs do not make a complete showing of Methodists in the fourteen cities. In addition to the communicants shown there are considerable numbers who belong to the African Methodist Episcopal Church, or to the African Methodist Episcopal Zion Church. These two organizations are understood to have at least four hundred thousand communicants in the United States. They are two branches of the Methodist vine, and in a full enumeration of Methodism in other cities they must be included. The Methodist Protestant Church has many adherents in Baltimore, Philadelphia, and other cities. Exclusive of the Churches of the Methodist Episcopal Church, and Methodist Episcopal Church, South, there are eighteen Churches in Baltimore occupied by other branches of Methodism. The Evangelical Association, often called the Albright Methodist Church, which is almost identical in government with the Methodist Episcopal Church, has considerable strength in some of the cities. In Chicago it has six or seven Churches. The Methodist Church and the Free Methodist Church have communicants in these cities. If all the communicants of the different branches of Methodism in the fourteen cities were aggregated, and then if against that aggregate were placed the united aggregates of the communicants of the Presbyterian Church, and of the Congregational Church, and of every possible branch of Presbyterianism, not excepting the Reformed Church, the German Reformed, and the Cumberland Presbyterian, it would, no doubt, appear that in those cities the Methodists outnumber the whole.

Salvation by Faith.

Mr. Moody's sermon from the text, "What must I do to be saved?" He said:

We have for our text a very solemn question, an important question, "What must I do to be saved?" You will find it in the sixteenth chapter of Acts, and a part of the thirtieth verse. That Phillipian jailor was in great trouble when he asked the question, "What shall I do to be saved?" What was Paul's answer? Was it that he was to weep or pray? or that he was to work for the Lord for fifteen or twenty years? or give money to the poor? or was he to build churches? or endow colleges? or seminaries? was there any work about it at all? No; he was to "believe on the Lord Jesus Christ, and thou shalt be saved." But people in reading this very often stop right here. But in the next verse we read, "And they spake unto him the word of the Lord, and to all that were in his house." Paul speaks of being saved by the "word" of God. If men will only lay hold of that they will be saved. God has offered salvation to all who want it. In the second of Acts, when there were 3000 converted, what was the word that Peter used? "And it shall come to pass that whoever shall call on the name of the Lord shall be saved." That is the only way. People have tried a good many physicians, and they have not helped them, and then they have come and cried out to God.

When they heard the words of Peter they were pricked in their hearts, and said unto Peter and the rest of the apostles, "Men and brethren, what shall we do?" I wish I could wake this audience up so that it would cry out like that. I wish I could have this assembly so moved that people all over the house would cry out, "What shall I do to be saved?" We have not got one-half waked up yet. Three thousand right there were born of God and converted. They laid hold of the life right there in the word that was preached to them. That jailor was not only convicted of sin, but he was converted and baptized. He went to bed a careless, indifferent man. He had treated Paul harder than he had any need to. He had stripped him and put him in a close cell, and yet this wretch, this hard-hearted man was in Christ the day after. And yet people stand up here with open Bibles, and say they do not believe in instant conversion. They say they believe that if a man is faithful and works hard he can be saved in a few years. I once knew of a man who was in the habit of going down a stream to relieve a miller at midnight. He would take his boat and hitch it near the dam. One night he fell asleep, and he floated down until, when he awoke, he was nearly over the dam, and he was startled, and tried to seize the oars and pull, but he was too late. But he managed to get hold of a twig and to hold on to that, and it began to give way and to come up by the roots, and he felt around for another twig. But he found that when he tried to pull himself up he was loosening the twigs at the roots, so he just held right on and cried, "Help, help," and this he did for a long time, and by and by his cries for assistance were heard. They threw a rope and he laid hold of that, and they pulled him up from the jaws of death. If you want to be saved, let go of all your good resolutions, let go of all but God, and lay hold of eternal life. You can be saved, while I am preaching, if you will lay hold of God's strength. He has offered this for you, and all you have to do is to just say you will take Him. You cannot save yourself by your own exertions. God offers you His help. Will you not accept it? In the sixth of Hebrews and the eighteenth verse we read that it is impossible for God to lie, and we have a hope spoken of. Now we are saved by just laying hold of that hope. I have yet to find a man or woman that laid hold of that hope, the word of God, that was ever disappointed. It brings peace, comfort, joy, rest to the weary soul. If every man will say, "I will trust the Lord," there will be light, there will be peace there. Let me give you another word. You know what it is to look. Well, you are to look unto Jesus as the author and finisher of your faith. I once heard of a woman who was greatly troubled by her sins, and she never could find out what the matter was. Why? Because she was always looking within, and one night when she went to bed greatly troubled, she had a dream, and she dreamed that she was down in a deep pit, and that she was trying to get out. And she would step up and when she had nearly got up to the top she would slip back. And she would climb up again, and then she would slip back again. And she tried and failed, and she gave up all hope, and she lay down there to die, and she looked up and saw a little star, and it seemed in the dream as if that little star lifted her up, and she kept her eye upon it, and she was nearly out when she took her eyes off it and looked at herself, and then she went down again; the second time the same thing happened; but the third time she did not take her eyes off the star and she soon was lifted up higher and higher, until she felt her feet upon the rocks above, and she saw that if she were to be saved she must look to the Star of Bethlehem. No minister can save you. Nothing in the world can save you. You cannot save yourself. There is no other way but through Jesus. What does He say? "Look unto Me all the ends of the earth." Will you look to-night? You need not look anywhere else. You are saved by just looking. An old man got up in one of our meetings and said he was for forty-two years finding out three things: First, that he could not do anything toward his own salvation; next, that God did not require him to do anything; third, that Christ had done it all Himself. These are three things that he had been forty-two years learning. That little child can learn it to-night if she will. But you say, don't I have to do anything? No, God does not require it. He does not want you to do anything. If it is a new birth, it is the work of God. We cannot give a new birth. We cannot create. The greatest philosopher cannot give life to a little insect. God only can create life, God only is the author of life, and it is a new life when we are born of God. God will save us if we will only let Him. If we will only stop trying and just let him save us. I kept trying and trying and it did no good until I just stopped and gave myself up to God. That was my experience, and it is the experience of all. Some one asked an Indian how he was saved; how God saved him; and he took a lot of leaves and he placed them in a circle and he started them on fire, and he placed a little worm in the center; and the worm tried to get out, and he went to one side and he was turned back by the fire; and he went to another side and was driven back; and he ran this way and that way and was driven back every time; and then he curled up in the center of the circle and gave himself up for lost. And then the Indian took hold of him and lifted him out. That was how the Lord saved him. The Lord took him right up when he himself gave up everything. A friend of mine named Wells was drowned in Lake Michigan. A man named Baker, was in bathing with the unfortunate man. Wells was seized with a cramp. He called for help. Baker swam to his help. He seized hold of him, and the drowning man grasped him, and clung to him, and they both went under. Baker shook himself free. He called to his friend to keep quiet and he would save him. He said he would, but when Baker took hold of him again he did not keep his word, but seized him, and again they sank. He would not keep quiet and allow himself to be saved, but insisted upon trying to save himself, and thus his friend Baker saw him die right before his eyes when he might have saved him. Stop trying to save yourself. If you ever get into the kingdom of God, you have got to stop trying to save yourself.

A good many men say that if they were converted they are afraid they would not hold out. God's saving grace not only saves us, but keeps us well. Some men are addicted to habits that they think will not let them get into heaven, habits that they think they cannot break. But God can break them. He came to do that. You want to know what you have to do? Just trust, believe, receive, take, look to Christ, and you will be saved. You do not need to do anything, but simply accept Him. If you have not accepted Him, do it to-night.

No Room.

Ever since the time when the Divine Child was born in the city of David, out among the patient cattle of the stalls, because "there was no room for Him in the inn," men have not ceased to neglect Him. From his rightful home in the affections and thoughts of His redeemed ones, He has been crowded out by the vanities, the business, or the sorrows of life. His presence, which brought the riches of foreign lands into the humble Judean stable, and graced it with the high honors of Oriental learning, is capable yet of bestowing far greater glory upon the heart into which it comes; but alas! what with the many allurements from without and the evil suggestions from within, there is no place for him!

The Savior asks for admission into whatever quarters the human soul is forced. Wherever it must go He can go! Is it to the counting house, the store, the factory, the tedious route by rail in the pursuit of honest gains for the necessaries of life? He will be there, and will make the labor lighter and the way shorter by His gracious consolations. He will make the accounts balance justly, the weights and measures respond correctly, and save the business traveler away from home, to a course of rectitude and Christian dealing. He is needed in business. Where he is not, there is scheming, extortion, double-dealing and fraud. Christianity to-day is suffering more from those who profess it, yet let their business careers run counter to it, than from downright infidelity itself. Christ must come into men's bargains before the world will be led to Him at the invitation of ministers. Let those who name His name depart from the usual iniquities of their down-town lives, and the unbeliever will see and accept the doctrine as worthy. Sermons have been preached over counters where honest men dealt honestly with their fellows, and these have had greater weight for the cause of truth than the most elaborate discourses from the pulpit could ever have had. Theory is good, but practice is the soul of it and far better.

And Jesus claims a place in the pleasures and diversions of the disciple. These were always approved by Him while on earth, so long as they were free from objectionable features. He visited weddings with His friends, and consented cordially to be present at dinners and feasts. True, we have no record of Jesus being invited by any of the twelve to attend places of improper amusements. The dignity of His presence, and the matchless purity of His life precluded the possibility, and if a disciple went to such places he must go alone. To this day the case remains the same. Every individual heart has its inner prompting. If it were left uncertain, the matter would be a sad one; but the heart always knows. So here arises the rule: If the Master can go too, and bless the pleasures and diversions, no danger can be incurred, but if not, the disciple should not venture. Where the Savior is crowded out, his soul will not be dealt with safely, even in amusement. He is needed always and at all times—in sickness, grief, and anxiety. He should be allowed to share the burden. He lingers near, ever and anon knocking, knocking, and grieving that other guests are within, while he must stand without; sorrowing because of the harm those guests are doing, while He would give joys and all good gifts. Let Him come in, oh, every heart! Let it be no longer said, "There is no room—no room!"—*Methodist Recorder.*

The voting on the location of the West Virginia Capital gave to no point a majority of votes. A second election will have to take place in October, 1878, which is the date of the next general election in West Virginia. The competing points will be Clarksburg and Charleston.

General News Items.

The convention between England and Egypt for the suppression of the slave trade, has been signed.

The new Constitution of Georgia cuts the Governor's salary down from $4000 to $3000.

Near Columbia, S. C., an exchange says, they are utilizing peaches to fatten hogs with.

The North Carolina Commissioner has established an agricultural museum, to exhibit the resources of the State.

William Ashurst, of Bourbon Co., Ky., has sold his peach crop, estimated at 2,000 bushels, at 1 50 per bushel.

It is estimated that the Government has lost one million dollars of internal revenue in consequence of the strike.

An establishment in St. Louis cans from 2000 to 7000 beeves daily. Part of this is exported to Europe, and an agent is said to have gone to Russia to obtain an army contract.

Jay Gould, one of the wealthy men of New York City, and forty-seven others, were fined each $250, a few days since, for failing to answer when called on the list of petit jurors.

Notwithstanding the interruption of business by the recent strike, the earnings of the St. Louis, Iron Mountain and Southern railroad last month were $292,468, against $252,821 the same month last year, an increase of $39,647, or about 17 per cent. The Missouri, Kansas and Texas also shows increased earning of about 30 per cent. over July of last year.

A sheep farmer in California drove a flock of 1600 pure blooded Merino sheep to Colorado. He was sixteen months on the way, and brought in his Merinos in good order. It is stated that a number of sheep raisers in California, having 20,000 sheep on those ranges, contemplate driving them to Texas, on account of the splendid pasturage to be obtained in that State.

The Texas *Register and Journal* says:

The population in Texas in 1850 was	212,000
" " " 1860 was	609,000
" " " 1870 was	818,000
" " " 1875 was	2,000,000
The taxable property in 1850 was	$51,000,000
" " " 1860 was	294,000,000
" " " 1870 was	174,818,960
" " " 1875 was	275,000,000
" " " 1876 was	300,300,000

From a cotton crop not exceeding 25,000 bales thirty years ago, Texas has become this day the largest cotton-producing State in the Union, reaching 680,000 bales. Her annual exports of cattle are estimated at $10,000,000; and her other exports nearly $8,000,000. Massachusetts has a population of 192 persons to the square mile, England has 412 to the square mile, Texas with her agricultural capacity, and over 274,000 square miles, can sustain a population of forty millions.

The Queen of England is the richest woman in the world, totally apart from the sum she annually receives from the country. When the Prince Consort chose South Kensington as the site for the great exhibition, he invested a large amount of money in lands thereabouts, and that money has by this time increased forty or fifty fold, and brings in a revenue adequate in itself to cover the expenses of a good-sized kingdom. The Queen herself is an excellent manager, and had she begun life with a capital of £500 she would by this time have made it £50,000, for she has a turn for money-making and never loses a chance of increasing her shining store. It may be doubted whether she spends much, if any, more than £25,000 a year, for she rarely receives anybody even to dinner, and although she has to keep up a large class of servants, £25,000 will go a long way even here to defray all expenses of that description. The Queen receives £385,000 a year from the nation, about £40,000 more from the duchy of Lancaster, and not less than £200,000 from her investments, or £3,125,000 a year. The Prince of Wales receives £40,000 from the nation, about £60,000 from the duchy of Cornwall, and his wife £10,000 from the nation—altogether, £110,000, and upon this he has to keep a large family, and to receive and entertain numerous visitors and guests, give garden parties, balls, dinners, and incur vast expenses generally which ought properly to fall upon the monarch. No wonder that he is relatively a poor man. The prospect before him is not very bright, for the Queen may reign for twenty years to come yet. She is only fifty-eight, and as strong as a lion, in perfect health, and probably hopes to reign as long as her distinguished ancestor, George III., who was on the throne for sixty years—peace to his memory! And certainly no one wishes any evil to happen to the Queen, or to see the shortening of her days; for, after all, it is by no means certain that a change, whenever it may come, will necessarily be for the better.

Southwestern.

39 Natchez Street, New Orleans.

THURSDAY AUGUST 23, 1877.

Dr. and Mrs. R. S. Rust will leave Liverpool on the 22 inst. for America.

Dr. G. R. Crooks, formerly editor of the New York *Methodist*, is now upon the editorial staff of the New York *Tribune*. Dr. Crooks is one of the ablest, Christian writers of America.

The Freedmen's Aid Society of the Methodist Episcopal Church, has during the past year collected and expended nearly $70,000, taught 3,170 pupils, and employed 65 teachers.

The Presbyterians in the United States gave last year for home missions, $314,693; for foreign missions, $399,767; for education, $81,182; for publication, $36,945; for support of pastors and maintenance of churches, $6,633,577. Total, $9,810,223.

Senator Morton of Indiana has had another paralytic stroke. He has for the time lost the use of his left arm. But his mind is unimpaired, and it is thought by his physician that a few week's rest will restore him to his usual health.

The re-opening services at the M. E. Church, Donaldsonville, La., will take place on Sunday, the 26th instant. Revs. E. Williams, M. Dale, Jos. Gould and W. P. Forest, are expected to be present to aid the pastor, Rev. Jas. Hayward, in the services. Tickets will be sold on the Railroad to persons desiring to go from this city to Donaldsonville, on the 25th, and return on evening of 26th, for $1 25 for the round trip.

A recent ride to Donaldsonville by steamer and back by rail, gave us a view of the vast cane and rice fields for a hundred miles up the Mississippi. The sight is one of marvelous beauty. The cane is now from four to eight feet high, everywhere looking splendid. The rice is almost ready to harvest, and its great yellow clusters hang in richest profusion, waiting for the reaper.

The Colorado Conference of the M. E. Church met at Denver Aug. 1, Bishop Wiley presiding. Thirty members present. The business of the Conference was carefully attended to, and reports showed the work to be in a good condition throughout the State. The Bishops were requested not to transfer men to the Conference with impaired health until they had first tried the Church. $1,350, benevolent collections were reported: there are two districts of which Drs. Crary and J. H. Merritt have charge.

Just now the business men of New Orleans are greatly alarmed lest the mouth of Red River should become impassable. A certain dam by [illegible] was made to flow [illegible] has been washed [illegible] it is not replaced [illegible] days be so little [illegible] leading into [illegible] that the smallest [illegible] enter, or come out [illegible] cut off all trade with [illegible] and North East [illegible] Governor Nich[illegible] no law by which [illegible] to avert the [illegible] will ask the legisla[illegible] any money that [illegible] business men may [illegible]

[illegible] of the *Nashville* [illegible] does not believe [illegible] fermented [illegible] He [illegible]

Methodism in American Cities.

Two or three years ago it was proclaimed by the press of the nation, that Methodism was a failure in cities. Some who were enemies of the Church, caught up the cry and made the most of it. Others, in the Church, who favored changes in Methodist Church polity, were easily convinced that the report was true, and that therefore, the particular change advocated by each party was, in its judgment, the needed antidote to restore and utilize the old Methodist zeal and power. The brunt of this criticism fell upon the largest and most influential Methodism—that is, the Methodist Episcopal Church. It is *proper*, therefore, that a complete refutation of this false statement should come from a minister, and be published in the *Quarterly Review* of that church. That minister, Rev. John Atkinson, A. M., of Chicago, gives an article in the *Methodist Quarterly*, which covers the whole ground, and demonstrates, that while Methodism has had its greatest success in gathering membership in the country and smaller cities, still it has steadily increased in all the large cities. The average increase of membership for each decade in ten principal American cities is 81.2 per cent. That is: in 1800, there were in New York, Philadelphia, Brooklyn, Chicago, (from 1840); Baltimore, Boston, Cincinnati, Buffalo, Washington, and Newark (from 1820), 3,256 Methodists, and, 1876 in these same cities, there were 94,952. The only exception, is in the case of New York, where there was the slight decrease of one per cent. from 1870 to 1876. This slight decrease is esily explained. Business men of New York are constantly removing to suburban towns to reside. Brooklyn Methodism, for example, increased nearly a hundred per cent. from 1870 to 1876. During the same time that Methodism decreased one per cent., the Presbyterian church in New York decreased *five per cent*. This shows that all churches are affected by the outflow of people from the city to the suburbs to reside.

Over thirty-five per cent. of the inhabitants of the great American cities, are foreign born, who, with their children, make up about one-half their population. These people, as a rule, are not accessable to Evangelical Protestant Churches. This fact operates against Methodism in our American cities; and equally against all other Protestant Churches.

In the fourteen largest cities of the United States, Presbyterianism is the chief competitor of Methodism, but in these cities the latter has 25,303 more members than the former. In New York, St. Louis, San Francisco and Buffalo, Presbyterianism is ahead. Baptists are ahead in Boston. In Philadelphia, Brooklyn, Chicago, Baltimore, Washington, New Orleans, Newark, Louisville and Cincinnati, Methodism leads all other denominations. As compared with other Protestant denominations in American cities, Methodism, therefore, stands at the head.

This showing is especially favorable to Methodism, when it is remembered that when it began its career in the oldest cities of America, the other denominations were well established. In New York, the first Methodist sermon was preached in 1766. The other churches were strong, and looked contemptuously upon the small Methodist band. Up to 1790, the Society scarcely survived. Then came a great revival, when four hundred were gathered into the church in eight weeks. It took thirty-seven years for Methodism to gather one thousand members in New York, and in fifty years the church only numbered 2,572, one-third of whom were colored. What was true of New York was true of Boston, Baltimore and Philadelphia.

Another fact to be remembered is, that while other denominations concentrated their greatest efforts in the cities, Methodism did not permit her best ministers to re[illegible] in any one city more than [illegible] years. This law was repealed only twenty years ago. The great [illegible] of early Methodism, gave most of their time to the country. This helps to explain the [illegible] growth of early Methodism in the rural districts, and [illegible] that without making cities a [illegible], it has surpassed the other [illegible] in her city member[illegible] the other [illegible] to monopolize city [illegible] It is a fact as seen [illegible] Dr. Atkinson's collected figures, that Methodism *as compared with other denominations*, not only is a success in the cities of the United States, but leads them all.

This conclusion based as it is upon facts, suggests two very important practical points. It shows that all talk about the inefficiency of Methodism in cities because of its itinerancy is without good reason. Until the critics of the itinerancy can prove that Methodism has failed in cities up to this time, with the itinerancy as it is, they will have little ground on which to assume that by modifying the itinerancy, Methodism would be more efficient in cities in the future. The other point suggested it this: if Methodism has taken the front rank in American cities, without making city evangelization a specialty, as the other churches have; ought she not *now* to make city evangelization a specialty, and concentrate the power of her organization, and the enthusiasm of her faith, upon the work of saving the great masses of unredeemed, who throng our great cities? We believe she ought, and that to this work God now calls the sons and daughters of Wesley.

Donaldsonville, La.

The Quarterly Meeting Conferences and services at Donaldsonville Saturday and Sunday Aug. 18 and 19, were attended with God's blessing. The Presiding Elder was present, and all the interests and work of the church were thoroughly canvassed. The pastor, Rev. J. Hayward, is at his post, and with his excellent wife now settled in the parsonage, is prepared to lead the church to yet greater victories. He is surrounded by a noble band of brethren. Among them stands Hon. P. Landry, one of our State senators, respected by all, no matter what their politics, for his past honorable record and present manly course in all that pertains to the interests of his parish and church. He made the presiding elder his guest. Sabbath morning Bro. Hayward and his presiding elder visited and addressed the Sabbath-School. At eleven o'clock came the quarterly sermon which was followed by the sacrament of the Lord's supper. It was a gracious season to all present.

The brethren of Donaldsonville, have just finished painting the audience room of their church adding greatly to its appearance and comfort. Next Sabbath special re-opening services are to be held. Bro. Hayward expects several leading ministers from New Orlean, to be present, and extends a cordial invitation to his friends to attend.

Success to our pastor and people at Donaldsonville.

Death of Dr. John M. Angell.

Dr. John M. Angell of this city, died at the residence of his father, 152 Julia street, on Tuesday Aug. 14th. Death in this case removed a most excellent Christian gentleman. He was an officer in the Confederate army, and after the war returned to New Orleans and began the practice of dentistry. His health was shattered in the army, and for several years he has been delicate. He was an active worker in the Episcopal Church, always among the foremost in every kind of Church and missionary labor. He was a leader in the temperance work of the city. He was a man of catholic spirit, and to him all Christians were the same. His death is a great loss to New Orleans. His wife died some years since. May his holy example be followed by the many young men of the city, who knew and respected him.

Senator Conkling reached New York on his return from Europe, and was warmly welcomed by many of his political friends. In the evening at the Fifth Avenue Hotel, a grand serenade was given him. In a neat responsive speech he spoke concerning Gen. Grant as follows:

Many of you gave me messages to General Grant. They were delivered and appreciated, and greetings sent you in return. Wherever he goes honors wait upon him, but they do not seem to wean him from things at home. He may remain long abroad, but when he returns you are likely to find that all the distinctions poured upon him have not washed out a jot of his Americanism, or made him any thing save the same upright, downright patriot, without cant or palaver—the same modest, unpretending citizen you have ever known him.

The Deleware Conference held its annual session at Chestertown, Md., 26th to 30th ult., Bishop Scott presiding. Rev. G. H. Waters was elected Secretary. Rev. G. H. Landin was received by transfer from Newark Conference, and Rev. Thomas A. Scott on credentials from the African Methodist Episcopal Church. Four were received on trial. Five were admitted into full connection. The report shows an increase of members and probationers of 348; ten local preachers less; churches and parsonages, two each; three Sunday-schools, and 572 scholars. An increase was also reported in nearly all the collections. The next session is to be held at St. Michael's Md.

The increase of the primitive Methodists in members for the year is a little over 1,000; of traveling preachers, 40; of local preachers, 92; of class-leaders, 56; of connexional chapel, 88; of Sunday-schools, 95; of Sunday-school teachers, 1,697; of Sanday-school scholars, 12,970.

The new Methodist hymn book, which will be issued sometime within the next six months, will contain 1,150 hymns. About one-third of these are new hymns,—the others selected from the old book.

Bishop Haven says that Christian people are the only ones who undress when they go to bed. He makes this remark while writing of his trip in Africa.

Our Southern Methodism.

Rev. Alexander Campbell, Calvert, Texas, writes: "We are in the midst of a gracious revival. Up this time, there have been twenty-five conversions, forty baptisms, and sixty accessions to the church. Our Sunday-school shares in the revival influence."

Rev. H. Wyatt, Enterprise, Mississippi, says: "We have had a meeting in progress during the past three weeks. There have been seventeen accessions so far, and the interest is unabated. We are praying for an abundant outpouring of the Spirit."

Rev. A. Hilton, Washington, La., says: "Our meeting has now been in progress thirty-two days. The conversions so far number twenty-three, and the accessions to the church thirty-four. May the Heavenly manna continue to fall upon us until every soul in this community shall have been fed."

Rev. Austin Kennedy, Terrebonne, Lonisiana, says: "We have just closed a three week's meeting, in which there were twenty-five conversions. The total number of accessions so far this year, is fifty-three—baptisms, adults twenty-three; children, seven."

Rev. F. Carson Moore, Presiding Elder of the Marshall District, Texas Conference writing from Austin, says: "Our Annual Conference will be held at Jefferson, December 5, Bishop Foster presiding. Our District Conference, held at Marshall, was a profitable occasion. Dr. Meredith of Philadelphia Conference is here regaining his health. He is deeply interested in our Southern work."

Rev. Joseph Gould, P. E., of Baton Rouge District, reports concerning points recently visited on his work: "At Baton Rouge I found Rev. I. Hayward just closing a two weeks' protracted meeting, in which there were twenty conversions, and many accessions to the church. During the progress of the meeting, a young lady upon her death-bed, Miss Alice Beshears, was brought to know the Savior, in the pardon of her sins, and died, on the following day, a very triumphant death. At Scott's Chapel, Rev. Alexander Martin is looking after the temporal as well as spiritual interests of the Church. He has a new parsonage in process of building, and attends two other preaching appointments. At Jones' Creek, Rev. Plasker Davis reports nine recent accessions, and the membership united and zealous. At Bayou Goula, Rev. Geo. Lacy could point us, with pride, to a completed church building, and a parsonage well advanced toward completion. And his people are alive, too, in spiritual matters. At all these points, we found large and flourishing Sunday-schools. Our Quarterly services were largely attended, the people manifested the spirit of true worshippers, and all indications are, that the work is in a very satisfactory condition."

A flouring mill, with the capacity of 300 bushels a day, is in full operation at Montgomery, Ala.

General News.

Last year's census shows an increase in the population of Ireland, the first since the great famine.

Next year's tuition in the University of Mississippi will be free. The State appropriation is $20,000.

Alexander H Stephens appeared in a Justice's Court in Crawfordsville, Georgia, the other day, as the attorney for a blind colored man.

The Chinese of California bring in a bill of $100,000 against the United States Government for damages done to their property in the riots.

Bishop Lynch, of Charleston, South Carolina, has been appointed coadjutor bishop to Cardinal McCloskey, with the right of succession.

Miss Helen V. Osborn, editress of the *Golden Hours*, published at the Methodist Book Concern at Cincinnati, was married, recently, to Mr. Krehbiel, of the *Gazette*.

J. P. McKee, of Wilcox county, Ala., raised 230 bushels of Irish potatoes from one acre of land, which was then cleared off and planted in corn on June 8, which is now very promising.

The death of two of the giants of the earth is announced; Ruth Benton, of Wisconsin, age 54, hight 7 feet 4 inches, weight 585 pounds; and Modeste Malhiot, of Quebec, Canada, age 68, hight 6 feet 8 inches, weight 618 pounds.

The New York Aquarium has sustained a severe loss in the death of a large number of the most rare fishes. Nearly all the fishes in twenty-three tanks died last week, and an analysis of the water shows that they must have been poisoned, but by whom or what reason is unknown. The pecuniary loss is very large.

The blackberry industry in Georgia, North Carolina, and other Southern States, is in the aggregate, a big business. Salem, North Carolina, a little town of 2,000 inhabitants, has shipped during three years over 3,000,000 pounds, and received half a million dollars therefor—the equivalent of over 9,000 bales of cotton at ten cents a pound.

Pittsburg is the birth place of a new secret order, the Universal Brotherhood. Its members are laborers, mechanics and farmers, all who earn their living by manual labor. Professional men, and especially capitalists, are rigidly excluded. Whether this attempt to league laboring men has politically significance is not announced.

The Cabinet have received a communication from the Canadian government requesting the appointment of a commission to consult with Sitting Bull, our truant Sioux who is now quartered upon our neighbor's territory, with the hope of inducing him to return to our soil. The commission will be appointed and instructed to negotiate with the chieftain, or with the Canadian government, only with the condition of his immediate surrender as a prisoner of war.

The manufacture of paper flour barrels is one of the new industries of Wisconsin. These barrels are made from straw-paper pulp, which is run into molds in the shape of half barrels, and subjected to great pressure. The ends are made in the same way, and so perfectly does the machine do its work that any piece in a barrel may be substituted for a similar one. The barrels have an average thickness of three sixteenths of an inch, and are very light. Their advantage over other barrels is found in their lightness, durability, and cheapness, for they do not cost a third of the ordinary price. Moreover, the grooves fit so perfectly that no flour is lost by sifting through in transportation.

Official information was received at Chicago on the 8th inst., at military head-quarters, confirming the rumor received a few days since regarding a fight between the Indians and United States troops in Texas. It is ascertained that a disastrous encounter was had on the Staked Plains, in which there were two officers and twenty-six enlisted soldiers killed. The remnant of the party continued its march; after having suffered this loss, and has since reached Fort Conder with an additional loss of five privates and forty horses and mules. The unfortunate command was without water for eighty-six hours, and the suffering they endured in consequence was terrible.

The Two Systems.

Hon. R. W. Thompson, now Secretary of War, in his book on "Papacy and the Civil Power," says:

The two systems, that is the Protestant and the Romish stand in direct antagonism with each other. The Protestant has separated the State from the church; the Papal proposes to unite them again. The Protestant has founded its institutions upon the will of the people; the Papal proposes to reconstruct and found them upon the will of the Pope. The Protestant secures religious freedom; the Papal requires that every man shall give up his conscience to the keeping of ecclesiastical superiors. The Protestant develops the faculty of the mind by inciting the spirit of personal independence and manhood; the Papal crushes out all this spirit by its debasing doctrine of passive obedience and submission. The Protestant has put the world upon a career of progress and prosperity; the Papal desires to arrest this career, and turn it back again into those old grooves which have led so many nations to wreck and desolation. The issue is made between these systems in so bold and manly a manner, that its authors are entitled to that consideration which the possession of high moral courage always excites in generous minds.

"Pius IX. demands in the name of the Deity, that we bow down before him in passive submission, and accept his commands as if uttered by a voice from heaven.

"A commanding sense of duty demands that we look this haughty and imperious adversary full in the face, understand his machinations, strip him of his disguises, unravel his plots, and meet him at every point of attack. If we shall remain insensible to any of the obligations of this duty, now that the battle-cry is sounding in our ears, it may be too late after the storming party has mounted the walls of our fortress, pulled down our flag, and planted that of Papal and ecclesiastical absolutism upon the grave of popular institutions."

Living Out Our Religion.

There was a time when he who spent his days in the cell of the hermit, had his name written in the calendar, his praises chanted in the churches, and his bones carefully gathered after death and laid up in golden altars, whither mitred bishops and high officials came kneeling to touch them in solemn devotion. But God does not mean that we should be morose and misanthropic eremites, but bold and active confronters of the trials and evils of life, men and women who shall act well our parts in the common relations in which he has created man, and earnest copyists of the example of that Holy One "who went about doing good." Jesus did not flee to the solitudes and keep aloof from intercourse with men. He remained among his fellows. He visited their habitations; He gave attention to their tears and distress; He wept with them when they wept, He rejoiced with them when they rejoiced. His whole life was one ever blooming charity. And the Spirit that was in the Master is that which constitutes the most heavenly goodness in his followers: "Love thy brother;" "Love thy neighbor as thyself; as ye would that others should do unto you, do ye even so unto them."—*Dr. Seiss*

The Planets.

The Heavens declare the glory of God at all seasons, and we cannot drink in too heartily their sweet and inspiring influence. This month and next the evening sky will present a spectacle of unusual radiance. The Winter constellations, rich in nebulæ and stars of the larger magnitudes, are coming towards the evening meridian and the four favorite planets of our system are visible together. Soon after the going down of the sun, Venus appears in her gloaming and shines for an hour. Jupiter is next seen, directly South, the brightest star in the Heavens. As he passes westward Mars and Saturn come into prominence from the East. Mars leads and will be known by his exceeding redness. Saturn is but a few degrees farther East, pale by contrast but a star of attractive appearance. These two planets will be close together about the first of September. At that time Mars will be more brilliant than he has been since 1845 or will be again before 1924, when most of those who read this paragraph will have gone into the realms where stars rise and set no more forever.—*Northern Advocate*.

The Episcopal Bishop Tuttle, says the Oregon *Churchman*, being on one of his visitations in Montana, met in the stage-coach a very respectable colored woman, and a physician who resides in the territory. The doctor, having been drinking, commenced insulting the woman. The bishop told him he must desist. The doctor continuing his insults, the bishop took him by the back of the neck and gave him a severe shaking. The iron grip brought him to his senses. He cowed down in his seat, and at the next stopping-place, though not his destination, he left the stage and would not again risk himself in company with the bishop.

Sunday School.

SUPPLEMENT TO BEREAN LESSONS, 1877.

BY JOSEPH LONGKING.

THIRD QUARTER. Lesson X. Paul at Corinth. Acts xviii, 1-11. September 2.

LESSON.

1. *After these things*] The "things" recorded in our last lesson. *Came to Corinth*] One of the most famous of Grecian cities. It was situated on the neck of land connecting Northern Greece and the Peloponesus, (the Morea,) having a port on each side, Cenchrea on the eastern, and Lechæum on the western side; the isthmus being, perhaps, about eight miles wide. Corinth was said by Horace to stand on two seas, the gulf of Ægina and the gulf of Lepanto.

2. *A certain Jew*] One of Jewish parentage and faith. *Aquila.... Priscilla*] Both Roman names: perhaps assumed by them, in accordance with a frequent custom, while residents of Rome. *Born in Pontus*] A territory of Western Asia, bordering the Euxine Sea. *Lately.... from Italy*] Of which Rome was the capital city. *Claudius*] The reigning emperor. *Had commanded all Jews to depart from Rome*] the historian Suetonius mentions the decree, and says it was "on account of the continual disturbances they made at the instigation of one Chrestus." Who is meant by this appellation is not positively known. The disturbances may have originated with some turbulent Jews in opposition to the Christian assertion that Jesus was the Messiah. It is not improbable that Christians and Jews were confounded in the edict, and that both were banished. It is supposed the exclusion was of but short duration. *Came unto them*] Came to their house; became a member of the family. He had already made their acquaintance.

3. *Of the same craft*] They had each learned the art of tent-making. "There was a great demand for tents in ancient times, both for travelers and soldiers. They were most frequently made of hair-cloth, especially of the coarse hair furnished by a species of goat which abounded in Cilicia. As Paul was a native of that country, and as it was a rule for every Jewish boy to learn some art, this may account for Paul's becoming a tent-maker."—*Alexander*. *Wrought*] Labored at his trade with Aquila. Paul afterwards reminds the Corinthians of this fact. See 1 Cor. ix, 5, and 2 Cor. xi, 7, etc.

4. *He*] *Paul*. *Reasoned in the synagogue*] Here, again, Paul first addresses himself to his natural co-religionists. The Jews were numerous in Corinth. The "Greeks" spoken of we take to be proselytes from among the Greeks to the Jewish faith. *Persuaded*] Sought to convince them that the Messiah of the Jews was really the Christ. The faithful teacher will imitate Paul in this, and persuade his pupils that Jesus is the Savior.

5. *When Silas and Timotheus were coming from Macedonia*] The text does not state from what part of this province, but, judging from the passage before cited, from 1 Thess. iii, we infer from Thessalonica. Luke thus appears incidentally to confirm that statement of Paul's. *Pressed in spirit*] Namely, as the next clause denotes, to "testify that Jesus was Christ." This was the burden of his mind. It was a constraining affection with him, which he could not, and, we may presume, desired not, to throw off. Such should be the pressure on the heart of every minister of Christ and of every teacher.

6. *When they opposed*] To be understood especially of the Jews. These *arrayed* themselves against Paul and his teaching. The word is said to imply "not more private or fortuitous, but systematic and concerted, opposition." *Blaspheming*] Probably meant of their reviling Christ. *Shook his raiment*] A strong symbolic act, (like that of shaking off the dust from the feet,) denoting rejection, or casting off. He would no longer labor with or for them. *Your blood be, etc.*] Ye are responsible for your own spiritual destruction. *I will go unto the Gentiles*] So far as the Jews of that place (Corinth) were concerned, he would no longer seek to reason or persuade.

7. *He departed thence*] Not from Corinth, but from the Jewish synagogue. *Entered into a certain man's house*] Not a place of abode, but as a place in which to preach to such as chose to attend. He continued to reside with Aquila and Priscilla. We must suppose that Justus had offered his house as a "preaching-place," as the old Methodists would say. *Worshipped God*] A proselyte, he doubtless soon became a believer in Christ.

8. *Crispus....ruler of the synagogue*] As this person's name is Roman, it is thought he, also, was of Gentile birth, but had embraced Judaism. If consistent and devout, his foreign birth need not prevent his holding the office of ruler. *With all his house*] His family. This speaks well for his character as a religious man. The word had not been in vain. *Many Corinthians*] It was Paul's success among these proselytes and others that excited the envy of the Jews, and led them to array themselves against him. Crispus is mentioned, 1 Cor. i, 14, as among the few per-

sons whom Paul personally baptized.

9, 10. *Spake the Lord to Paul*] The Lord Jesus. In the "pressure of his spirit" before spoken of Paul had, doubtless, pleaded much with God: and as a consequence, and perhaps to cheer him under his trials and discouragements, this vision is vouchsafed. It is generally when most burdened that God is nearest to his servants. *Be not afraid*] From this it may be inferred Paul had become somewhat disheartened. *I am with thee*] Then no matter who should be against him: having the Lord "with" him—we suppose in a special sense—he need not fear. *No man shall set on thee to hurt thee*] Meaning, shall not succeed in hurting thee; although they might and did try. See verse 12, etc. *I have much people in this city*] Not yet his, but whom he foresaw would become his "people," by their reception of and adherance to his truth.

11. *Continued there a year and six months*] Quite a long stay for our apostle, whose impetuous spirit was continually impelling to regions beyond. His ministry at Corinth and vicinity resulted in the establishment of a large church in that city, of one at Cenchrea, and probably others in the province.

A Pleasant Incident.

While on our journey home from New Hampshire and Boston a few days since, we stopped over one day in New York and fell into the company of our genial friend, Mr. F. G. Smith, successor to Bradbury, the music and piano man. Mr. Smith said: "I made a call at the White House in Washington a few days since, when Mrs. Hayes, wife of the President, said, 'Do you know a teacher of music in this city I could employ to teach our children?' "Yes," said Smith, "Mr. Copp, of the Interior Department, is a fine teacher, and would render you good service."

"Will you be kind enough to send him up?" said Mrs. Hayes. So Mr. Smith strolled away and found his man, and the next day he called at the White House. Mrs. Hayes received him in the red room, and after the usual introduction she remarked, "So your name is Mr. Copp; the name sounds very familiar. Have you ever taught music?" "Yes. I made it a profession about twenty years in Columbus, Ohio." "Can you remember the names of any of your pupils?" "Oh, yes. There was Anna Wright, Martha Jones, and Lucy Webb." "Do you know where Lucy Webb is now?" inquired Mrs. Hayes. "No; I have lost sight of her entirely," Mr. Copp replied. Then Mrs. Hayes handed him a piece of paper with a request that he should give her his autograph. This being done, Mrs. Hayes cast her eyes on the paper and remarked, "That looks familiar; my name was Lucy Webb, and you were my music teacher twenty years ago." Mr. Copp was then engaged as the musical instructor of the children in the White House. Mrs. Hayes closed the interview by saying, "Mr. Copp, I suppose you remember the hours of evening song we enjoyed so much in those early [illegible] I remember [illegible] then ap[illegible] and invited Mr. [illegible] and daughter, to [illegible] the White House and sing [illegible] the good old Methodist hymns to some of the good old Methodist tunes.—*Herald of the Cross.*

James Harper.

He was an habitually early riser. D[illegible] rarely found him in bed. [illegible] rising and breakfast there was time for his devotions. For much of the time his wife was an invalid, and her rest must not be broken, [illegible] his morning devotions [illegible] alone. [illegible]

Comparitive Figures.

The figures below give the death rate per one thousand inhabitants of the cities mentioned, for the week [illegible] July 20:

[illegible] N.Y.	22.56
[illegible] Ohio	26.88
[illegible] Ohio	17.64
[illegible]	22.60
[illegible]	32.54
[illegible]	26.31
[illegible]	28.22
[illegible]	22.59

[illegible]

respondence; and Fletcher keeps every thing moving like a steam engine. But I never see you doing any thing. Now what do you do?"

"Well," was the reply, "there's an awful lot of bores who come here, and somebody must attend to them. My business is to attend to the bores, and I think I have the very hardest share of the work."—*National Repository for September.*

A Dangerous Enemy.

It is a very significant fact that on the occasion of the recent strikes among rail-road men, it was deemed necessary to the public safety to have all the liquor saloons in certain places closed. In some cases the authorities, and in others even the strikers themselves demanded that no liquor be sold during the continuance of the strike. Everybody can see what this means. It is the strongest possible condemnation of the dangerous business of the liquor dealers. It is an endorsement of the Christian sentiment that brands the whole business and the men engaged in it as public enemies who must be watched, guarded and restrained on occasions of public excitement. Everybody knows that strong drink inflames the worst passions of the drinker, and drives excited men into mad frenzy that defies all restraints, and riots in all wickedness. With this knowledge of the inevitable effects of strong drink, the conscienceless wretches whose business it is to destroy their fellow men, would not hesitate to feed the fury of a mad mob with liquor. They must be restrained by force.

Has it ever occurred to anybody to ask why it is found necessary to shut up liquor saloons only? Why not close bakeries, groceries, and dry goods stores? Why not order schools and Churches closed? Why discriminate in favor of all these when riotous demonstrations are threatened in a community, and shut only the liquor saloons? Anybody can answer the question. It would not hurt a rioter or a striker to eat bread or drink coffee, or wear a new coat, or listen to hymns and prayers and sermons. It would not endanger the peace and safety of a community to allow all sorts of business to go on at all times, until we come to the liquor traffic. That is the great demoralizer, riot breeder and destroyer. It must be chained and watched like a mad dog. It ought to be killed and put out of the way; and men are beginning to see more and more clearly the true nature of this horrible parasite which is fattening on the blood of our people. The great day of its final destruction will be the immortal gala-day of national history.—*Selected.*

What Makes a Wise Preacher.

The preacher described by Solomon, Eccl. 12. 9–11, who was himself a preacher, and the wisest of his race, was wise, prudent, diligent, studious and faithful in teaching the people knowledge. And he was so successful that his words were "as good as nails fastened by the master of assemblies." Here we may observe that, according to Solomon, the preacher was painfully elaborate in preparations, and careful in selecting his themes. Nor did he carelessly repeat himself. He set in order many *proverbs*. He was not content with the surface. He digged deep into the mines of knowledge. He was not content with turning up the old barrel, or feeding the people on old and moldy fodder. He was not content with mere twaddle or dull sayings. But, "because he was wise, he still taught the people knowledge; yea, he gave good heed, and sought out and set in order many proverbs." He was not, then, a loose, extemporaneous writer or preacher. "Extemporaneous preaching is often extemporaneous nonsense." But by extemporaneous preaching I do not mean preaching without manuscript—to be able to do so is a great gift, and to be earnestly sought for. I mean writing and preaching without laborious preparation. Extemporaneous harangues are bad enough, but extemporaneous writing is worse still. Our preacher did not expect knowledge as oysters gain their growth. He did not presumptuously depend on Divine Wisdom to put right words into his mouth without seeking them. He did not dare to preach just whatever might come to hand. Nay, "He gave good heed, and sought out acceptable words," to express the true knowledge of things, that this presentation of the truth might appear in its proper strength and lustre. And he was perfectly sincere—full of his subject; and what he wrote and preached was "upright, even words of truth." And his words of truth "were as goads, and as nails fastened by the master of assemblies."

Truth.

Miss Francis E. Willard says: The grog-shop is a two-edged sword, and cuts both ways at once. It is a rotating machine for the snaring of souls. It catches our young men and boys before they reach the church and Sabbath-school—while they are on their way—and they never reach its doors; or else it catches them as they return, and mars or neutralizes the lessons there imparted. Between the two, there is the old "irrepressible conflict" over again. It is war to the knife, and knife to the hilt, and only one can win. And in this warfare we of Christ's army are outnumbered. There are twelve saloons to every church; twelve bar-keepers to every minister. The church opens its doors two or three days in the week. The saloon grinds on and on with its mill of destruction, all the days of every week, all the months of every year. That we are outnumbered is not all. We are outgeneraled as well. The people of the rum-shop propose in their hearts, not only to mar and neutralize, but to obliterate and displace the lessons of church and Sunday-school. They have their series of lessons with which our International series cannot at all compete. They have studied carefully the tastes, tendencies, and preferences of boys and of young men, their natural and innocent taste for variety, fondness for amusement, preference for young company, and they pander to all these, in ways that take hold upon death.—*Temperance Ensign.*

Tested.

Bunyan's pilgrim prayed himself out of the giant's dungeon. His devotion won him the key that unlocked the way to liberty. A story of a similar divine rescue from a situation that would have brought despair to a wicked man is told in the writings of Hugh Miller, who probably heard it from the descendants of the chief actor in the scene:

A Highlander in the British army, during the war of the Revolution, was caught one evening creeping out of a thicket just beyond the lines, evidently returning from some secret errand. The American outposts (along the Hudson) were then quite near those of the British, and being concealed in the forests, their exact numbers and distance were always uncertain.

Under the circumstances the Highlander was suspected of being an informer, that is, in communication with the enemy. It was shortly after the execution of Major Andre, and the enraged British were in no humor to let a man go who was accused of sympathy with the Americans. The soldier was taken before his colonel, and the witnesses of his presumed guilt told their story.

"What have you to say for yourself?" demanded the colonel with a threatening frown.

"Only this, sir; I had got away slyly from my comrades to pray a bit while in the bush, and was coming back when the soldiers took me."

"Are you in the habit of praying?" demanded the officer.

"Yes, sir."

"Then pray now. You never needed it more in your life." And the colonel took out his watch.

Fully believing he had but a few minutes to live, the Christian soldier knelt and poured out his soul in such language as only a friend of God can use. All who heard it were astonished, the commander himself among the rest.

"Go," said he. "You have told the truth. If you had not been often to drill, you could not have done so well at review."

A correspondent of the Richmond (Va.) *Advocate*, "L. H. D." writing from Salem, Illinois, gives a doleful account of the Illinois Conference of the M. E. Church, South. He says that the original organization consisted "of ministers and laymen who, on account of their political views, had either withdrawn or been expelled from the Methodist Episcopal Church." This is a true statement, although we have been censured for making it. The M. E. Church, South, in the North is not proving a success although it has met with little opposition and much sympathy. Our people have admitted their preachers into our churches, contributed to their public collections, and helped to take care of their conferences. We do not deny the right of the M. E. Church, South, to occupy Northern territory, nor do we desire it to withdraw, much less make its withdrawal a condition of fraternity there or elsewhere. The writer of the letter to which we refer gives it as his opinion that the people of the two sections can not understand each other, and the bulk of his letter is chiefly an illustration of it.—*Central Adv.*

One of the latest Yankee ideas is a Turkish bath on wheels. It is a car that can run behind the sleeping-coaches of an express train. It has a drawing room, a Russian and plunge bath, shampooing rooms, and all other accommodations of a Turkish bath-house. The temperature of the rooms varies from eighty to one hundred and sixty degrees, and the compartments are lighted from the room with blue glass. Travellers can bathe as well as eat, drink and sleep on the rail. Such a car can be switched off on a side track in any town or village and remain a day or two for the accommodation of the residents.

Boys Wanted.

Men are wanted. So they are. But boys are wanted—honest, manly, noble boys. Some one has declared, and truly, that these boys should possess ten points, which are thus given: 1. Honest. 2. Intelligent. 3. Active. 4. Industrious. 5. Obedient. 6. Steady. 7. Obliging. 8. Polite. 9. Neat. 10. Truthful. One thousand first-rate places are open for one thousand boys who come up to the standard. Each boy can suit his taste as to the kind of business he would prefer. The places are ready in every kind of occupation. Many of them are already filled by boys who lack some important points, but they will soon be vacant. Some situations will soon be vacant, because the boys have been poisoned by reading bad books, such as they would not dare show their fathers, and would be ashamed to have their mothers see. The impure thoughts suggested by these books will lead to vicious acts, the boys will be ruined, and their places must be filled. Who will be ready for one of these vacancies? Distinguished lawyers, useful ministers, skillful physicians, successful merchants, must all soon leave their places for some one else to fill. One by one they are removed by death. Mind your ten points, boys; they will prepare you to step into vacancies in the front rank. Every man who is worthy to employ a boy is looking for you if you have the points. Do not fear that you will be overlooked. A young person having all these qualities will shine as plainly as a star at night.—*Golden Rule.*

Observations.

On this (the *first* day) the world began, light was created, Christ arose, the Holy Spirit descended. This is, therefore, of all days, the day of our *Maker*, our *Redeemer*, and our *Sanctifier*.

"I was in the spirit of the Lord's day," seems to be the soul of the Christian Sabbath. In this view of the day, a thousand frivolous questions concerning its observance would be answered.

The performance of so many miracles on the Sabbath day seems to intimate its being the most "acceptable time" for our doing good to the souls and bodies of men.

After that Christ, by resting in His grave, had fulfilled the *type* of the Jewish Sabbath, *its* observance ceased.

The old Sabbath appertained to the law: therefore when Christ came, and *was* (became) what the law *prefigured*, the Sabbath (with the rest of the ceremonial law) ceased, (the Lord and *his* day taking their place,) as a candle is put away at the rising of the sun.

Bible Terms.

Readers of the Bible will be interested in the following explanation of expressions frequently met with in the Holy Scriptures. They are believed to be entirely correct: A day's journey was 33¼ and 1-5 miles. A Sabbath day's journey was about one English mile. Ezekiel's reed was 11 feet nearly. A cubit is 22 inches nearly. A fingers breadth is equal to one inch. A shekel was about 50 cents. A shekel of gold was $8.09. A talent of silver was $1,518.32. A talent of gold was $23,309. A piece of silver, or a penny was 13 cents. A farthing was three cents. A gerah was two cents. A mite was one and a half cents. A homer contained 76 gallons and five pints. An ephah, or bath contained seven gallons and four pints. A hin was one gallon two pints. A firkin was seven pints. An omer was six pints. A cab was three pints. A log was one-half pint.

New Books and Periodicals.

The Homilist—Published by N. Tibballs & Co., 37 Park Row, New York; 344 pages—price $1 50.

The Homilist is edited by Dr. David Thomas, in England, and costs by importation $2 50; but N. Tibball & Co. republished it and sell it at $1 50 per volume. It contains sketches of sermons, gems of thought, extracts from great sermons by the greatest preachers of the age, biblical criticisms from eminent scholars, etc., etc. The book give in a small compass a very great amount of splendid material for ministers, to aid them in the study of God's word, and in fixing upon the best texts to preach from, and to aid them in gleaning the best thoughts of living preachers. Dr. Nast rightly says: "It is a work of great merit. We recommend this work to ministers and Sunday-school teachers."

Mr. Horn and his Friends, or Givers and Giving, by Mark Guy Pearce, 180 pages, 16 mo. Price in cloth, extra $1 00, with paper cover 50 cts., Nelson & Phillips.

This is an exellent book for stingy people to read. It is written in a quaint almost comical style. The duty and blessedness of giving are set forth in splendid style. No better book for a minister to circulate among his people. It will show stingy people how God looks upon them, and will keep people who are not stingy from falling into that sin. It costs only 50 cts.

Daniel Quorum and his Religious Notions, by Mark Guy Pearse, bound in cloth $1 00, and with paper cover 50 cents. Nelson & Phillips.

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This is a touching story told in the very best of style. The history of the hero enforces with great power the lesson of temperance. All our young people should read this book.

The National Repository for September. Dr. Daniel Curry, Editor. A good number. Three illustrated articles: Over the Alps, William Cullen Bryant, and the exposition at Munich. Dr. Daniels story—That Boy: Who shall have him? continues with unabated interest. The Editorial Miscellany in the National is always excellent. In the Editor's Study, we have a very able article on The Russian National Church, by D. W.—Dr. Daniel Wise we suppose who does not think that the church of Russia is capable of caring for the interests of Christian people. He says, Russia as a nation is intellectually ignorant, spiritually dead, ethically corrupt, and theologically ignorant, Its Christianity is very little more than a baptized paganism."

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America not Discovered by Columbus, $1,00, S. C. Griggs & Co., Chicago.

This is a historical sketch of the Discoveries of America by the Norsemen, in the 10th century. The author is Prof. R. B. Anderson of the University of Wisconsin. In an appendix is given statements showing the Historal, Literary, and Scientific value of the Scandinavian Language. The author is master of his theme and make many new enterprising statement. It is a valuable book.

The Edinburgh Review for July is republished by Leonard Scott Publishing Company, 41 Barclay street New York, and is for sale by George Ellis, New Orleans. This number contains ten articles, among which are: The Life and Correspondence of Kleber; Indian Famines; Conference in Italy; the England of Elizabeth; The Russians in Asia Minor.

Boston University Year Book 127 pages. Whole number of students in all the colleges for 1876–1877 was 665, of these 163 were young women. For information concerning the University, address the President Rev. Dr. W. F. Warren, Boston.

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Paulding, Aug., 30 to September 8; Garlandsville, September 5 and 6; Newton Sept., 8 and 9; DeKalb, September 13 and 14; Shuqualak, September 18 and 19; Mishularville, September 19 and 20; Ex Prairie, September 22 and 23; Rome, September 22 and 23; Louisville, September 15 and 16; Carthage, September 15 and 16; Whitefield, September 15 and 16; Brooksville, Sept., 26 and 27; Crawford, September 29 and 30; Trenton, September 29 and 30; Claiborne, September 29 and 30; Landerdale, October and 7; Delesville, October 13 and 14.

Macon, October 27 and 28; Meridian November 3 and 4; Meridian circuit, Nov. 7 and 8; Shubuta, November 10 and 11; Quitman, November 13 and 14; Waynesboro, November 17 and 18; State Line, November 17 and 18; Enterprise, November 24 and 25; Enterprise circuit, November 26 and 27.

The *District Conference* will be held at Starksville, October 17 and 21.

M. ADAMS P. E.

Navasota (Tex.) District.

THIRD ROUND.

Brenham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brewer Hill, Oct. 27-28; Hempstead Circuit, Nov. 3-4; Hearne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

The District Conference will be held at Hempstead Oct. 18-19-20.

W. M. COLE, P. E.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tampico, September 10-11; Columbus end Circuit, September 15-16; Athens, September 17-18; Spring Valley and Union Grove, September 22-23; Big Black, September 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Beune Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Traveling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.

D. McLACHLAN, P. E.

San Antonio (Tex.,) District.

Columbus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Peach Creek, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Halletsville, October 6 and 7.

The District Conference will meet at Goliad on October 16th.

D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Carthage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14; Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Weakley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

W. L. MOLLOY, P. E.

Marshall (Tex.) District.

THIRD ROUND.

Coffeeville, June 30 July 1; Marion, July 7-8 Marshall, July 14-15; Jefferson, Circuit July 21-22; Jefferson, July 28-29; Hickory Grove, July 28-29; Clarksville, August 4-5th; Union, August 4-5; Paris July 11th-12; Quitman, Aug. 18-19; Vanzant, Aug. 25-26; Greenville, Sept. 1st. 2nd; Sulphur Springs, Sept. 8-9th; Mt. Pleasant, Sept. 15-16.

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PUSSY'S LESSON.

O Pussy, what a fuss you make!
  You needn't 'spect to be
A tru-ly ed-u-cated cat
  Un-less you 'tend to me.

Look! That is C. Just speak it out,
  And show what you can do;
'Tis easy, if you'll na-ly try,
  And not keep saying "mew."

You're not a beau-ty, puss, but then
  Beau-ty is hard to find;
You need not fret a-bout your looks.
  If you im-prove your mind.

You have a very o-pen face—
  A speak'g face in-deed;
Now lis-ten, C-A-T spells cat.
  Come, straight-en out and read.

O dear! you do not try to learn,
  No mat-ter what I say,
You na-ly whine, "Meow, meow,"
  And try to pull a-way.

Well, if you mean to be a dunce,
  I s'pose you'll have to be;
But you're the ig-no-rant-est cat
  That ever I did see.

Lizzie's Naughty Fingers.

"Mamma," said Lizzie before she was undressed for bed, this finger and that thumb have been naughty to-day."

"What have they done?" asked mamma.

"They took some raisins from your cupboard," said the little girl.

"Did nobody tell them to do it?" asked mamma. Lizzie looked down.

"I did not hear anybody tell them," she answered, softly.

"Did they eat the raisins?" asked mamma.

"They put them in my mouth," answered Lizzie.

"Were you not to blame for taking them?" asked mamma. "Your fingers had no right to them, you know."

"They gave them to me," said the little girl.

"But the Bible says 'If thy right hand offend thee, cut it off.' Must we cut any part of this little hand off?" asked mamma.

"What is offend?" asked the child.

"Making you do wrong," said mamma.

"But it was only one finger and one thumb," said Lizzie.

"They are two little thieves then, for they took what did not belong to them. They can no longer be trusted, we must shut them up," said mamma.

Lizzie looked very sorry, while her mother found some black cloth and wound round the finger, then the thumb. Her hand felt very clumsy. She went to bed, and arose in the morning with them still shut up.

"Shall I take this ugly black cloth off now?" she asked on going to be washed.

"Oh no," said mamma. "We have no proof that they are sorry yet, therefore it is not safe to trust them; they may go right away to the cupboard again."

"I think they are very sorry," said Lizzie in a painful tone.

"But they have not said so," said mamma.

Lizzie went down to breakfast with the ugly black rags on. How she held her spoon I cannot tell. I do not think she ate much, for she looked unhappy. By and by the little girl came to her mamma, with tears rolling down her cheeks.

"Mamma," she sobbed, "it was I made my fingers naughty—I—naughty I'm to blame;" and soon the black rag was off from her little finger.

Betsey and I.

Mr. Will Carleton should be appointed a sort of general referee in [illegible] cases of "incompatibility." The Inter-Ocean gives an account of a venerable man who called upon the [illegible] for the purpose of obtaining a divorce from his wife, with whom he had lived forty years and raised a large family. There had been no incompatibility, only a lively difference of opinion between Mr. Pethbil, the attorney, and his partner with the old gentleman. Mr. Pethbil, most Illinois [illegible] lawyer, and concluded [illegible] he had ever read Will Carleton's "Betsey and I are out." "I had never heard of it," said the lawyer; "perhaps you'll let me read it." "Certainly, sir, anything special to your mind, sir, I'll do it." A few days after the attorney received the following letter by mail:

"Iowa, June 10, 1877.

"Sir:—I can never be [illegible] to you for your [illegible] in my behalf. I acted upon your [illegible] and the desired result, never [illegible] to part until the [illegible] one of us. [illegible] for his little [illegible] you for making [illegible] May you live long and prosper, but never [illegible] of Will [illegible] by the fact [illegible] sold [illegible] of his [illegible] at [illegible] Betsey [illegible] Why [illegible] but peace, [illegible] dix'cumparents at [illegible] Yours [illegible]

The Atheist and the Flower.

When Napoleon Bonaparte was Emperor of France he put a man by the name of Charney into prison. He thought Charney was an enemy of his government, and for that reason deprived him of his liberty. Charney was a learned and profound man; and as he walked to and fro in the small yard into which his prison opened he looked up to the heavens, the work of God's fingers, and to the moon and stars, which he ordained, and yet excaimed "All things come by chance."

One day, while pacing his yard, he saw a tiny plant just breaking the ground near the wall. The sight of it caused a pleasant diversion of his thoughts. No other green thing was within his enclosure. He watched its growth every day. "How came it there?" was his natural inquiry. As it grew other queries were suggested. "How came these delicate little veins in its leaves? What made its proportions so perfect in every part, each new branch taking its exact place on the parent stock, neither too near another nor too much on one side?"

In his loneliness the plant became the prisoner's teacher and his valued friend. When the flower began to unfold he was filled with delight. It was white, purple and rose-colored, with a fine silvery fringe. Charney made a frame to support it, and did what his circumstances allowed to shelter it from pelting rains and violent winds.

"Things come by chance," had been written by him on the wall just above where the flower grew. Its gentle reproof, as it whispered: "There is One who made me so wonderfully beautiful, and He it is who keeps me alive," shamed the proud man's unbelief. He brushed the lying words from the wall, while his heart felt that "He who made all things is God."

But God had a further blessing for the erring man through the humble flower. There was an Italian prisoner in the same yard, whose little daughter was permitted to visit him. The little girl was much pleased with Charney's love for his flower. She related what she saw to the wife of the jailor. The story of the prisoner and his flower passed from one to another until it reached the ears of the amiable Empress Josephine. The Empress said, "The man who so devotedly loves and tends a flower cannot be a bad man;" so she persuaded the Emperor to set him at liberty.

Charney carried his flower home and carefully tended it in his own green-house. It had taught him to believe in a God, and had delivered him from prison.

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And he buried him in a valley in the land of Moab, over against Beth-peor; but no man knoweth of his sepulchre unto this day.—Deut. 34. 6.

By Nebo's lonely mountain
On this side Jordan's wave,
In a vale in the land of Moab,
There lies a lonely grave;
And no man dug that sepulchre,
And no man saw it e'er,
For the angels of God upturned the sod,
And laid the dead man there.

That was the grandest funeral
That ever passed on earth,
But no man heard the trampling
Or saw the train go forth—
Noiselessly as the daylight
Comes when the night is done,
And the crimson streak on ocean's cheek
Grows into the great sun.

Noiselessly as the spring time
Her crown of verdure weaves,
And all the trees on all the hills
Open their thousand leaves;
So, without sound of music,
Or voice of them that wept,
Silently down from the mountain's crown
The great procession swept.

Perchance the bald old eagle,
On grey Beth-peor's height,
Out of his rocky eyrie
Looked on the wondrous sight.
Perchance the lion stalking
Still shuns that hallowed spot;
For beasts and birds have seen and heard
That which man knoweth not.

But when the warrior dieth,
His comrades in the war,
[illegible] reversed and muffled drum,
Follow the funeral car.
They show the banner taken,
They tell his battles won,
And after him lead his masterless steed,
While peals the minute gun.

Amid the noblest in the land
Men lay the sage to rest,
And give the bard an honored place
With costly marble dressed,
In the great minster transept,
Where lights like glories fall,
And the sweet choir sings, and the organ rings,
Along the emblazoned wall—

This was the bravest warrior
[illegible] sword—
[illegible] poet
[illegible] ever breathed a word;
[illegible] never earth's philosopher
[illegible] with his golden pen
[illegible] truths half so sage
[illegible] a form.

And had he not high honor?
The hill-side for his pall;
To lie in state while angels wait,
With stars for tapers tall;
And the dark rock-pines like tossing plumes
Over his bier to wave,
And God's own hand, in that lonely land,
To lay him in the grave.

In that deep grave without a name,
[illegible] clay
[illegible] again, most wondrous
[illegible] Day
[illegible] wrapped around
[illegible] never trod,
[illegible] of the strife that won our life
[illegible] Incarnate Son of God.

[illegible] Nebo's land,
[illegible] hill,
[illegible] hearts of ours,
[illegible] be still.
[illegible] of grace,
[illegible] till;
[illegible] secret deep

Pansy.

[illegible] about a
[illegible] at once,
[illegible] to pine
[illegible] was
[illegible]
[illegible] in the
[illegible] die, since
[illegible] bush.
[illegible] the
[illegible]

West Tennessee.

This is a fine farming country; the land is generally fertile; corn and cotton are the staple products; wheat, oats, potatoes, fruits and tobacco are also raised in considerable quantities. The land is generally level; vegetation abundant, and the stagnant or sluggish waters, together with the decayed vegetable matter, gives many parts of the country the reputation of being sickly. The prevalent diseases are bilious fevers, and chills, which were quite abundant during our recent trip in this part of the State.

In company with Prof. A. K. Spence, of the Fisk University, and Prof. L. Tefft, of the Baptist Normal and Theological Institute, of Nashville, we held Teachers' Institutes for colored teachers, in Huntingdon, Brownsville, Mason and Alamo. These institutes were well attended. We found the colored people earnest in their desire for educational advantages for their children. Some of the people attended the institutes from a distance of twenty miles. One man rode eighteen miles after 11 o'clock at night, and sent his family to call the young people in the neighborhood, and was back with his company at the institute the next morning, having had about one hour's sleep.

The whites, and especially the more intelligent land owners, were most cordial in their approbation of the work done by the institutes, in rousing a desire on the part of the colored teachers to improve the character of their teaching. These land owners say that they can get along better with the intelligent colored men, who can keep their own accounts, than with the ignorant, who always say they do not owe so much. There are some men in Tennessee who do not favor schools for the colored people, but it is a matter for rejoicing, that they are not men of influence.

Tennessee is fully committed to her Public Free School System, which is second to none of the Southern States, excepting Virginia. This system is growing in popular favor every year.

We were impressed from what we saw, more than ever, with the wants of the colored people. First, Better teachers. In many localities persons are teaching who can hardly read intelligibly, whose writing is execrable, and their spelling barbarous. County Superintendents are compelled to give certificates to these persons, because they are wanted by their friends, and do not know more than most of their scholars, or because they are the best that can be had. The standard of qualification is rising, however, and many of the present teachers will be laid aside, unless they improve very rapidly. This is the determination of the County Superintendents. It is to be hoped they will enforce it rigidly.

Second. The need of intelligent preachers, is manifestly imperative. This is not confined to any one denomination. Our own church is sadly deficient in this respect. Too many of our young men are entering the ministry, so poorly prepared, that they are continued from year to year, in the same year's studies of the Conference course. Other churches are not better off generally, than ourselves. This ignorance produces a sectarianism that is carried even into educational matters. Our public schools for the colored children are generally held in the colored churches. We heard of instances where, in a Baptist church, no one was allowed to teach unless he was a member of that church. That Baptist parents would not send to a Methodist teacher, and *vice versa*.

There is a story told of Rev. H. W. Key, the former Presiding Elder of the West Tennessee District, a man of catholic spirit, and respected by all, that during the past month he attended the funeral of a Baptist minister, Rev. Harry York, with whom he had been intimate, and requested on his death bed that Bro. Key should take some part in his funeral services. Bro. Key was present, and as the services progressed, some of the congregation requested that he take some part in the services. The leader of the occasion remaked that it was against their rule to have any but Baptists take part in the services, but he would put it to a vote, whether Bro. Key should pray or not. The vote being taken, it was decided in the negative. In the same place a member of the Episcopal Church was told when she presented her letter, that all who were not baptised by a Baptist preacher were on the road to perdition. This peculiarity on the subject of baptism may be confined to the Baptists, but the ignorance [illegible] the cause of this bigotry, [illegible] sectarian strife is quite [illegible] the colored [illegible] West Tennessee. We [illegible], in view of the [illegible] ministry, to find [illegible] on the part [illegible] pleasing unin[illegible] [illegible] is quite prevalent. One planter stated that he paid his employes, last year, after settling all their debts, fifteen hundred dollars, and he estimated that not less than twelve hundred of it was spent for intoxicating drink.

There are some true men in all the churches, and they are lifting their voices against sin. God bless them, for they have much to contend with. We found Bro. Butler, the Presiding Elder of the West Tennessee District, and Bro. Key, P. C., engaged in a protracted meeting at Mason; several conversions. Bro. Townes, at Alamo, was also having an excellent meeting, with eight or ten conversions by the fourth day of the meeting. We heard of other meetings where the Lord was reviving His work. After a two week's sojourn, we returned hopeful to our work in the College, notwithstand the discouraging features we have mentioned.

Progress has been made in the past ten years, and we hope for more rapid advancement in the right direction in the future.

J. BRADEN.

NASHVILLE, Aug. 17, 1877.

Shaw University.

We have just closed a very interesting summer term of ten weeks. Although the number of students in attendance was not large, most of them were well advanced and *all* thoroughly in earnest. The principal object of this term is to accommodate teachers who are not then engaged in that work, nearly all of whom seem anxious to improve every moment of time.

During the spring and summer we have had our building thoroughly repaired both within and without and it now presents the appearance of a new building. Our grounds also, unsurpassed for natural beauty of form and location are being constantly improved so that in time the M. E. Church and friends of education in Mississippi may well feel proud of so pleasant and healthful a place to which they send their sons and daughters for intellectual and moral training.

The fall term of the University opens September 13th, and the prospects for a full attendance are unusually flattering. It is very important that those who wish to be accommodated with such studies as shall be best for them, should be present the *first day* of school as classes are formed for the best interests of those present, and those who come in late are often greatly embarrassed; many heretofore instead of making a special effort to be present the day of opening seem to have purposely waited a few days or a few weeks, thinking that it would be time wasted to be present, simply for the arranging of classes the first few days. Nothing could be farther from the truth, although nothing seems more difficult to impress upon the minds of many students.

The 12th of September will be devoted to the examinations of those who wish to enter school for the first term, and also former students who were compelled to leave school before examinations when school closed.

It is expected of all, and especially the ladies in our church, who are interested in the education of our youth that they will lose no opportunity in brining this subject before the minds of parents and children, and urging *every one who possibly can*, to spend at least three months or more in the University. As time passes and new developments are brought before us the great truth that, "we must *educate* or we must *perish*," is more and more emphatically impressed upon us. There is no surer nor shorter road to distress and ruin than popular ignorance. Shall our condition grow worse and worse and more unbearable until we perish, or better and better until we enjoy every blessing of liberty, peace and prosperity; our actions will answer the question.

For catalogues or other information respecting the school address the president, W. W. HOOPER,
Holly Springs, Miss.

What They Do In Africa.

Cameron's "Across Africa" says that on the death of a Urua chief it is the custom "to divert the course of a stream, and in its bed to dig an enormous pit, the bottom of which is then covered with living women. At one end a women is placed on her hands and knees, and upon her back the dead chief, covered, with all his beads and treasures, is seated, being supported on either side by one of his wives, while his second wife sits at is feet. The earth is then shovelled on them, and all the women are buried alive, with the exception of the second wife. To her, custom is more merciful than to her companions, and grants her the privilege of being killed before the huge grave is filled in. This being completed, a number of male slaves—sometimes forty or fifty, are slaughtered and their blood poured over the grave, after which the river is allowed to resume its course."

A Safe Young Zealot.

There is a man with a short history in the New Testament, to whom we make allusion sometimes in our prayers when we say, "Paul may plant and Apollos water, but it is God that giveth the increase." Although the expression is not a perfectly accurate citation of the apostle's words, it is surely full of profitable meditation for all. This man Apollos comes quite abruptly on the stage, like Elijah the Tishbite in the Old Testament, unannounced and unattended, but in the end proves to be one of the master-spirits of the age.

In his sudden and zealous assumption of the work of a public preacher, Apollos affords one of the best illustrations that can be found of obedience to the command, "Let him that heareth say Come." He had not heard much, if the truth he told; but he put into rapid use all he knew. He seems to have sprung forth from among the common people all at once, and commenced his exhortations. His religious education was Jewish; in the Christian scheme he had advanced only so far as to receive the baptism of John; that is to say, he had learned only that a Messiah was coming very soon, and that the proper preparation for his advent was personal repentance for sin. And what he knew he told as far as he knew it. He kept right on close up proclaiming truth as he gained it.

Now, we like this much, and we think the times are ripe for receiving the example. Talent is extirpated by disuse. Truth augments its volume and increases its value in the soul by extensive distribution. Even a partially-instructed man may be extremely efficient, if he will not go beyond his attainment, and will temper his zeal according to knowledge. Ignorance on some points is no reason for backwardness or reserve in others. "True fortitude," says Lord Bacon, "consists in not permitting what we do know to be disturbed by what we do not know."

Let every young Christian say what he can be certain is true, and let the rest go. If opposers drive him to the wall with questions he cannot answer, with cavils he cannot dispute, or with arguments he cannot meet, let him turn back upon the facts which his experience has established. The cured man in gospel history was not good in discussion; philosophies worried him, and the Jews tried to confuse his conceptions and so to break the force of his testimony. But he showed himself obstinate after a most exemplary fashion. What he knew he knew. But he declined debating the moral character of Jesus. "Whether he be a sinner or no, I know not; one thing I know, that whereas I was blind now I see."

The usefulness of any earnest Christian will not depend upon the many things of which he is ignorant, but upon the vigorous few things he is sure of. It requires a good deal of steadiness to hold one's self firmly to the duty of urging simple gospel duly, when everybody is determined to have him make an excursion away from his point upon inability or the decrees. It is really very dignified, as it certainly is very safe, for one to say quietly, "I have stuck unto thy testimonies; O Lord, put me not to shame."

We read that Apollos "spake and taught diligently." We are led to wonder somewhat at this; for his list of themes was very scant. John the Baptist told him only two things, Christ was coming and sinners must repent. That was enough to last this young man for some time. For two elements of his success are added; he was "fervent in spirit," and he was "mighty in the Scriptures." If one is all on fire for work, and is satisfied with his Bible, he does not want but two subjects to talk and preach about; and "repentance" is excellent and "Christ" is inexhaustible.—*Illus. Chris. Weekly.*

"Old age," says one whose words have survived his name, "is a blessed time, when looking back over the follies, sins and mistakes of past life—too late, indeed, to remedy, but not too late to repent—we may put off earthly garments, one by one, and dress ourselves for Heaven. Griefs that are heavy to the young are to the old calm and almost joyful, as tokens of the near and ever-nearing time when there shall be no more death, neither sorrow, nor crying, neither any more pain." Even though walking in darkness for a while, the aged have the sure promise, "At eventide it shall be light."

The annual report of the Texas Pacific Railway shows that 480 miles of track have been completed—110 during the past year. The receipts were $2,381,976, and the profits $318,985. The passenger revenue increased 25 8-10 per cent. One hundred thousand more tons of freight were hauled than during the previous year.

The Work of Bishop Andrews Abroad.

During his absence Bishop Andrews has been fully occupied with his official work, in accordance with the plan of Episcopal visitation under which he went abroad. He organized the Sweden Conference of the Methodist Episcopal Church, August 2d, the Norway Conference August 17th, and the South India Conference November 9th, 1876. At each of these sessions he presided during the entire Conference, as also at the Conference session of Germany and Switzerland, and India, and at the Denmark and Bulgarian Annual Mission Meetings. He was in India just three months, holding the Indian Conference January 3, 1877.

In returning from India, by way of Alexandria, he tarried at the latter place long enough to make a flying visit to the Pyramids. On reaching Europe he presided at the Italian Annual Mission Meeting of our Church, held in Rome, and commencing March 7, and later presided successively at the Conferences of Sweden, Norway and Germany and Switzerland, and at the Annual Mission Meeting in Denmark. This epitomized record indicates an exceedingly busy, as well as most important and responsible, extended official tour. During this whole time, and while engaged in this extended travel and exhausting official work, the Bishop enjoyed perfect health, except that while he was in Norway he suffered for a week with acute rheumatism, and yet during that week he preached five times! Indeed, during his entire absence he missed no connection in travel, and made no failure in meeting an engagement not even in a single instance. He did not suffer from seasickness, nor was he ill for a single hour, except in the instance named above.

Bishop Andrews has returned more favorably impressed than ever before with the great value and the assuring prosperity of our Church and mission work in the countries which he has visited. He describes our missionaries in those fields as a company of most devoted and efficient toilers, upon whose work the benediction of the Master is falling with increasing encouragement to the Church. Of the men and their precious work he speaks in most complimentary terms.

The Bishop will remain in this city and vicinity until Friday. Friday evening he will go to Manchester, Conn., where he will visit his mother and other friends, and where he will spend the Sabbath. Early next week himself and family proceed westward, to their home in Des Moines, Iowa. Of the hearty greetings which were awarded to the Bishop in every part of the field visited, and of the grateful recognition of his most valuable and efficient services, and of the numerous resolutions adopted by the Conferences, our readers have been already apprised. The whole Church will rejoice in the good work which he has accomplished, and in his safe return.—*New York Advocate.*

Meeting a Sermon.

Archbishop Leighton, returning home one morning was asked by his sister, "Have you been hearing a sermon?"

"I've met a sermon," was the answer. The sermon he met was a corpse on its way to the grave; the preacher was death. Greatest of street preachers! Nor laws nor penalties can silence him. No tramp of horses, nor rattling of carriages, nor rush and din of crowded streets, can drown his voice. In heathen and Protestant countries, in monarchies and free States, in town and country, the solemn pomp of his discourse is going on.

In some countries a man is imprisoned for even dropping a tract. But what prison will hold this awful preacher? What chain bind him? He lifts up his voice in the very presence of tyrants, and laughs at their threats. He walks unobstructed through the midst of their guards and delivers the messages which trouble their security and embitter their pleasures. If we do not meet his sermons, still we cannot escape them. He comes to our abodes, and taking the dearest objects of our love as his text, what terrible sermons does he deliver to us!

Oh, what weeping audiences sometimes has this silent preacher! Yet there is a secret doctrine, a hidden meaning running through his discourses, which is often not apprehended. Few "lay it to heart." His oft repeated sermons still enforce the same doctrine, still press upon us the same exhortation: "Surely every man walketh in a vain show. Surely they are disquieted in vain." Here there is no continuing city. Why are you laboring for that which I will presently take from you and give to another? Take no thought for to-morrow.—*Prepare to meet thy God.*

"You Dream too Big for Me."

One day Sir William Johnson, the Indian agent in the Mohawk county, under the Colonial Government, was unpacking some clothing brought from England. Hendrick, a famous Indian chief was present, and took a strong fancy for an embroidered coat. He dare not ask for it, but next day he told Johnson a dream. "Last night," said he, "me dream you say, 'Hendrick, you've been good friend, and now I reward you,' and you gave me the gold coat." The white man pondered a moment and then said, "You are right; the coat is yours." Not long afterward, Johnson told Hendrick he had been dreaming. "And what did my white brother dream?" "That you took me by the hand and said, "Sir William, you have been my friend, and I will show my love for you. I will give you all the land on the great river and Canada Creek.'" The Indian was amazed, for the tract was nearly a hundred thousand acres in extent, and very choice land. But he was not to be outdone in generosity, and finally replied: "My pale brother, the land is yours, but," added, after a long pause, "Sir William, we won't dream any more; you dream too big for me." The old chief's title was confirmed by the British Government, and the land was long known as the Royal Grant.

Cure for Weariness.

The world is full of tired people; merchants tired of business; farmers tired of raising crops; mechanics tired of building houses; housekeepers tired of preparing food; operatives tired of the rushing wheels. Pass along the road or street and see how very tired three-fourths of the people look. How shall they get rested? Some say, "By fewer hours of work!" But some of them have no work at all. Others might prescribe easy sofas, and more armchairs and soft beds. But some of the people who have the weariest look, have plenty of good furniture and upholstery. Now we offer a pillow not curtained with gobelin tapestry, nor stuffed with the down of angel's wings. But a man who puts his head on it gets rid of his cares and anxieties. It is a pillow stuffed with promises. "Come unto to me all that labor and are heavy laden, and I will give you rest." "Cast thy burden an the Lord and he will sustain thee." We have friends who, because they cannot sleep well, put under their head at night a pillow of hops; but they have never tried the better pillow filled with the myrrh and frankincense from the Lord's garden. Men and women tired out with the world, try it!—*Christian at Work.*

Faith.

It is said that one day when Bonaparte was reviewing some troops, the bridle of his horse slipped from his hand and the horse galloped off. A common soldier ran, and, laying hold of the bridle, brought the horse back to the Emperor's hand, when he said to the man:

"Well done, captain."

"Of what regiment, Sire?" inquired the soldier.

"Of the guards," answered Napoleon pleased with his instant belief in his word.

The Emperor rode off. The soldier threw down his musket, and though he had no epaulettes on his shoulders, no sword by his side nor any other mark of advancment, he ran and joined the staff of commanding officers. They laughed at him, and said: "What have you to do here?"

"I am a captain of the guards," he replied.

They were amazed, but he said: "The Emperor has said so, and therefore I am."

In like manner, through the word of God, "He that believeth hath everlasting life," is not confirmed by the feelings of the believer; he ought to take the word of God as true, because he said it, and thus honor him as a God of truth, and rejoice with joy unspeakable.

Don't be a Goose.

There was no need for the old gander to poke his head through the hole in the shed and hiss at the fox. But the gander thought it would appear brave in him to dare the fox, and he wanted to show off before the other geese and be considered a hero.

"Besides, there is really no danger," he said to himself, "for the fox seems to be really afraid of me." Cunning old fox! foolish old goose! So he kept on stretching out his head further, and the geese crowded around him so closely to hear his brave words that when the fox suddenly made a spring at him he could not draw back in time to save his head. What a goose he was! Not more silly, though, than some boys now-a-days.

News Items.

The Diaz government is now acknowledged throughout all Mexico.

An Arkansas journal says that one hundred thousand men could find work in that state.

The lumber cut on the Mississippi river, during the past winter, is estimated at 147,000,000 feet.

The yearly review of trade shows that the United States has resumed its position as the chief source of cotton supply.

Mr. Abner Echols, of Walker Co., Ga., has taken six hundred pounds of honey from twenty-six bee-hives this year.

St. Bartholomew, a West Indian Island of some note, is about to change its condition, as Sweden is negotiating its cession to France.

Chauncey Rose, one of the founders of Terre Haute, Ind., died recently. He was the wealthiest man in the Wabash Valley. He was worth $5,000,000.

The Wheeling *Intelligencer* says the returns from all the counties show that Charleston has been chosen the permanent seat of Government of West Virginia. The act will go into effect in May, 1885.

The new canal around the Muscle Shoals of the Tennessee river is estimated to be about fifteen miles in length. The locks will be large enough to accommodate a first class Mississippi river steam-boat.

It is estimated that 20,000 oil wells have thus far been dug in Pennsylvania and West Virginia at an aggregate cost of $192,000,000. They have yielded about 88,000,000 barrels of oil, valued at the well $300,000,000, or $400,000,000 at the seaboard.

The wheat crops of Iowa, Kansas, Wisconsin and Minnesota are estimated at 117,000,000 bushels, or almost double the yield of last year, and 24,000,000 beyond that of 1875. Michigan, Ohio, Kentucky, Indiana and Tennessee are 35,000,000 bushels ahead of 1876. The increase in the nine States is 91,000,000 bushels. California is 12,000,000 behind last year. Aggregate increase in ten States, 79,000,000 bushels.

Mr. O'Sullivan, who has been prominently interested in the proposed Nicaragua Canal, says the work will cost $80,000,000, and can be completed within five years. No appropriation will be asked of Congress, but subscriptions opened to all parts of the world. He speaks confidently of the success of the work, the surveys for which have already been made by the United States Government.

In an article by Edward Atkinson, a Boston cotton spinner, in the *New York Herald*, he says: "Texas last year produced on less than half of one per cent. of its area one-half of all the cotton consumed in the United States; and Texas alone is so fertile and so favored by climate that if it possessed the requisite population it could easily produce all the cotton now consumed by the civilized world, and all the wheat raised in the United States."

The new convention concluded between Great Britain and Egypt for the suppression of the slave trade entirely prohibits the export and import of negro slaves. Egyptian slave traders will be tried by court martial as assassins. Foreigners will be handed over to their own tribunals, British cruisers are authorized to capture slavers hoisting the Egyptian flag. The Khedive engages to abolish all private traffic in slaves in Egypt within seven years, and within twelve years in Soudan and the frontier provinces.

The Philadelphia *North American* says: "The great Tredegar Works of ante-Bellum times showed the quality of Virginia ores and coal, and the possibility of securing skilled labor, and orders and profit; and though we have the priority of this employment on the Delaware, and can retain the advantages we enjoy, there is no other city which can do more in building iron ships than Richmond, and the competition of other ports will animate this. Every effort assists the main purpose, and eventually iron ship building will flourish on the James river as well as on the Delaware.

Prof. Tomlinson in his lecture before the Normal School at Chapel Hill, North Carolina, said that while in California he had ridden on horseback some distance up the trunk of a fallen tree and then emerged through a knot-hole? In speaking of the farming operations in California, he said there was a farm in a certain locality of 66,000 acres of land, and a field where an eight or ten gang plow, drawn by four horses, started in the morning and plowed all day in a straight line, never turning, stopped for dinner half way—and kept on till dark—only turned to come back next day!—*Raleigh Chris. Advocate.*

Southwestern.

39 Natchez Street, New Orleans.

THURSDAY AUGUST 30, 1877.

The business outlook for New Orleans is better now than it has been for several years. So say leading business men. The crops in the southwest promise a most abundant yield.

Rev. Dr. Wheeler, editor of the *Pittsburgh Christian Advocate*, spent his summer vacation with his cousin, Vice-President Wheeler, in Malone, N. Y. He occupied the pulpit of the Congregational and Methodist Churches.

The famine in India continues with most appalling loss of life. Already half a million people have died and the calamity is still unchecked. If, as is generally the case, pestilence follows in the wake of the famine, the loss of life will be vastly increased. In the famine of 1866, one million and a half perished.

The *Pittsburgh Christian Advocate* says: "From the best information we can gather nine-tenths of the Pittsburgh mob who have made the 'Black Sunday' historic, confess to Romish Priests and receive absolution from their crimes from these agents of a foreign power."

At the sale of the Mississippi Central Railroad, on the 23rd inst., the Illinois Central became the purchaser, paying the sum of $435,-000, and assuming a debt on account of mortgage bonds, to the amount of $3,000,000. It is expected that the Illinois Central will soon assume control of the entire N. O., J. & G. N. Railroad.

Rev. Wm. P. Miller of our Alabama Conference says in the *Methodist Advocate*: "The late quarterly conference of the Andersonville circuit, M. E. Church South, North Alabama Conference, transferred the title of the Hebron Church and lot to the Methodist Episcopal Church, in accordance with the Cape May settlement. May the Lord increase brotherly love among all Christian people! It is the strongest proof of genuine Christianity before the world."

The *Christian Advocate*, of New York, and the *Northwestern*, of Chicago, have lately spoken editorially upon the work of the Methodist Episcopal Church in the South, in a manner creditable alike to themselves and the great Church they represent. The sum and substance of these editorials are that the Methodist Episcopal Church in the South is in no way to be compromised by a false fraternity, or neglected in obedience to a false public sentiment that would fail to appreciate its importance or success.

Last week the SOUTHWESTERN, in an editorial note on Dr. Summers, of the Nashville *Advocate*, had [illegible]:

"[illegible] Summers of the *Nashville Advocate*, does not believe [illegible] abstinence from fermented [illegible] He classes tee[illegible] fanatics. He, himself, [illegible] but says the Bible [illegible] He is not sure [illegible] universal use of wine [illegible] of excessive drunken[illegible] United States. [illegible] the giant evil of in[illegible] more positive [illegible] Dr. Summers' half[illegible] It is, to [illegible] to have the in[illegible] Christian news[illegible] of doubt and un[illegible] the best manner of [illegible] temperance." [illegible] three days [illegible] was de[illegible] the New Or[illegible] editorial [illegible] daily issue [illegible]

Our Property Dispute Settled.

It is with profound joy that we announce the final settlement of the property disputes which, for years, have been the occasion, in this city, of unpleasant words between the Methodist Episcopal Church and the Methodist Episcopal Church South. We refer to the properties known formerly as St. Paul's Church, Winans and Soule Chapels, and known on our Conference minutes as Wesley Chapel, First Street Church and Marias Street Church. The last has not been occupied for several years for public worship as the congregation now occupies Union Chapel, a large and splendid property built within a square of the old location.

It is difficult to estimate the value of the property which has been in dispute. Wesley Chapel has had an adjoining property costing $5,000, added to it since the people reunited with the Methodist Episcopal Church. The old building has been kept in good repairs, and has within a few weeks been refloored and reseated and plans fixed upon for improvements to cost $2,500. The old building and lots are worth probably from $12,000 to $15,000.

First Street Church is put down on the minutes at $8,000. At least $2,000 have been expended on this property since the people were in our Church. Probably $6,000 would be a good valuation of the old property. The Marias Street Church building is of little value. The lot we hope to sell for $1,200. Something over $20,000, then, is the amount of property which may properly be said to have been in dispute. In the settlement the titles to these three properties have been confirmed in the Methodist Episcopal Church. We acted personally as the agent of the three boards of Trustees, and as the matter is of such great interest to a large body of our people, we publish elsewhere the act, confirming the title in the case of Wesley Chapel, passed before Andrew Hero, Jr., Esq. of this city. The other acts are similar.

The history of the property dispute, may be summed up in a few words: Wesley Chapel was built in 1842-44, for the colored people, mostly with their own money, assisted by the ministers and members of the Methodist Episcopal Church, the division then not having occurred. The property was held by a colored freedman named Dondy. As there were difficulties about colored people holding property, and to insure the more perfect control of the property and people under the laws as then existing, a board of white Trustees composed of members of the Methodist Church was incorporated, under the title of "The Methodist Episcopal Church, for Wesley Chapel in the city of New Orleans." To this body Dondy sold Wesley Chapel, which body has held the title for property for thirty-two years. In succeeding years the other two properties were acquired and held by the same incorporated body.

In the re-organization of the Methodist Episcopal Church in this city in 1865 and 1866, under Dr. Newman and his associates, the people of these three churches, of their own accord, united *en masse* with that church. They claimed that they have never willingly left "The Old Mother Church." They were received and helped to form the nucleus of the Mississippi Mission Conference, organized in 1866 by Bishop Thompson, the first session being held in Wesley Chapel. During these eleven years the people of these churches have stood unswervingly loyal to the Church of their choice, resisting any and all overtures from interested outside parties, who at various times have sought to cause dissention among them. They have understood perfectly well the dispute concerning their property titles, but claimed the property as theirs in equity, but ready at any time should it be taken from them, to go out and rebuild the church to which they belonged. We have never hesitated to affirm that, as the property was built and held *for them*, while they occupied it for church purposes they could not be ejected. The justice of this position has probably saved these churches from litigation in the years just past. It was upon this ground that the Cape May Commission decided, that the property of [illegible] belonged to the present occu[illegible] Fortunately Dr. New[illegible] member of that Commission [illegible] these churches [illegible] Episcopal Church, [illegible] ated with [illegible] Cape May decision was as strong as a *recommendation* could be, backed as it was by the General Conferences of the two Churches. That Commission however could but recommend. Neither General nor Annual Conferences in the M. E. Church or the M. E. Church South hold or can transfer local church properties. The final adjustment must be made by the local trustees, and depended upon their volition. Our correspondence was with Rev. Dr. L. Parker, editor of the *New Orleans Christian Advocate*, and Presiding Elder of the New Orleans District of the Southern Church. His frank reply was: "I desire and shall do all in my power to carry out the letter and spirit of the Cape May Commission. Whatever is necessary to be done to confirm the titles to your people, I will recommend our trustees to do." In due time the proper disciplinary action was taken and a brother designated to execute the transfer.

Among the questions raised and discussed was the relation which the Colored Methodist Episcopal Church of America held to this property. In 1870 when the General Conference of the Methodist Episcopal Church South provided for the organization of that Church, to be composed of its colored members, it directed all trustees holding property for its colored membership to turn that property over to properly accredited trustees of the new Church. The point raised was whether or no the Southern General Conference of 1870 did not by this act exhaust its authority in the case of the New Orleans Churches, which authority, once exhausted, could not be revived by a subsequent General Conference. If so, then the New Orleans Churches could not legally be considered by the Cape May Commission. The reply was that in no case does the authority of the General Conference extend to the right of transferring local church property; it can only recommend, and the *recommendation* of our General Conference can be substituted by another at a subsequent Conference. Then this equities in the case can be made so much the stronger by the fact that the New Orleans Churches were made a *special case* at Cape May, and the decision was unanimously in favor of the M. E. Church. And still again, there was no colored Methodist Episcopal Church in New Orleans.

We wish here to record our high appreciation of the frank and brotherly spirit manifested in this whole procedure by Dr. Parker and Dr. J. B. Walker, Presiding Elder and pastor, whose advice and approval were necessary by the disciplinary enactment, and also to W. H. Foster, Esq., and Mr. Walmsley and their associate Trustees. The settlement of this property dispute is a long step toward a full and generous fraternity between the two Churches in this city and State.

Our Sunday-School Union and Tract Society.

The Tract Society of the Methodist Episcopal Church was organized in 1817 and is two years older than the Missionary Society of the same Church. The Sunday-School Union was organized in 1827, but was not permanently established until 1844, when Dr. D. P. Kidder became its Secretary. Dr. Kidder was followed by Dr. Wise, and he by the present secretary, Dr. J. H. Vincent.

The Tract Society and Sunday-School Union are separate in organization and work. Dr. Vincent is Corresponding Secretary of both. His name and work are familiar to the Church. He stands in the very front rank of Sunday-School organizers in the world. His authorship in Sunday-School literature is extensive and exceedingly popular. Associated with him is Rev. Dr. J. M. Freeman, author of "Hand Book to Bible Geography," the best ever published, we think. He is a man of extended culture, and gives his whole heart to the work.

To know what the Sunday-School Union and Tract Society are doing we must study the *Year Book of the Sunday-School Union*, and of the *Tract Society of the Methodist Episcopal Church*. This book for 1876 is now in the hands of all our preachers, and should receive careful study, and the facts it contains should be given to all our congregations. Here is a summary of what the Sunday-School Union did in 1876: "Twelve hundred different schools in seventy-five different conferences were aided last year at an expenditure of about fifteen thousand dollars. About twenty new books have been added to the Sunday-School catalogue; over nine-ty thousand bound volumes of text-books, and nearly one hundred and thirty-five thousand volumes of library books have been issued. But the circulation of the periodicals shows best what is doing in the department of publication. The maximum circulation of the "Sunday-School Journal," monthly, was 115,-000; of the "Sunday-School Advocate," semi-monthly, 305,000; of the "Picture Lesson Paper," weekly, 125,000; of the "Berean Lesson Leaf," weekly, 1,200,000. The "Normal Class" (quarterly) has a circulation of 2,000; not one-fifth the number that its merits and the wants of the schools demand.

The Tract Society has issued seventy-five new tracts during the year for general circulation, and more than a million copies of the "Berean Tract" for the South; one hundred thousand pages of German, and more than eleven million pages of English tracts have been distributed. It has been the custom of the Society to aid our foreign mission press in printing tracts for free distribution; but the smallness of the collections last year made this impossible. This is a field of usefulness that should be re-occupied immediately. The receipts of the Society last year were $13,856 54; less than one cent a member!"

Ever since the organization of our work in the South the gifts from these Societies have been large and of the kind most needed. The Committee at New Orleans alone sends out several hundred dollars worth of Sunday-School and Tract materials every year. When schools are able to pay, they pay half price, but when too poor to pay anything they are supplied free. We hope all our ministers will study the "*Year Book*" well, and not fail to take the collections for the Sunday-School Union and Tract Societies. The Discipline requires this, and how cheerfully all ought to do this duty when it is remembered how much these Societies are doing for the South.

Bishop Simpson's Cyclopædia of Methodism.

This great work is now prepared, and the publishers, Messrs. Everts and Stewarts, of Philadelphia, hope to have it ready for the market early next spring. Bishop Simpson has undertaken the work at the solicitation of many leading Methodists, and with the hearty approval of his distinguished associates in office. Already nine months of labor have been given to the work by the Bishop and his several office assistants, with the aid of able correspondents from every State in the Union, and from all foreign countries where Methodism has a mission. Bishop Simpson's name is a sufficient guarantee that the work will be conscientiously and impartially written.

We have just received from the publishers specimen pages extending through the letters "A" and "B." With these before us we can speak intelligently of the work. It is to be a book of over one thousand pages, with the matter arranged alphabetically, double columns to the page. It will contain as nearly as possible everything of general interest in all Methodisms in all lands. There will be an explanation and definition of all technical terms used and applied to Methodism; a history of the organization of every Methodist denomination, with its doctrines and usages, and general statistics; a sketch of every town in all countries of over 3000 people where Methodism has been planted, with the statistics of the present condition of each of the various branches of Methodism; biographical sketches of many of the most eminent Methodist men and women; portraits of distinguished Methodists, and engravings of finest Methodist Church edifices, Pioneer Churches and educational buildings. The work will indeed be a Methodist library in one volume.

The publishers will spare no pains or expense in their work. The paper, type, illustrations, style of binding and mechanical execution are all the very best. The book will be sold by subscription, and the price, etc., will be announced in due time.

Of the 20,000 congregations represented in the Pan-Presbyterian Council, 8,166 were from the United States. The Presbyterian population of the globe is said to be about 30,000,000; the Lutheran population, 40,000,000; Anglican, 14,000,-000; Methodist, 12,000,000, and the total Protestant population is put down at 106,000,000. The next great ecclesiastical gathering in order is an Ecumenical Methodist Conference.

The Question of Division in Tennessee.

The Conference meet Oct. 3d, Bishop Harris presiding. The most important question that will come before that body will be whether the Conference will divide on the color line or not. The matter was quite thoroughly discussed at the last session and as we understood, it was decided that if those in favor of division still insisted upon it at the coming session, those opposed would yield. We believe Bishop Foster arranged their work so as to facilitate division if the Conference so decided. It would seem that the matter was very nearly settled, because there is little prospect of those who favored division last year not insisting upon it now.

We have received several communication on the subject but have not thought it wise to open the discussion in the SOUTHWESTERN. Rev. G. W. Weaver sends an excellent argument against division. In our judgment he is right. There ought to be no division. The demand for it is founded in a rare prejudice the offspring of American slavery. The Church of God should be foremost in wiping out this foul blot upon American Christianity and American civilization. But Alas! our last General Conference was swept by the retrogressive wave now sweeping this whole country against the black man, and lost by a single act the fruits of twenty-five years of victories. But we have faith in the grand old church. Her errors have been few and her great heart is full of sympathy and love for all her people. We have faith in our colored brethren whether in a conference by themselves or with their white brethren. We have faith in all these because they are "in the service of the Lord." Honest differences of opinion as to modes of work may retard, but will not defeat the truth. The final victory is sure.

One thing is worthy of note. The separation of our Conference on the color line has not simplified or even helped to solve the question of "Fraternity" in the State of Georgia. The other day twenty-five hundred of our white people and friends assembled in Macon, and heard our leading Georgia men preach and lecture, at a District Conference, but no fraternal sign or greeting was seen or heard. Dr. Harrison of the Southern Methodist Church of Atlanta, whom the *Methodist Advocate* continues to pronounce one of the most eloquent divines in the South—in his late northern trip, improved every opportunity to state, publicly and privately, that our work in the South was a failure, and that we could build up nothing permanent in this region. We were told that the separation of our Conferences into white and colored, in Georgia, would open up the way to, and hasten a cordial fraternity with our Southern Methodist brethren. That statement can no longer be made.

The relation of the Methodist Episcopal Church to her colored people, has very little to do with the question of fraternity with the Southern Church, only as that relation indicated a fixed policy on the part of the M. E. Church to strengthen and extend her work in the South. If our colored people were of any other nationality the the same argument would be used in the South to show that they ought to be put to themselves, because in so doing, our church would at once leave large portions of the South and prepare the way to leave it, altogether. This accomplished and we are back territorially to 1844, from which our Southern brethren have never willingly let us move. The color question is only one of several questions involved in the matter of fraternity; and the more the Methodist Episcopal Church yields her convictions of right in this question to a domineering prejudice, the more she weakens her own strength and threatens the stability of her Southern work.

Another thing to be noted is that while Conference separation on the color line in Georgia, does not simplify the fraternity question any, the fact that we have a mixed Conference in Louisiana, does not hinder the frank and cordial adjustment, of the most aggravated property disputes between our own and the Southern Church. We refer to the ajustment published in this issue.

Dr. Fuller of the *Methodist Advocate* is spending a few weeks in the North.

Fraternity does not seem to grow rapidly in Georgia. At the late Macon District Conference of the Methodist Episcopal Church there was present on Sunday twenty-five hundred white people. Dr. Fuller, Rev. J. B. Ford and several other excellent speakers were present and the lectures and sermons as reported were excellent. Rev. J. Mitchell in reporting the conference to the *Methodist Advocate* says:

I suppose all the ministers of other Churches, especially the white, were out of town. I have been wondering *where*, and *when*, and with *whom* "fraternity," (that singular, nondescript arrival), will come in. Will it be with the white Methodists, or black Methodists? Will it be soon, or after 1880? Will it be with both races, or only one race of Methodists? Is the animal to fawn on the Methodists of the Northern States and to devour the Southern States—or—or, how is it? Will somebody please, *please tell?* for some of us are in danger of reconsidering our position on the whole fraternity question, and if we do on that we will on some other questions, in many places. I will not say all that is in my mind to say just now on that question.

The *Independent* says of the New York *Witness*:

"It was started as a religious daily and has been an utter and shameful financial failure, largely because it did not deserve to be a success. As a newspaper it has never been worth reading. As a vehicle of wishy-washy, goody-goody talk it has been quite respectable. It has had a great deal of sound moral sentiment, fairly expressed, but it has not had the news. It has starved, and when starving has begged. It has begged again and again. Good people have given it money. At last its printers have struck, because they were not paid. And then the editors have published the fact, and begged again, claiming to be the best tract society on the planet. It trusts in "the good providence of God"—and begging—for its continuance, and does not deserve any longer the forbearance of decent papers, which are ashamed to beg and which honestly pay their debts."

Mrs. Nancy Walker.

Sister Walker died March 22, 1877. She was a native of Baltimore, Maryland, and was converted at a camp meeting in Mt. Zion woods Maryland, at the age of fifteen years. She was brought by her owners to Louisiana about thirty years ago. Being deprived of her church privileges in Louisiana, she lost her interest in religion and wandered from the fold. In 1856 she was brought to think seriously of her soul's salvation in the midst of a severe thunder storm. She sought the Lord and found Him, and joined Wesley Chapel, New Orleans, and up to the time of her last illness was one of the most earnest and influential of church members. She was especially gifted in song, and her voice was to be heard leading God's people in the public worship and in the prayer and class room, in their hymns of praise. During revivals she would lead the singing for weeks at a time. When the old Mother Church came to re-organize her work in Louisiana, sister Walker was one of the first to greet her ministers, and up to the time of her death was always to be seen and her voice was to be heard in song at every Annual Conference held in New Orleans, at every corner-stone laying, and upon all occasions of special interest when the churches were called together. At times she would take her choir of trained singers and go to neighboring parishes and add greatly to the interest of the meetings. In 1869 she attended a dedication service with me in East Baton Rouge, and to this day the good effects of her sweet songs remain and are spoken of by the people of God.

Just before she died I visited her and she said: "I know all is white as snow up yonder; I have nothing to stay here for. God is keeping me here only until He moves all the old stains of sin away, then he will take me out of this world—write it in your book. There is not a cloud between me and my God; all are moved, I love the Lord, I am going to heaven in the Bible way." Her last words were: "There is nothing between me and my God." Her remains were deposited in Girod Cemetery, in the presence of a large company of people. Her memory will be preserved as precious while New Orleans Methodism lives. Her place in the church will be hard to fill. She has gone on before and will greet us who follow to the land of eternal rest.

J. HAYWARD.

Donaldsonville, Aug. 15, 1877.

The next Mississippi Legislature will elect a U. S. Senator.

Religious Items.

Twenty-two churches in New York city are without settled pastors.

The Congregational Methodists limited almost entirely to Georgia, reported at their last conference a membership of 10,000.

Bishop Peck is abundant in labors, if we are to judge from the number of his appointments at large churches and camp meetings.

Moslem pilgrims have left 200 millions of piastres at Mecca. This has been placed at the disposal of the Sultan of Turkey for the conduct of the war—the *holy* war.

The women of the Methodist Episcopal Church South, have organized a "Woman's Missionary Society," with head quarters at Nashville.

Kentucky has now over 1200 white regular Baptist Churches, with 750 ordained ministers, and 106,000 members. There are 250 colored churches with 40,000 members.

The latest statistics of the (American) Protestant Episcopal Church show that it has fifty-nine bishops and three bishops elect for Mexico, China and Cape Palmas, Africa. The present number of communicants is 268,534.

The Foreign Mission Committee of the Southern Presbyterian Assembly, at its recent session in New Orleans, reported its receipts for the past year $55,121; receipts of the sustentation fund, $19,877. Eighteen Presbyteries reported missions to the freedmen within their bounds.

Rev. A. H. Sutherland, superintendent of the Mexican Border District of the West Texas Conference of the Southern Methodist Church, reports ten native Mexican preachers, and nearly 300 members. Since last October 105 adults and 37 infants have been baptized.

The *Peking Gazette* of February 1st, has an article in which equality before the law and government of native Christians is emphatically set forth in an important State paper. As the edict is the spontaneous act of the Imperial Government, it will have great influence in directing public opinion in a right way to consider native Christian fellow-subjects of the Emperor as entitled not only to toleration and protection, but even equality.

If Methodism and Missions are a failure, it must be in some other way than numerically, for Gervase Smith says: "It is a glorious though that there are about three and a-half millions of members of the Methodist Society, and as they generally reckoned three or four hearers for one member they might conclude that there were 14,000,000 people worshiping every Sabbath-day in Methodist chapels in different parts of the world."

General News.

There is to be an extra session of the Texas Legislature.

A man named R. B. Hayes has been appointed weigher at Waco, Texas.

The Alamo property at San Antonio is offered for sale for $5,000. The State of Texas ought to buy it and preserve it as being one of the most interesting historical spots in the South.

The *Independent* says: "Our mobs and riots are mainly carried on by foreign-born Catholics and their children, and we have the right to hold any religion responsible for the character of those who have been educated under it."

It is reported in Texas that 4000 immigrants from around Scranton, Pennsylvania, are coming to that State this fall to organize a colony in the vicinity of Fort Concho.

Thirty-five banks and insurance companies of Philadelphia guaranteed $35,000 for the pay of extra police to prevent the railroad riots, and have just footed the bill, amounting to $18,044.

The President is said to be contemplating a change in the Indian policy. The details have not been fully considered, but it is probable that some of the features of the Canadian system will be adopted. The Canadian plan is almost exactly opposite to our own, the Indians being treated as subjects to the Dominion government, and not as members of an independent nationality. They are made amenable to the law for all offenses, and are protected in all their rights under the law. There is a system of Indian magistracy and a mounted police.

An Act of Transfer.

STATE OF LOUISIANA, }
Parish and City of New Orleans. }

Be it Known, That on this fifteenth day of August, in the year of our Lord one thousand eight hundred and seventy-seven, and of the Independence of the United States of America, the one hundred and second, Before me, Andrew Hero, Jr., a Notary Public in and for the Parish and City of New Orleans, State of Louisiana, duly commissioned and qualified, and in the presence of witnesses hereinafter named and undersigned, personally came and appeared—

Robert M. Walmsley, of this city, herein acting for, and on behalf of the trustees of the Methodist Episcopal Church for Westley Chapel in the city of New Orleans, an incorporated Religious Association of this State, domiciled in this city, and instituted by virtue of Act No. 111, of the General Assembly of the State of Louisiana for the year 1844, approved March 25, 1844, and so acting pursuant to the authority in him vested by said Trustees at their meeting held in this city on the sixteenth day of May last past, a duly certified copy of which said resolution is annexed, for reference to an act passed this day in this office.

Also, appeared Reverend Joseph C. Hartzell, of this city, herein acting for, and on behalf of the Wesley Chapel Methodist Episcopal Church, a duly incorporated institution of this State, domiciled in this city, and instituted by virtue of an act executed under private signature, under date of March 9, 1846, and of record in the Mortgage Office of this parish, in Society Book, No. 6, folios 54 and 55, and so acting pursuant to the authority in him vested under and by virtue of a resolution of the Board of Trustees thereof, adopted at their meeting held on the twenty-seventh day of May, last past, a duly certified copy of which said resolution is hereto annexed for reference.

Which said appearers declared in their said several capacities, that whereas by an act passed before C. V. Foulon, a Notary in this city, on May 1, 1844, the aforesaid Trustees of the Methodist Episcopal Church for Wesley Chapel, in the city of New Orleans, represented by its then President, W. S. Mount, purchased from Charles Doughty, those two certain lots of ground, with the improvements thereon, and all rights, ways, privileges and appurtenances thereto belonging, or appertaining situate in the First District of this city, in the square bounded by Liberty (late St. Paul), Poydras, Howard (late Gironde) and Perdido streets, and designated as lots Nos. nineteen and twenty of square No. thirty-one, on a plan by C. F. Zimpel, Surveyor, dated September, 1836, of record in the office of Felix Grains, then a Notary in this city, which said lots adjoin each other, and measure each in American measure, thirty feet front on St. Paul (now Liberty) street, by one hundred and seven feet in depth, between parallel lines.

And Whereas, The said property was so purchased, and has always been held by said Trustees for the use and benefit of colored communicants of the Methodist Episcopal Church, until the division of the Church, and since then for the [illegible] of the Methodist [illegible] South.

[illegible] General Con- [illegible] Episcopal [illegible] at a session at [illegible] Tennessee, in eigteen [illegible] and [illegible] venty, provided for [illegible] a General Con- [illegible] the final and complete [illegible] of the Colored Metho- [illegible] Church, in America, [illegible] the Trustees [illegible] property for the use of the [illegible] members of the Methodist Episcopal Church South, should [illegible] title to the same to the property constituted Trustees of the colored Methodist Episcopal Church in [illegible] to the Dis- [illegible] when or- [illegible] the Trustees of [illegible] never [illegible] of the [illegible] Metho- [illegible] in America; [illegible] of [illegible] South, [illegible] Kentucky, in [illegible] appointed [illegible] commission [illegible] Confer- [illegible] Episcopal [illegible] Church, as a [illegible] all exist-

"Elijah Steele Methodist Episcopal Church South," held in this city, on the seventh day of May, last past, it was directed that the aforesaid Trustees of the Methodist Episcopal Church, for Wesley Chapel, in the city of New Orleans, should make titles and conveyances of the afore described property to the properly authorized Trustees of the Methodist Episcopal Church; and the said resolution being approved or concurred in by Rev. Joseph B. Walker, the preacher in charge, the aforesaid resolution was adopted by said Trustees of the Methodist Episcopal Church for Wesley Chapel, in the city of New Orleans, empowering said R. M. Walmsley to act in their behalf, and do all things requisite to execute quit-claim titles for the afore-described property unto its present occupants, the aforesaid "Wesley Chapel Methodist Episcopal Church," under the ministry and membership of the Methodist Episcopal Church, in the United States of America, who, under present laws of this State have been constituted into a body corporate or politic in law.

Now, therefore, in consideration of the premises, the said Robert M. Walmsley, moreover declared that in pursuance of the agreement entered into by the aforesaid commission of the Methodist Episcopal Church, and agreeably to the authority in him vested under the aforesaid resolution adopted by the Quarterly Conference of the Elijah Steele Church Methodist Episcopal Church South, with the consent of the preacher in charge, and the aforesaid resolution of said Trustees of the Methodist Episcopal Church for Wesley Chapel in the city of New Orleans, he does by these presents, for and on behalf of said Religious Association, grant, bargain, sell, convey, transfer, assign and set over, without any warranty, and not even for a restitution of the value of said property in case of eviction unto the aforesaid Wesley Chapel Methodist Episcopal Church—a body corporate and politic in law as aforesaid in whom the use and occupancy of said property and actual possession thereof had been and now is, and herein represented by the aforesaid Reverend Joseph C. Hartzell, who is here present, accepting in its behalf;

All and singular, the estate, right, title, interest, share, property, possession, claim and demand of every nature and kind whatsoever, as well in law, as in equity, of the aforesaid Trustees of the Methodist Episcopal Church for Wesley Chapel, in the city New Orleans or of said Methodist Episcopal Church South, of, in and to the hereinbefore described two lots of ground, with the buildings and improvements thereon, situate in the First District of this city, in the square bounded by Liberty (late St. Paul), Poydras, Perdido and Howard (late Gironde) streets, designated by the Nos. nineteen and twenty, and measuring each, thirty feet front on Liberty (late St. Paul) street, by one hundred and seven feet in depth, between parallel lines.

To have and to hold the aforesaid described property and appurtenances unto the said Wesley Chapel Methodist Episcopal Church, a body politic as aforesaid, in trust, that the said premises shall be used, kept, maintained and disposed of as a place of Divine Worship, for the use of the ministry and membership of the Methodist Episcopal Church in the United States of America, subject to the discipline, usage and ministerial appointments of said church, as from time to time authorized and declared by the General Conference of said Church, and the Annual Conference within whose bounds the said premises are situate.

Said Walmsley, moreover transfers unto the said Wesley Chapel Methodist Episcopal Church, all the rights and actions of warranty to which said Trustees of the Methodist Episcopal Church for Wesley Chapel, in the city of New Orleans or said Methodist Episcopal Church South, is, or are, or may be entitled against all former proprietors of the herein described property, subrogating said corporation, called the Wesley Chapel Methodist Episcopal Church, to the said rights and actions to be by it enjoyed and exercised in the same manner as they might have been by said corporations.

According to the certificates of the Register of Conveyances, and the Recorder of Mortgages for this city and parish, dated this day, and annexed for reference to an act passed this day in this office, the hereinbefore described property has not been alienated by the present grantors, and is free from all mortgages or other incumbrances, save the privileges for drainage.

The herein conveyed property having been used for Religious purposes, is exempt from taxation.

Thus done and passed in my office, in New Orleans aforesaid, in the presence of Paul A. Conand and Charles H. Stocker, witnesses, both of this city, who hereunto sign their names with the parties and me, the said Notary, the day and date aforesaid.

[*Original Signed.*]

R. M. WALMSLEY, Prest.,
J. C. HARTZELL,
P. A. CONAND,
C. H. STOCKER,
ANDREW HERO, Jr.,
Notary Public.

A true copy of the original act on file, [illegible] in my office.

ANDREW HERO, JR.,
Notary Public.

NEW ORLEANS, Aug. 23, 1877.

The following are the names of the [illegible] Trustees of Wesley [illegible] J. M. Vance, Prest. [illegible] Wm. Harris, Henry [illegible] H. Taylor, H. [illegible] Claude, R. Brown, [illegible] and W. M. Alexander.

Sunday School.

Sept. 9, 1877.—PAUL AT EPHESUS.

SCRIPTURE.—Acts 19: 1-12.

GOLDEN TEXT.—"For our Gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance."—1 Th. 1: 5.

TOPIC.—The Gift of the Holy Ghost.

(Condensed from National S. S. Teacher.)

Paul once more turns his face towards Jerusalem. In leaving the shores of Europe behind him, however, he leaves it as a general leaves a land in which he has established some strong fortresses for his king. Macedonia and Greece were not subduced, but in them he had left a line of fortifications that the enemy could not conquer. Philippi, Thessalonica, Berea, and Corinth—churches in the all—a stronghold for Christ in each one of them, manned by disciples who not only meant to "hold the fort," but were actually sallying forth and conquering new fields for the Master.

On Paul's homeward journey Ephesus was his first stopping place. True to his instinct for work, he left his friends and immediately went into the synagogue to reason with the Jews from the Scriptures concerning Christ.

Have ye received the Holy Ghost since ye believed? There is no doubt but what this should be translated: "Did ye receive the Holy Ghost when ye believed?" The question apparently is very abrupt. It was doubtless, however, preceded by a conversation or by acquaintance sufficiently intimate to disclose certain things which made him doubt whether they had ever been endowed with this most essential gift. His manner of putting the question indicates its importance in his mind. The form of it, as given in the better translation, points to the time when they ought to have received it—viz., when they believed. Then is the time when all should receive it. Not in the same degree, of course, but in some degree. In some it will be manifest in exuberant joy; in others by a great peace, and in others still by happiness that, possibly, may not exceed a quiet satisfaction. Some will fervidly praise God in this new experience, some will be moved to tears, and others to prayer, and others, still, will be sensible of a strong re-inforcement of strength and purpose to obey the Heavenly Father in all things.

The answer of these disciples is, also, somewhat mistranslated, and should read: "We did not even hear whether there is a Holy Spirit." The idea is not that they were entirely ignorant of the existence of a Holy Spirit, for no one could be followers either of Moses or of John without having some instruction concerning that, but that at the time they were baptized, no mention was made of any expected special manifestation of his taking possession of the hearts of the believers. As Alford remarks: "So far from *receiving* the Holy Ghost, they did not *even hear* of his existence."

Unto what, then, were ye baptized? The full form of Christian baptism as dictated by Christ himself (Matt. 28: 19) was: "Into the name of the Father, and of the Son, and of the Holy Ghost." It could hardly have been possible, therefore, for one to have received Christian baptism without hearing something concerning the Holy Spirit. Paul's question evinces some surprise, and was as if he had said: "If you were not baptized in this name, into what religion *were* ye baptized?"

Unto John's baptism. The fact that Apollos had been preaching with power in Ephesus, and that he know "only the baptism" of John rather indicates that these men were his converts. While Paul is prompt to decide that this baptism is not sufficient, yet notice that he speaks with reverence of it. "John verily baptized with the baptism of repentance." He admits that John's baptism, at the time he administered it, was good enough; but he points out to them, first, that it was a baptism of repentance only—not a baptism into newness of life and communion with the Spirit. Repentance alone is not enough, but faith in Christ as well, and the latter they did not have. Second, John baptized in order that his disciples should believe on a coming Christ, and lo, Christ was already come. No baptism of that sort should be administered, for it implied a denial, as yet, of his advent. They should have been baptized, not in the name of Messiah soon expected, but of a Messiah actually incarnated; not in the hope of a redemption yet to be accomplished, but in the assurance of one already realized; not that they might at some future time believe, but that they should then have faith in Christ.

The baptism of the Spirit (5-7).—*When they heard this, they were baptized in the name of the Lord Jesus.* The indisposition of some to admit that these disciples were re-baptized, has led them to assert that these words are a part of Paul's conversation with the disciples, and refer, not to an act of theirs, but to an act of those who heard John preach. Plainly, however, it is meant to affirm that these twelve disciples, when Paul explained to them (probably much more fully than is here intimated) the new baptism into the life and death of Christ, desired to be re-baptized in his name. We should say that this does not affect the question of a re-baptism in other cases, nor does it absolutely decide the technical insufficiency of the baptism according to John. For teachers in the Sabbath-school there are better things than the discussion of this mooted point. Let the matter be for the controversialists.

The baptism of power. (8-12).—The length of time that Paul was permitted to preach in the synagogue was something unusual. Three months was a longer time than the Jews usually could sit still under his preaching. Possibly one of the reasons why they were slower to wrath than they were wont to be, was the fact that after his first sermon they had importuned him to stay. He did not trim his sails to please them, however—"he spake boldly."

But when divers were hardened. Under searching gospel preaching people become either better or worse. They either accept or array themselves in open hostility against it. How careful, then, one should be in regard to putting off the day of decision! Procrastination often indulged will surely lead one over to the camp of the enemy. To-day if ye will hear his voice harden not your heart."

The outcome of the opposition was that, as usual, he withdrew from the synagogue, but not to cease his work. Going into the school of Tyrannus he "disputed daily" or rather, "discoursing day by day." For two years he continued to present the word, so that as Ephesus was the commercial center of "Asia," a large portion of its inhabitants either heard it directly from his lips or from those who there had heard him preach. During this time "the seven churches which are in Asia" were formed, and were the result of his teaching.

An Interesting Incident.

A correspondent of the *Illustrated Christian Weekly*, who is a teller in a bank, give the following and vouches for its truth:

An old lady called at the bank with her book, and asked to have all her money. She had not been to the bank in nineteen years, and at that time she had a balance of five dollars only. The account with the accumulated interest, amounted to over fourteen dollars. She seemed overcome with emotion when she found out how much was coming to her, and went back to the teller, asking him to re-deposit five dollars, as she did not wish to have so much money about. In the conversation that followed, she told the clerk that she had passed through a great many trials, having lost her husband more than twenty years ago. For the past two or three years she has often been in extreme want; the only work she was able to procure latterly was making button-holes. Last week she obtained some coal from the city; but on Saturday she took back the shirts she had been working on for two weeks, expecting to get her pay, two dollars. But for some reason they could not pay her. She went home, not knowing what do. She had eaten nothing for a day. At last she knelt down and asked God to show her some way that she might not starve or be compelled to beg. Rising from her knees, the thought came to her to open a trunk that she had not opened for years. She hoped she might find something either to sell or pawn. On turning over its contents, she came across the bank book that I have mentioned, and which she had long since forgotten.

Montgomery, Alabama, can boast of the largest compress in the South, the largest cotton oil factory, a mill that turns out a barrel of flour every four minutes, and an ice machine that in one day can give every inhabitant in the State a pound of the cooling material.

LITERARY INSTITUTIONS

OF THE

Methodist Episcopal Church in the South.

TENNESSEE.

EAST TENNESSEE WESLEYAN UNIVERSITY, Athens. Rev. J. F. Spence, A M, President. First term: August 7—Dec. 24. Second term, Jan. 10—May 29.

CENTRAL TENNESSEE COLLEGE, Nashville. J. Braden, D D, President.

HOLSTON SEMINARY, New Market. Rev. R. Pierce, A M, Principal.

WEST TENNESSEE SEMINARY, Hollow Rock, ——, Principal.

TULLAHOMA COLLEGIATE INSTITUTE, Tullahoma. Rev. T C Carter, President.

GEORGIA.

CLARK UNIVERSITY, Atlanta, —— ——, President.

ELLIJAY SEMINARY, Ellijay. —— —— Principal.

HAVEN NORMAL SCHOOL, Waynesboro, Rev. C W M'Mahon, Principal.

LA GRANGE SEMINARY, La Grange. Rev. J H Gwens, Principal.

NORTH CAROLINA.

CANDLER COLLEGE, Asheville. Rev C S Long, Principal. Opens in August.

BENNETT SEMINARY, Greensboro. Rev E O Thayer, Principal.

MARYLAND.

CENTRAL BIBLICAL INSTITUTE, Baltimore, ——, President.

SOUTH CAROLINA.

CLAFLIN UNIVERSITY, Oranneburg. E Cook D D, President.

FLORIDA.

COOKMAN INSTITUTE, Jacksonville. Rev S B Darnell, A M, Principal.

ALABAMA.

RUST INSTITUTE, Huntsville. W R Falls, Principal.

ANDREWS INSTITUTE, Collinsville. Rev J P Blakemore, A M, Principal.

DADEVILLE SEMINARY, Dadeville. ——— Principal.

MISSISSIPPI.

SHAW UNIVERSITY, Holly Springs, W W Hooper A M, President.

LOUISIANA.

NEW ORLEANS UNIVERSITY, New Orleans, W D Godman, D D, President.

LA TECHE SEMINARY, Baldwin, Miss H A Mahaffey, Principal.

TEXAS.

WILEY UNIVERSITY, Marshall. Rev. W H Davis, A M, President.

Atlantic for September,

The article by Hon. D. A. Wells, in the September *Atlantic* is one of the most important essays ever written by this publicist. It treats of Property, Titles, and Debts, and of the question of their taxability; and assails the monstrous abuse of power by which the same property is frequently taxed in two States. Every man of means in the country will be interested in this masterly paper.

The short stories of the *Atlantic* this year have all been remarkably striking for certain qualities that distinguish them from the tales of other magazines. But for the high standard maintained by the *Atlantic* in these matters Mrs. Rose Terry Cooke's story in the July number would have been a literary event; and now in the September number appears another story of equal power. It is a painful but terribly faithful study of the life and career of a girl committed in childhood to the tender mercies of the Reform School. The Child of the State reads likn fact. It is too sad *not* to be true.

A Result of Obstructed Digestion.

Among the hurtful consequences of obstructed digestion, is the impoverishment of the blood, and since a deteriative condition of the vital fluid not only produces dangerous organic weakness, but according to the best medical authorities, sometimes causes asphyxia, it is apparent that to improve the quality of the blood by promoting digestion and assimilation, is a wise precaution. Hostetter's Stomach Bitters is precisely the remedy for this purpose, since it stimulates the gastric juices, conquers those bilious and evacuative irregularities which interfere with the digestive processes, promotes assimilation of the food by the blood, and purifies as well as enriches it. The signs of improvement in health in consequence of using the Bitters are speedily apparent in an accession of vigor, a gain in bodily substance, and a regular and active performance of every physical function.

Quarterly Meetings.

Meridian (Miss.,) Dist.

Paulding, Aug., 30 to September 8; Garlandsville, September 5 and 6; Newton Sept., 8 and 9; DeKalb, September 13 and 14; Shuqualak, September 18 and 19; Mishularville, September 19 and 20; Ex Prairie, September 22 and 23; Rome, September 22 and 23; Louisville, September 15 and 16; Carthage, September 15 and 16; Whitefield, September 15 and 16; Brooksville, Sept., 26 and 27; Crawford, September 29 and 30; Trenton, September 29 and 30; Claiborne, September 29 and 30; Lauderdale, October and 7; Dalesville, October 13 and 14.

Macon, October 27 and 28; Meridian November 3 and 4; Meridian circuit, Nov. 7 and 8; Shubuta, November 10 and 11; Quitman, November 13 and 14; Waynesboro, November 17 and 18; State Line, November 17 and 18; Enterprise, November 24 and 25; Enterprise circuit, November 26 and 27.

The *District Conference* will be held at Starksville, October 17 and 21.

M. ADAMS P. E.

Navasota (Tex.) District.

THIRD ROUND.

Brenham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brower Hill, Oct, 27-28; Hempstead Circuit, Nov. 3-4; Hearne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

The District Conference will be held at Hempstead Oct. 18-19-20.

W. M. COLE, P. E.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tampico, September 10-11; Columbus and Circuit, September 15-16; Athens, September 17-18; Spring Valley and Union Grove, September 22-23; Big Black, September 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Beuna Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Traveling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.

D. McLACHLAN, P. E.

San Antonio (Tex.,) District.

Columbus, August 4 and 5; Columbus circuit, August 4 and 5; Alleyton, August 10 and 12; Eagle Lake, August 14 and 15; San Antonio, August 18 and 19; Henry, August 25 and 26; Texana, September 1 and 2; Victoria circuit, September 8 and 9; Mission Valley, September 15 and 16; Indianola, September 29 and 30; Speaksville, September 29 and 30; Victoria, October 6 and 7; Peach Creek, October 6 and 7; Corpus Christi, October 6 and 7; Hondo, October 6 and 7; Floresville, October 6 and 7; Southerland Springs, October 6 and 7; Nockernut, October 6 and 7; Lavernia, October 6 and 7; Belmont, October 6 and 7; Riddleville, October 6 and 7; Oakland, October 6 and 7; Halletsville, October 6 and 7.

The District Conference will meet at Gollad on October 16th.

D. GREGORY, P. E.

Murfreesboro (Tenn.,) Dist.

FOURTH ROUND.

Stone River, 4 and 5; Murfreesboro Circuit, August 9 and 10; Murfreesboro, August 11 and 12; Alexandria, August 15 and 16; Cartilage, August 18 and 19; Lebanon, August 25 and 26; North Lebanon, August 29 and 30; Hartsville, September 1 and 2; Gallatin, September 1 and 2; Mitchellsville, September 8 and 9; Springfield, September 15 and 16; Dickson, September 22 and 23; Nashville Circuit, September 26 and 27; Clark Chapel 29 and 30.

C. PICKETT, P. E.

Memphis (Tenn.,) Dist.

FOURTH ROUND.

Memphis, July 7; Adamsville, July 14 Shiloh, July 16; White Sulphur, July 18; Saltillo July 21; Lexington July 25; Decaturville, July 28; Camden, August 1; Clarksburg, August 4; Benton, August 8; Wesley, August 11; Alamo, August 15; Lake, August 18; Carroll and Huntingdon, August 25; Dickson, September 1; Dickson circuit, September 5; Buffalo, September 8; Wayne, September 12; Indian Creek, September 15; Lawrenceburg, September 22.

The Memphis district Sunday-school Extension Society, composed of the members of the district conference, will hold its second session at White Sulphur, Hardin county, July 17th to 20th. Opening service, 17th, at 8 o'clock p. m.

The district conference will meet at Shoat's Creek, Giles county, September 26th. Opening sermon at 7 o'clock p. m., by Rev. E. N. Williams.

J. L. CHANDLER, P. E.

Houston, (Texas) District.

THIRD ROUND.

Richmond and Forest Chapel, July 1-2; Church Houston, July 7-8; Edwards Chapel, July 9-10; Harrisburg and West Point, July 14-15; Columbia and Brazoria, July 21-22; 1st Church Houston, August; 4-5; Spring Creek, 25-26; East Church Tabernacle, September 1-2; Galveston, Staffords, September 8-9; Cypress, September, 15-16; Oyster Creek, September 22-23.

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SITTING AROUND.

They are sitting around upon barrels and chairs,
Discussing their own and their neighbors, affairs,
And the look of content that is seen on each face,
Seems to say, "I have found my appropriate place,"
Sitting around

In bar-rooms and groceries calmly they sit,
And serenely chew borrowed tobacco and spit,
While the stories they tell and the jokes that they crack
Show their hearts have grown hard and undoubtedly black,
While sitting around.

The "loafer around" is a man of no means,
And his face wouldn't pass for a quart of white beans,
Yet he somehow or other contrives to exist,
And is frequently seen with a drink in his fist,
While sitting around.

The loungers they toil not, nor yet do they spin
Unless it be yarns while enjoying their gin.
They are people of leisure, yet often 'tis true,
They allude to the work they're intending to do,
While sitting around.

They've a habit of talking of other men's wives,
As they whittle up sticks with their horn-handled knives;
They're a scaly old set, and wherever you go,
You'll find them in groups or strung out in a row,
Sitting around.

Playing Chicken.

"I say, girls," said a little boy, "let me take your candy and we'll play chicken."

"Is it nice?" inquired a half-dozen six year olds in chorus.

"Nice! you bet it is. Let me show you. Now you all go down there, and come up when you hear me crow like a rooster."

The girls retired and gathered in a group about fifteen feet off, while the boy got on his knees, with his head over the candy, and began to call and strut, and flap his arms like a rooster's wings.

"Cluck, cluck, rat, rat, cluck," and all the girls came running up, and bent to pick up the candy, when the little fellow opened his mouth and took it in at one gulp.

"Is, you mean boy," they cried, "you have taken all our candy!"

"That's because I played rooster," said the boy; "roosters always call the hens up when he finds a grain of corn, and then picks it up himself."

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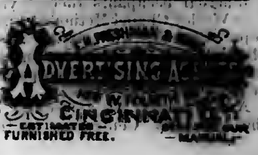

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Study it carefully,
Think of it prayerfully,
Deep in thy heart let its precepts dwell!
Slight not its history,
Ponder its mystery,
None can e'er prize it too fondly or well.

Accept the glad tidings,
The warnings and chidings,
Found in this volume of heavenly lore,
With faith that's unfailing,
And love that's prevailing,
Trust in its promise of life evermore.

With fervent devotion,
And thankful emotion,
Hear the blest welcome, respond to its call;
Life's purest oblation,
The heart's adoration,
Give to the Savior, who died for us all.

May this message of love,
From the Triune above,
To all nations and kindred be given,
Till the ransomed shall raise
Joyous anthems of praise—
Hallelujah! on earth and in heaven.

The Duty of the Preacher in Charge to the Sub-Preacher.

Modern civilization wheels round on the drill-sergeant. Discipline is the key that opens the future to the nations. Skill handles the bulk of society as a helm handles a ship. So the Church militant is pivoted on the drill-sergeant called a class-leader. The Church triumphant pitches its tune by the tuning-fork of the sub-pastor.

The class-leader can usher in the millennium in this century, or he can put it off another century. If every leader were reasonably faithful, that fidelity would double the Church every two years. To touch [illegible] any point is to [illegible] all worlds. To [illegible], is next to the [illegible]

[illegible] Discipline, which [illegible] out of the best [illegible] has had in the last [illegible] and out of the best [illegible] ever had, deter[illegible] relations and duties of [illegible] to the sub-pastors in a [illegible] powerful sentences: [illegible] all the leaders, to [illegible] when he sees it necessary to examine each of them [illegible] possible practness, at least [illegible] his meth[illegible] to hold a [illegible] and stew[illegible] [illegible] the [illegible] duties are [illegible] Let us put them [illegible]

[illegible] This is a [illegible] all the [illegible], all the [illegible] making, [illegible] Of course, [illegible] pastor must [illegible] who can [illegible] endowed [illegible] in the [illegible]

gest the proper admixture of exhortation and of singing, the spirit and directness of admonition, the varying modes of conducting the services of the successive meetings of the class; but his duty extends beyond all this. He must furnish the leader with ideas. Ideas are of great service in religion. They are priceless in personal experience. The greatest need, after common sense, in leading a class is ideas. A certain humdrum round of stale experience soon becomes profitable chiefly as penance. But stir up the thought of the members to a careful consideration of the meaning of the word of God, to the use of the promises, to the application of the precepts, to a measure of their responsibility, to the need of activity, to the breadth of the cause, to the great benevolences of the Church, to the vast connectional interests of Methodism; give them some idea of their true character, as soldiers fighting in a mighty army for an infinite cause—and you have elevated them. This supply of ideas can be furnished by conversations with the leader on his work; by giving him books that bear on his work, such as the biographies of some of the great leaders and great saints, and select portions of the Bible and suitable hymns. Much of our vitality depends upon the hymns used in class-meetings, and we have never seen any hymns that combine sound theology and deep experience as well as the hymns of the Wesleys. Whenever these are crowded out a breach will be made in our doctrinal fidelity. We have never done much with our Catechisms. We have done much of our doctrinal teaching by our hymns. We have never had a schism on doctrine. Sing our Methodist hymns, and we never will have. The pastor that introduces other hymns but narrowly, if at all, escapes committing high treason against Methodism. When Presbyterians desert their Catechism we can consider the propriety of deserting our hymns. Attention to this interest is among the duties of the pastor. Make the leader familiar with the material required in building up saints, and he will inevitably use it in his work.

This instruction involves a careful discussion with the leader of the needs of each member, and especially of each peculiar case in his class. The pastor is a counseling physician, and he must examine the patient and the case before he can advise concerning the remedies. The provision made by the last General Conference for the careful training of leaders by the pastor in charge is the beginning of a great revival of Methodism. The pastor cannot give attention enough to the qualifications of the leaders, to select books for them, and examine them in those books, without greatly improving the leaders. With a temporary pastorate we must make the most of our leaders. This examination must elevate the grade of the work. Whatever exalts and renders more efficient the class-leader will add to the usefulness and power of Methodism. Faithful, conscientious pastors studying the Discipline, and studying to carry out its provisions, will transform the Methodist Episcopal Church into a vast college for the training of our leaders, and, through them, of our members.

5. The pastor must understand the cases of all absentees, must know how often the leader has visited them, and see to it that this part of the sub-pastor's duty is faithfully done. The blessing of the feet of those who bring glad tidings belongs to the leader who pursues into the wilderness his straying or lost lambs. A large per cent. of the power of Methodist machinery depends upon the constant and prayerful visitations of the leaders upon absent members. The great wheel that is to bring salvation to the nations goes round under the tread of 150,000 leaders, provided for in the Discipline, where each class is supposed to have twelve members.

The responsibility of this work is placed upon the pastors. When they are faithful, unselfish, godly men, the work goes forward. When they seek other ends than the good of the Church, or through indolence seek no ends at all, then the cause languishes. Everything depends, humanly speaking, upon good management. The pastors are called to this work. The burden of it rests upon them. Good leaders can cause Methodism to take the world in this century. If the leaders are not good the pastors are responsible. God will not hold them guiltless.

As Methodist preachers, we are under solemn covenant—as solemn and binding as it is possible to put upon a human conscience—to en[illegible] the Discipline, and make [illegible] do its best for Christ. [illegible] are no classes or leaders [illegible] is the pastor's first [illegible] them. If they are [illegible] fallen into disuse, he [illegible] This is his duty [illegible] ministry. God holds us as pastors under the Discipline to the high duty of taking the world for Christ in this generation. We accept our part of the responsibility in his name.—*Christian Advocate.*

Our Mission Work in Italy.

The Mission Rooms have Dr. Vernon's quarterly report of July 10. It abounds with interesting statements. He thinks we have unquestionably the best native church in the city of Rome. Two cultured and intelligent young ladies, daughters of a late superintendent of the Mosaic Manufactory, in the Vatican, have been converted and recently received into full connection. The congregations are fair, despite the heat; there is uninterrupted peace and harmony in the Church.

"At Naples all goes well. The work increases in strength and depth. At Terni some fifty persons have been received on trial, most of whom are now to be received into full connection. Our cause there is on good credit with a large part of the community. At Perugia there are frequent conversions and additions to the Church. Our place of worship is too small at Florence. Three weeks ago I preached there on Sunday night; some twenty persons or more were standing in the space about the door. But even this place we must leave at the end of the year. The character of the city, its inhabitants, the general air of culture, leave us at an indescribable disadvantage while working without a church edifice. There is a most eligible place we could have—all complete, and affording church, parsonage and some premises extra—for $12,000 or less—and all this in Florence!

"At Bologna our progress is not rapid, yet certainly in no other church is the Gospel more faithfully and ably preached. At Milan our numbers are small, but the material is good. The difficulties are serious. We are meanwhile lifting up a faithful standard, making some progress and expecting a Providential solution and melioration of the case. Venice has not yielded largely to our labors, yet some very interesting people have been brought to the Gospel, and we have no reason to be dissatisfied with what God has done by us, much less with the indications of what he is like to do. Flori is difficult ground, but we have a well ordered congregation there—some very interesting people.

"I would see greater triumphs. I long for richer outpourings of grace. More rapidly would my heart see the desert blossom as the rose. Yet withal I can never sufficiently thank God and magnify his grace for what has already been done. By His help we are daily conquering territory for Christ; we are even thrusting our brave, blessed, blood-stained banners into the tottering, breaking ranks of the foe, to the cry: Make way for the God of Israel, the Prince of Peace, the Captain of our salvation!

"I am thrice confident in conviction and faith that through God we have found here a spiritual force that shall bye and bye shake all this old classic Peninsula, and make it resonant with songs of praise and holy triumph. Whoever else goes on 'flowery beds of ease' it does not appear to the mission worker in Romanist lands. Agitation, however, is always helpful of Protestantism. In the darkest seas God's truth can kindle at least phosphorescent constellations and corruscations, and hower wild the waters on which it is tossed it can kindle forms of beauty."

Dr. Vernon's report to the Missionary Secretaries says of Daniel Gay, one of our preachers, that "a Capuchin" Monk attacked him from the pulpit while he was in the church; tried and well nigh succeeded in exciting a mob against him, and afterward attacked him in a pamphlet. The next day some two hundred liberals, favorable to Gay, went to the church where the Monk preached, resolved to resent any offense proffered. The Monk took the hint and so escaped with only a hissing at the close. Various citizens replied to the Monk's pamphlet, and Gay also responded in a considerable and spirited pamphlet.

Dr. Vernon had an opportunity to exhibit the Christian grace of patience. He had anticipated the formation of our Italy Conference, by Bishop Andrews, at his late visit to Rome. He was hugely disappointed that the Bishop did not see it well to do so at that time. It was the first meeting of the mission in Rome, and they had a new church and "the dream" of the formation of an annual conference there and then, and the sense of "the fitness of things" seemed to render it very desirable that it should have been done. It would have been "rich in coincidences" as Dr. Vernon says. But he protests against any interpretation of his disappointment reflecting on Bishop Andrews' course, or of dissatisfaction with his action. He speaks with gratefulness of the Bishop's "most affectionate and considerate bearing for him;" of his most judicious and wide-ranging counsels;" of his "gentleness and large Christian liberality," and "uncommon discernment of our peculiar circumstances." It certainly is very creditable to Dr. Vernon's Christian spirit that in the face of his disappointment he can thus speak of the official who was the agent of it. He adds: "It is scarcely possible that any one could have in the same time made himself more useful, more respected, or more loved by all who had the fortune to know him."

A New Catholic Crusade.

The *Central Advocate* has the following on the New Catholic Crusade, the organization of which we have already mentioned:

For some time past correspondents of European journals known to be in sympathy with the Papal conclave have been hinting of a new movement in the interests of Catholicism. The vail is now lifted in part, at least, and the outlines of the scheme have been made known. The new society, modeled upon an organization devised by St. Dominic, is called "The International Catholic League," and has for its object the restoration of the spiritual and temporal power of the Papacy. Having obtained the consent of the Pope, a central committee established at Rome will exercise supreme authority and be in the most intimate correspondence with subordinate branches in all countries in which Romanism has obtained a hold. Following the example of the great monastic and benevolent orders of the Roman Church, women, as well as men, are received into membership and assigned to appropriate duties. The Pope has issued a private circular urging the co-operation of all Catholic associations in this project on which is staked the hopes of the Roman Catholic Church.

The plan of operation is comprehensive. A general fund is provided by penny collections to which everyone it is supposed will contribute. The direct, practical work of the league will be: the defense of the civil rights and freedom of Catholic citizens against laws passed in opposition to the claims of the Church; the establishment of a Catholic press wherever possible, which shall be the organ of the central committee; the opposition press is to be held to a strict responsibility, and prosecuted for calumnious publications. In connection with this open and active movement is a still larger organization, the militia of Jesus Christ, which has already spread so widely as to cause concern in those States that have resisted the demands of the Pope. It is not now a military organization, since its members are not trained to the use of arms, but its transformation into a camp ready for active service would be the natural and almost inevitable consequence in case an appeal to arms were made. At present it proposes to re-establish the social power of the church, and especially to circumvent the plans and operations of those secret societies in league against the church. The members pledge themselves to separate from all associations condemned by the Pope, to show openly the most perfect submission to the laws of the church, forwardness in religious observances, zeal in sustaining the Catholic press, and to wear constantly the badge of the order where it may be seen, except under circumstances when it would work harm to themselves and the cause. Certain indulgences are offered to all members of the order.

The Eastern war and the submission of President MacMahon to the Legitimist and the Ultramontane leaders have excited the hopes of the Pope and his advisers. They cannot fail to perceive that their position is critical, and that they cannot extricate themselves except by a bold stroke and the largest resources. If they are compelled to elect a new Pope under the present condition of things, a concession is made that is really a surrender of the temporal power. The clerical victory in France is recognized as a victory for the Pope so far as it goes. Should the Republicans be defeated in the coming elections the new crusade will be fairly entered upon. If there were not so great interests at stake, in which even we in America are deeply concerned, the boldness of this movement might challenge our admiration. But we can have no sympathy with a church that would plunge Europe in bloodshed to regain an authority that has never been wielded in the cause of pure religion. And it will not succeed. The League has the tactics of the Middle Ages. The nations that once responded to the Pope are now the strongholds of Protestantism, or indifferent to his call. This latest movement may prove the weakness, not the strength, of the Papacy.

If the storm of adversity whistles around you, whistle bravely yourself; perhaps the two whistles may make melody.

The Gospel in Egypt.

Bishop Marvin says, in his letter of March 25, 1877: "The population of Egypt is set down at 8,400,000. Of these about 200,000 are Copts. They are generally found in the towns and cities. They are largely employed in places of official trust, or as clerks and accountants in business houses. The Copts are Christian, but as in the Greek and Latin Churches, so in theirs there is little else than dead formality. Holy places and holy relics abound among them, with the use of the crucifix, and lights always burning.

"Our Sunday was spent with the Missions of the United Presbyterian Church. This is the only Protestant Church engaged in missionary labors in Egypt. The first missionaries entered the field in 1854. The first Church was organized in Cairo in 1863. They are now at work in Alexandria, Cairo, Mensura, Sinoris, Osiut, Motea, Nakhaleh, Koos, and several smaller places. There are now eight missionaries in the field. The Report for 1875 shows a membership of 676. The Sabbath-school attendance is set down at 658. Pupils in day-schools, 1,040; in boarding-schools, 66; in college, 84; in theological school, 10. Present statistics would put up all these figures considerably. Congregations in some places are small, in others quite large. The missionaries are full of hope and zeal, and abundant in labors. Their success is confined almost entirely to the Copts, though there are instances of conversion among the Mohammedans."

The Fountain Head.

A stream may be defiled. A reservior may become polluted. A cup may be poisoned, but the fountain will still remain pure. The Gospel comes to us to-day in many forms and through many channels; it comes to us tinged with the feelings, thoughts, and fancies of a multitude of men of passions like our own, and often the honest inquirer is perplexed and misled by the wordy strifes of discordant teachers who profess to draw their differing faiths from a common source, and to bend their steps to a common destination.

There is nothing better for us to do under such circumstances than to go to the fountain head. The Christ who died on the cross still lives; the Holy Spirit which brings all things to our remembrance yet abides in the world; and the sacred Scriptures, which contain the truth as it is in Jesus, are within our reach. Nothing but our idleness and indifference can prevent our searching for ourselves to see if these things are so; and if we will turn away from the devices of man, and draw our faith from the Fountain Head, the Word of God, we shall attain a knowledge of the truth, pure and unadulterated, which we may not hope to gain in any other way.

"Search the Scriptures!" Within the pages of that Word, which "liveth and abideth forever," the inquiring soul may find his doubts resolved, his faith nourished, his soul purified, and his heart made glad; for he shall find that the Holy Scriptures are able to make him "wise unto salvation, through faith that is in Christ Jesus."—*The Observer.*

The Workingman and the Capitalist.

We use the term workingman to represent that large class of persons who depend upon their daily, weekly, or monthly wages for their means of living. They are the sellers of labor and have nothing else to sell. They must sell at the time, or lose the wages altogether. They cannot hold it for a future and better price, and they cannot supply their own immediate wants without the sale. Whether it be their misfortune or their fault, they generally manage to consume all their earnings as they go, and, hence, are no better off at the end of the year than at its commencement. They are permanently poor; and when their labor stops they must either starve or become objects of charity.

What these people want is a labor market, constantly demanding their services and at short intervals paying them an adequate remuneration therefor. Not being the buyer of labor, and, indeed, having nothing with which to buy it, they cannot furnish such a market. The *real* rate of wages paid to them is not the *nominal* amount which they receive in the form of money; but rather the *purchasing* power of that money, considered relatively to the commodities which they buy with it and on which they live. And this is determined by the average rate of prices. Justice requires that there should be a reasonable proportion between the rate of money wages and general prices; and in a free market these two things are so mutually independent that, unless affected by special causes, which can never be more than temporary, they regulate themselves with reference to each other by a natural law. They may be subject to occasional oscilliations, that for the time being work hardships; yet, where competition is free, their fixed tendency is towards a just equilibrium.

By a capitalist we mean any person who spends less than he earns, and, hence, gradually accumulates a surplus, which he employs as the means of increasing his earning or productive power; or any person who, by bequest or legal inheritance, has received such a surplus, as the fruit of the labor and self-denial of others, generally his ancestors. Every such person is a capitalist, larger or smaller, according to the amount that he holds. There certainly is no sin in being a capitalist; and no wrong is done to others when the capitalist seeks in a just and proper manner so to use his capital as to promote his own advantage. In so doing he simply does what he has a right to do and what it is for the interest of society that he should do. He may lend his capital to others for an interest income; or he may use it himself in some form of productive business, for the sake of the profits. It is in this way only that the general stock of capital in human society gradually increases, and the whole body politic, in its individual members, becomes richer and more competent for all the purposes of civilized life. The institution of private property being granted, and at the time real, which is undoubtedly the order of Nature, as well as of justice, then the accumulated wealth of a nation is mainly that of the persons who compose it; and the amount of this wealth is one characteristic mark of the stage of its civilization.

The capital thus accumulated, and in the ownership of some persons and not of others, and by them employed in the industrial operations of society for the purpose of increase, furnishes to the laborer the only market in which he can sell his labor. The capitalist is the only man that can give him any employment for wages; or who can use his services and pay for them as he uses them, and then wait for the sale of the products to remunerate himself. He is the only man who can advance the wages three, or six, or it may be twelve months before he realizes the profits. While the workingman must have his pay in immediate connection with his work, the capitalist can wait for his pay, because he is a capitalist, and, in the meantime, support both himself and the workingman out of his accumulated capital.

These facts and principles, that are as fixed in the constitution of all civilized society as the laws of Nature, settle the question that the so-called antagonism between the interests of capital and those of labor is the sheerest nonsense that fools ever uttered or believed. It being a fact given that multitudes of men have nothing but labor to sell, and can live only by selling it, then it is equally a fact that their interests are best served by having capitalists to buy it. It being also a fact that capitalists need to buy labor in order to make a productive and profitable use of their capital, then they best serve their own interests by making the purchase. The interests of both parties are mutually served in the purchase and sale of labor. Each needs the other and each is profited by the other. They are not enemies, but industrial friends. They are as really such as the grocer and his customers. They trade with each other—the one giving services for commodities, and the other giving commodities for services. Their business intercourse is not a matter of charity on either side, but simply of bargain and sale; as much so as one man buys and another sells a house. There is no reason in the nature of the transaction why both should not make a good trade; and for a general rule this is the fact.

The only question that admits of dispute between these parties relates to the *terms* of the trade. The workingman naturally wants to get the highest price that he can for his labor; and the capitalist, just as naturally, wants to buy it at the cheapest price. In this matter both study their own interests, and both have an equal right to do so—to sell, or buy, or do neither, just as shall seem most expedient. How shall this apparent conflict be settled between them? In a free country, under a free government, and with freedom of contracts, all of which holds true to the United States, there is but one rule of justice, of common sense, and of general utility; and this rule is free and unrestrained *competition* between the sellers of labor, on the one hand, and the buyers of labor on the other, leaving the seller to sell for the highest price he can get, and the buyer to buy as cheap as he can. This rule makes a market price, under the great law of supply and demand; and every attempt to defeat the operation of the rule or permanently change it is doomed to failure.

Laborers may discuss the question as much as they please; they may organize trades unions; they may get up strikes and temporarily disturb the natural course of events, even if they forbear to commit crimes; yet they have no power to raise the rate of wages or prevent a reduction of wages, either when the sellers of labor are too numerous for the demand or the profits derived from the purchase of labor will not justify the scale of wages they claim. They may by combination temporarily make a "corner" on buyers and seem to succeed. In the end they will make a "corner" on themselves. No man will long continue to buy labor at a loss. If his business yields no profits or inadequate profits, he will either reduce its expenses or quit the business. He is the judge in this matter; and, as the question is not one of charity, but of business, he will consult his own interests and has a right to do so. One of the great difficulties with the workingmen at this moment consists in the fact that the buyers of labor are not in a condition to give employment to them all; and they may be sure that they cannot create this condition by labor-strikes. The tendency of all such strikes is in the opposite direction.—*Independent.*

"Do those bells sound an alarm of fire?" said a stranger the other Sunday as the church-bells were calling together the worshippers. "Yes," was the reply, "but the fire is in the next world."

News Items.

The North Texas Fair Association promises that no effort will be spared to make a success of the exhibition to be held during the third week in October next, at Dallas.

The President introduced Mr. Evarts to the Vermonters as "the gentleman who writes the high-sounding words in the documents to foreign governments."

There will be a joint re-union of the survivors of Terry's Texas Rangers and Green's Brigade held in Brenham, on Thursday, the 15th day of November, 1877.

The debt of the State of Arkansas consists of $493,225 unfunded five and six per cent. bonds, $4,285,530 of the funded debt of 1869 and 1870, $7,334,395 of the railroad aid bonds, and $2,820,682 levee bonds.

Fifty thousand shirts, on which are printed extracts from the Koran in blue characters, and as many woolen waistcoats, whereupon is emblazoned the Prophet's seal, are being manufactured in Paris for the Turkish soldiers. This will give the Turks many literary advantages they never before possessed.

The following advice is appropriate just now: "No prudent business man takes down his sign or stops his advertisement on account of hard times. This is the time when he should, on the contrary, spread his flag to the fullest so that he may be found at the top when the weak and poor spirited have left or disappeared from the scene."

Captain James B. Eads, engineer of the iron bridge at St. Louis, has made elaborate plans for a grand iron bridge over the Bosphorus, connecting Pera—European Constantinople—with the Asiatic shore. The bridge, if built, will be about 6,000 feet long—over a mile—will have fifteen spans, will be 100 feet wide, and, save the masonry and flooring, will be of iron. The height of the roadway above the surface of the water will be 120 feet. The central arch will be 750 feet span. The two central piers will be fifty feet thick, of solid granite blocks, locked together with iron braces. The main piers will be 270 feet high from the foundation to the summit. It is estimated that the cost of construction will not exceed $25,000,000, and the time six years. Captain Eads is now 58 years old. This bridge will probably be the crowning point of a great engineering experience.

There have been shipped from Crystal Springs, Copiah county, this season, nearly forty thousand boxes of peaches, which have netted about fifty cents per box; besides these, other fruits and berries have been shipped in smaller quantities. Terry, Hinds county, has done nearly, if not quite, as well as Crystal Springs. Byram, Hazlehurst and Beauregard, have also been in the business upon a smaller scale. We have seen it stated that Holly Springs, Marshall county, has shipped about 20,000 boxes of peaches and pears, and we have been informed that West Point, and several other places on the Mobile & Ohio Railroad, have also been shipping fruit quite extensively. Our seashore towns, besides their great lumber interests, are also building up quite an extensive trade in the semi-tropical fruits, such as oranges and figs.—*Miss. Clarion.*

The President and Mrs. Hayes have been invited to a hospitality never before extended to a President, and never to any woman in the United States. The abbot of the Trappists, at Gethsemane, Kentucky, has invited them to visit the monastery during their proposed visit to Louisville. By the rules of this rigorous order no woman is allowed within the walls of their monasteries unless she be "the wife of the ruler of an empire, kingdom or republic; and should Mrs. Hayes accept the invitation, it is said that she will be the first American woman who has ever seen the inside of such an establishment. The monastery at Gethsemane is one of the two Trappist communities in this country, the other being near Dubuque, Iowa. It was founded in 1848 by Monks from the parent institution at Citeaux, France. The spacious buildings are in the form of a quadrangle, the interior space being occupied by a garden of rare flowers, and within the walls are understood to be many paintings of great value brought from the mother country. As is known, the Monks of the order are bound by the strictest vows to the hardest manual labor, to unusual abstinence in food and water, and to perpetual silence. The abbot, who is a well-born Frenchman, shares with the humblest Monk all these observances, with the exception, perhaps, of the last—else the reception of the Presidential party would be dull indeed. He added to his invitation (transmitted through General Pennebaker, U. S. A., in charge of the department at Louisville) the assurance that the President's reception at the abbey "should be marked by all the distinction shown to the ruler of a great nation."

Southwestern.

NEW ORLEANS, SEPT. 6, 1877.

Admiral Semmes, a prominent officer in the Confederate Navy, died August 30, at Point Clear, Alabama.

The Presbyterians have closed a well-attended and successful camp meeting in Texas. Dr. Palmer, of this city, preached nine times during the six days he was present.

President Hayes and company leave Washington for Ohio, Sept. 6—will also visit Louisville, Nashville, and Chattanooga, returning through Virginia, to Washington.

The *Daily Witness*, of New York, was published for the last time, Aug. 21. It was started, July, 1871, by John Dougall, as a daily temperance and religious journal. As such it has not been a financial success.

Rev. Dr. McCarty, of this city, who is North for a few weeks, was at Vineyard Grove, Massachusetts, August 21, and preached to a very large audience in the afternoon. His address for a few days, will be 36 Broomfield street, Boston, Mass.

The Imperial Government of China has issued an edict against the use of opium, declaring that its use is bringing distraction upon the Chinese people. In addition to home production, opium is imported into China to the annual value of over $40,000,000, principally from British India.

Bishop Marvin and his traveling companion, Rev. E. R. Hendrix, of the M. E. Church South, have returned from their trip around the world. They visited the missions of our Church in China and elsewhere. They attended, as fraternal messengers, the British Wesleyan Conference and were cordially received. Bishop Marvin's letters were most excellent, and, we hope, will be published in a book.

[illegible] Young, the head of the [illegible] Church, died at Utah City, [illegible] 20. He was a remarkable [illegible] had great force of character, tremendous will-power, and [illegible] bigotry that defied every [illegible] the Bible, and of pure [illegible] He had twenty-four wives, [illegible] that polygamy was [illegible] Divine Revelation. It is hoped that his death will [illegible] blow to Mormonism.

[illegible], Mr. W. E. Barns, as[illegible] of the *Central Christian*, has spent his vacation [illegible] and is giving that [illegible] capital letters. The [illegible] his trip from Denver [illegible] on the narrow [illegible] graded and winding [illegible] Railroad, is very [illegible] that trip when [illegible] in Colorado, [illegible] we had the more [illegible] necessary.

[illegible] Rev. T. E. Madden, [illegible] that he [illegible] the injuries [illegible] upon him, as [illegible] weeks since. [illegible] making the [illegible] committed for trial [illegible] public [illegible] the woman [illegible] had charged [illegible] upon adultery. [illegible] Charles [illegible] West Point [illegible] Georgia. He is [illegible] and was [illegible] orphan [illegible] first dis[illegible] which [illegible] year [illegible] than [illegible] John [illegible] dol[illegible]

[illegible] Railroad, is in [illegible] sold, when completed, will certainly increase the trade of the city, and prove materially beneficial to our commercial interests.

The mouth of Red River has, of late, become almost blocked; it is said that the closing of Toncs' Bayou, together with dredging, will remove the obstruction to navigation. This is a most important matter, which cannot be too soon effected. It is of the first consequence that our internal navigation, by rivers and bayous, should be unimpeded, and liberal appropriations should be made by the State for this purpose. Not only is commerce facilitated, but the clearing of the bayous is of the greatest importance to the surrounding country, in a sanitary point of view, for as the water falls, malarial, and kindred diseases, are generated in the stagnant waters.

Another great work has been projected, viz: what is termed the Barratoria Canal. A company has been formed to execute this project. At a point on the right bank of the Mississippi, the canal is proposed to be commenced, to terminate at the Bay of Barrataria, through which vessels from New Orleans would be enabled to reach the Gulf of Mexico. The company have sought no aid from the State, but they seek for all the land which they may, by their operations, reclaim. To this, there can be no objection, as, in fact, they would form the land, and in doing so, they would benefit the State, and increase its salubrity.

PUBLIC FEELING IN LOUISIANA.

Since the accession of Governor Nicholls, it is most gratifying to note that a feeling of greater confidence is arising in the State, as a consequence of which real estate is improving in value. Merchants are hopeful for a sounder and improved business, and lands are being freely bought for cultivation. There needs but manufacturing to be introduced into the city, to make it one of the most prosperous cities of the Union. To facilitate this, efforts should be made for the admission, duty free, of all sorts of manufacturing machinery, and of the raw materials of manufactures. This well deserves the attention of Southern members of Congress.

IMPROVED SALUBRITY OF NEW ORLEANS.

Yet more it deserves to be noted, that the salubrity of the city is yearly improving. Already, it is one of the healthiest cities of the Union. It requires but due attention to the cleansing and drainage of the city and surrounding swamp lands, to make this one of the most delightful residences of America. It enjoys a splendid winter climate, and the heats of summer are really less oppressive than those of Northern cities."

Southern Methodism in the North.

The Methodist Episcopal Church, South, is pushing her church work with a good degree of earnestness and success in several of the Northern States and Territories. This is to be commended in our Southern brethren. Wherever there are people who prefer the Southern Church, the authorities of that church should look after them, and, if possible, give them the gospel.

Rev. Dr. J. B. McFerrin, Missionary Secretary of the Southern Church, gives an account in the *Western Methodist*, of the late Methodist Denver Conference. Bishop McTyeire presided. The Conference includes Colorado and Montana. In Colorado, there are 391 members, and in Montana 238; local preachers 10; churches 10; probable value $19,200. Dr. McFerrin understands that the Southern Methodist is the strongest protestant church in Montana. There are eight appointments in Montana in one District presided over by E. J. Stanley. In Colorado, there are ten appointments in one District, presided over by W. M. Smith. Six ministers were transfered from this Conference. Dr. McFerrin says:

"There are Presbyterians, Baptists, Congregationalists, Northern Methodists, and others in this country. They are all doing something, but altogether they cannot meet the demands of the people. There are hundreds of places where the inhabitants have no preaching at all. These must be reached by the itinerants if they hear the gospel at all. Must these people be given up? Let the Church at home answer."

The amount of Missionary money apportioned to this work by the Southern Church is not stated, but we believe Colorado and Montana receive several thousand dollars this year.

Mars and His Moons.

The scientific world has been surprised at the late discovery by Prof. Hall of the fact that the planet Mars has two moons. They are only 1400 or 1500 miles from the planet. Scientific men say this proves that Mars is inhabited, but scientific men make so many mistakes that this can be put down as a guess which may or may not be true. Mr. Parkhurst says:

"Now that they have been found, how large are they? In brightness they are eight magnitudes smaller than Vesta. This would correspond, at the distance of Vesta, to one-fourtieth its diameter. But, being three times as near, at this time that reduces the diameter again to one-third. We must allow one-half for their being nearer the sun, and, therefore, more strongly illuminated. So that, assuming Vesta to be 269 miles in diameter, and the satellites of Mars at equally reflective substance, their diameter cannot much exceed three miles. A little moon like that might fall into New York bay without much more damage than a "tidal wave." The wonder is that such a little speck should have been seen at all more than thirty millions mile away.

Annual Commercial Review.

The secular press of our city has given especial attention this year to the Annual First of September Trade Review. The daily papers, particularly, present their mammoth sheets, well filled with all that pertains to the productions, carrying and marketing of crops; internal improvements, manufactures, finances, and all else that concerns the material prosperity of the country. They tell of the abundant harvests which a kind Providence has bestowed upon the Mississippi Valley, and all agree that the outlook for the city of New Orleans is most encouraging. Nature designed that by the Great River should the products of this Valley, find their way to market. Artificial means have, in a great measure, diverted them into lateral courses, but they must eventually come as Nature intended with their tributes of wealth and greatness to this city. How soon this shall be, New Orleans must answer by her efforts in pushing her railroad and other interests for securing and caring for this immense commerce. We take from the *New Era* the following general comments on these subjects:

AGRICULTURE.

"At this season an approximation to an accurate estimate of the crops of the year can be made. The grain harvest is now nearly over, and the result may be declared to be, that the quality of wheat, corn, etc., is very fine this season. The yield will be a full average throughout the Union, with the exception of California, which has suffered very severely from great drought. This has caused a large diminution of the wheat crop, so that the export from San Francisco will be much under that of last year. The same cause has led to great losses of sheep and cattle in the Pacific States. In this connection it is very gratifying to know that throughout the South, the cultivation of grain has been much extended during the past year. This is sound policy on the part of Southern planters. Not only by their raising their own supplies of corn, etc., are they enabled to maintain their working stock off their own farms, and thereby greatly diminishing their expenditure for supplies, but they are at the same time improving their lands, as, by diversity of cropping, they increase the fertility of the soil. This is a branch of good farming which Southern planters will do well to maintain. The prices of grain will certainly be higher during the current year, than were those of last year, chiefly, because of the Russo-Turkish war. England and other countries will buy more largely from America, in consequence of their being shut out from the Russian grain markets of the Black Sea and adjoining waters. The deficient harvest in England this year will also oblige her to buy more largely abroad. The profits of the grain farmers of the United States will thus be greater than they were last year. The great State of Texas has, during the past year very largely increased her growth of grain. Texas is rapidly becoming one of the greatest grain producing States of the Union.

The tobacco crop in all the tobacco growing States is reported fine, and will show an increase.

The cotton crop will be abundant and of fine quality, while the acreage, particularly in Texas, will be much beyond that of last year. The war in Europe and the continued depression of trade in this and other countries will lessen the demand, and so prices will rule low.

The sugar crop, which is almost entirely confined to Louisiana, is expected to be good, probably not so weighty as last year, still it will be very fair to the acre. The prices will not be higher, probably a little less. The great depression in trading and manufacturing circles will act injuriously to the sugar planter, as it must tend to diminished consumption, and so no increase of price may be looked for. It is gratifying to note that there has been a considerably increased cultivation of cane in our State during the past year. With good government in the State, it is not to be doubted that capitalists will largely invest in the sugar lands of Louisiana.

The clip of wool will this year be less, in consequence of the great loss of sheep in California caused by the drought; while prices will not be higher from the same reasons which will operate against those of cotton. Sheep raising is much neglected in the Southern States, though they are remarkably well adapted for this very important branch of husbandry—of all stock, sheep are the most profitable.

A very important addition to the exports of the United States was made last year, viz. the export of live cattle, sheep, and meat to England. Large shipments of live cattle have been made to England. This trade will receive a check in consequence of a cattle plague now raging in Europe, which has caused the British Government to place increased restrictions on the landing of live cattle at the English ports. But the reduced export of live cattle will cause an increased export of meat from the United States, and as the principle of refrigeration is now so extensively employed on the Atlantic steamers, every facility is given for the conveyance of meat by them to England. This trade is yielding largely to the benefit of American farmers. The opening to them of so vast an outlet for their stock will tend largely to a great extension of stock-raising in the United States. Of this new trade, the Southern farmers have not as yet participated. Nowhere are there lands better adapted for stock-raising than those of the South, consequently the Southern planters will not be true to themselves or the country if they fail to become great stock-raisers. In doing so they would not only add largely to their receipts, but immensely improve their lands. This matter is to be hoped will have the most intelligent consideration of all good Southern farmers. A kindred trade, viz: canned meats, is becoming a great one in Chicago—the export is almost wholly to England.

The rice crop of the year is now being harvested. The quality is fine and the yield a full average. In Louisiana there has been an increased acreage this year.

TRADE BETWEEN NEW ORLEANS AND SOUTH AMERICA.

The trade between this city and various South American ports is very considerable, but is almost wholly an import one, the principal article of import being coffee. The want of an export trade has been long felt, the products of the Mississippi Valley, viz: flour, pork, etc., being in great demand in South American markets; but there being no regular line of traders, sail or steam, the exports from this city have consequently been small. To provide for this want, it is proposed that a [illegible] of steamers shall be formed to run to [illegible] ports of Venezuela, Brazil, etc. But it is feared that there would not be sufficient return cargoes; hence, there is a [illegible] to complete the enterprise, un[illegible] is obtained from the United States Government, in the shape of a subsidy. [illegible] very likely, will not be given. [illegible] the proposed trade cannot sup[illegible] is but faint hope of its [illegible] help of a subsidy crutch. [illegible] the United States [illegible] be separated from [illegible] wall of a Pro[illegible] correctly, a Pro[illegible] is vain to suppose that [illegible] addition to [illegible] How [illegible] ing in the [illegible] nations,

The British Wesleyan Conference.

The 134th Annual Conference of British Wesleyan ministers has just been held in Bristol. About five hundred ministers, including several returned missionaries were present at the opening. There had been several deaths during the year, and fourteen new men were elected to fill vacancies in the ranks of the Legal Hundred. Dr. Pope was elected President. Among the representatives from American churches, were Drs. Lowry and R. S. Rust, of the M. E. Church, and Bishop Marvin, of the M. E. Church, South. There were twenty-four candidates for ordination in the Foreign Missionary work, and sixty-eight in the English Home work; one hundred and fifty-one preachers were received as candidates for the ministry, and twenty-eight declined.

Rev. C. P. Wellman is the teacher of a colored school in Griffin Georgia. Not long since he was waited on by three young men—two of them from Methodist families, and told that he must leave the city or he would be "taken care of." The Mayor of the town has promised protection. Speaking of the outrage Rev. J. Mitchell of Georgia Conference says:

I had been fondly cherishing the hope that we had reached a better age; but no, the Rifle Club and Klan still claim to be the ruling forces of the South. One gentleman commenting on our State, said, "The Government is responsible for all this." I answered, "No, *the pulpit is responsible*. It is the duty of the pulpit to make a public conscience adverse to this state of things. It is the place of the pulpit to manufacture (by the use of the Divine law) a public opinion that will strengthen the hands of the magistrate—whether President or Mayor—for we are all sovereigns in this land, and the government is just what we make it. The responsibility remains with the pulpit, and to that responsibility the pulpit must be held."

The law prohibiting the manufacture and sale of intoxicating drinks in Maine is a success. Neal Dow has lately published a letter setting forth the facts. Both political parties now support the law.

"There never was a time when the policy of prohibition of the liquor traffic was more firmly established in the public opinion of Maine than it is now. The original Maine law was passed through the legislature of 1851 by a vote of 86 to 40 in the house, and 18 to 10 in the senate. At the last session of the legislature, January, 1877, after an experience of twenty-six years of the results of prohibition, an act additional, with greatly increased penalties, passed through both houses, without a dissenting vote. In Maine there is not one barkeeper known to the authorities. In New Jersey there are five thousand. In Maine there is not a restaurant known to sell liquor. In New Jersey there are 1,380. In Maine there is not a dealer in liquor, unless it be secretly and in violation of law. In New Jersey there are 665. In Maine there is not one brewer. In New Jersey there are 578. In Maine there is not one distiller. In New Jersey there are 43.

The Norway Conference, of the Methodist Episcopal Church, was opened by Bishop Andrews, at Horten, June 29. The Conference numbers twenty-three. A preparatory school was organized, and preachers appointed; 569,000 pages of tracts had been published during the year, and most of them sold. None of the preachers use tobacco, and strong grounds were taken on the subject of working to decrease intemperance among the people. The statistics show, societies, 20; missionaries, 23; members in full connection, 2,654; increase during the year, 409; on probation, 846; increase during the year, 233; total, 3,500; increase, 682; Sunday-schools, 43; increase 7; teachers, 254; increase, 42; worth of church property after the debts are paid, 184,534 Norwegian crowns, (a crown is 30 cents,) increase, 38,218; collected in the societies in all during the year, 74,214 crowns; more than last year, 21,691. These figures are telling; they show an increase of nearly 700 members, including those on trial, and are evidence that God is among our Norway brethren in his saving power.

The Turks still gain victories over the Russians.

Another of our churches has been burned in the South by some wicked incendiary. This time in South Carolina. Rev. A. Middletown, of Midway, South Carolina, reports the sad affair as occurring on Bull Swamp Circuit, Sunday night, Aug. 12th. It had been used all day by our people. The building was 30x46, and had just been erected, and as yet the seats were temporary. The people have struggled hard for two years to erect the church, and, with some assistance from the Church Extension, had succeeded. The day following the people met around the pile of charred ruins and, with tearful eyes, resolved to rebuild. God will help them as surely as He will curse the hand that applied the torch.

The good with the good is often at "cross purposes" in this world, but it isn't always so. The great benevolent societies sometimes collide a little, but their greater lines run parallel. The American Bible Society just now illustrates this afresh by sending Dr. Butler, of our Mexican mission, eight hundred copies of the psalms in Spanish for use in churches under his superintendence, besides a grant of money to the same mission for colporteur's expenses.

Bishop Keener, of the M. E. Church South, writes the Nashville *Advocate* from New Orleans, under date of Aug 24th:

"I am glad to hear of your escape from what might have proved a serious accident. I have just returned home from District Conferences, continued since the middle of April, at which I have seen many conversions. Our Church in Tennessee, Arkansas, Mississippi and Alabama, is alarmingly neglectful of family prayer. A Church without family altars! Is that the Methodism of our fathers.

The Pope is reported sick again, and intriguing is going on to secure the election of a successor.

Our Southern Methodism.

Rev. George W. Baracy, Macon, Miss., says: "We have just closed a protracted meeting in which there were five conversions and twelve accessions to the Church. Our Sunday-school is doing well."

Rev. W. W. Brown, Marshall, Texas, says: "The good Lord has graciously blessed our Church in this place. In a meeting just closed we had forty-seven accessions, and on last Sunday I baptized twenty-nine adults and two children."

Rev. James J. Shampert, Corinth, Miss., writes: "At our protracted meeting just closed there were twenty conversions and seventeen accessions to the Church. Our church members are greatly revived and encouraged."

Rev. Wm. McKinsey, Anderson, Texas, writes: "We have been holding meetings during the past week in which a deep spiritual interest has been awakened. There have been already nine conversions. May the Lord continue His blessings unto us."

Rev. N. Cannon, Meridian, Miss., writes: "We have just closed a five week's meeting, which was a season of very great blessing to us. There were twenty conversions and twenty-three accessions to the Church. A great many whose hearts were touched by the Holy Spirit during the meeting are yet enquiring 'What shall I do to be saved?'"

Rev. P. Jamison, Shabuta, Miss., says: "Our protracted meeting closed last night. There were nineteen conversions and fifty-two accessions to the Church—adults baptized twenty-two, children thirty-six. We will commence a meeting to-night at an appointment four miles from this place in the country. May the Lord continue to direct and bless our efforts."

Rev. H. Green, pastor of Sixth Street Church, of this city, gives us the following statement: "We have had a very interesting meeting in progress during the past three weeks. So far there have been eight conversions and a number of accessions to the Church, and the good work goes on. Our people have no house of worship of their own and are compelled to pay rent. Notwithstanding the hard times they have commenced the work of raising funds to secure a property of their own, and now have one hundred and ten dollars of the amount in bank, which is very encouraging to us, considering the size of our congregations, and the scarcity of money."

Rev. Jas. Hayward, Donaldsonville, La., says: "The re-opening exercises of our M. E. Church at this place on last Saturday and Sunday proved a season of great interest and blessing to us. Not all of our ministerial brethren visited us on the occasion whom we had hoped to meet from abroad, but we were glad to welcome and have the aid of Revs. Smith and H. Green of your city. Many of our other friends from the city and elsewhere were present, and, with our own congregation, gave us large audiences. Bro. Smith gave us some able sermons and the words of our good old father in Israel Green, will not soon be forgotten in Donaldsonville. At the special service on Sunday afternoon we had the assistance of Bros. Green and P. Landry. The M. E. Church has to-day a stronger and deeper hold upon the hearts of the people of this community than ever before. Our camp meeting is to begin on Saturday, Sept. 22. On the next day there will be an excursion train from the city for the benefit of our Church, and we hope our friends will aid us all they can.

Religious Items.

The new *Christian Advocate* (Methodist) in the city of Mexico has attained to a circulation of 1,100.

A branch of the Evangelical Alliance has been formed in Spain, of which Rev. Thomas H. Gulick has been chosen President.

At Boston University rooms for twenty additional theological students are being fited up. They will be ready for occupancy at the opening of the scholastic year, Sept. 19.

There is some excitement among the Jews of Augusta, Ga., owing to the fact that Mr. Seligman Zimmers, of that city, was baptized as a Catholic just before he died. The Jews, after some hesitation on the part of the Catholics, took the body and burned it according to the rites of their Church.

The Woman's Foreign Missionary Society of the Methodist Episcopal Church has now 2,196 auxiliaries, 53,438 annual members and patrons. Its income for the year ending February. 10, 1877 was $67,698. Since its organization in 1869, it had received $404,000. In this period its missionaries have accompanied those of the parent society to all foreign fields, except those of Africa and Europe. It has sent out thirty young ladies. Besides these, 140 Bible-women and other helpersare employed, and 130 day schools sustained. Three young ladies were sent out the past year.

The Indian Missionary Directory, issued at Lacknow, gives the number of native Christians now as 266,391 against 224,258 four years ago; and the number of communicants 68,689 against 52,816—a gain of about 10,500 in the former. The Directory gives the name and present address of 960 living missionaries and ordained native pastors in India proper; excluding Burmah and Ceylon. Further, in an appendix, appears a list of 166 lady missionaries conected with the various women's societies.

The Wesleyans have just been telling of an Italian Bible Society, the Mayor of Rome having granted the use of the theatre, holding three thousands persons, for a meeting. Not only was the meeting crowded, but there were as many more outside waiting for admission. It might be a matter of interest to know that the Emperor of Germany was an annual subscriber to the Bible Society, and that the Emperor of Russia had given full permission for the colporteurs to approach the soldiers engaged in the present war. It was very pleasing to know that amongst the Mohammodan troops in Syria there was a great desire to receive the Bible, and that the Committee of the Bible Society had given unlimited orders for as many Bibles and Testaments to be supplied as might be required.

General News.

The farmers on the Rio Grande are planting a second crop of corn.

The San Antonio, Texas, fair will commence on the 24th of Oct. next, and continue four days.

A German in Harris county, Texas, has raised 300 bushels of onions on one acre of ground, and sold the crop for $2 per bushel.

Belle Boyd, the female Confederate scout, is residing at Calvert, Texas, and supports herself and sister by sewing.

A Louisville, Ky., firm which has just commenced the manufacture of chains, have received an application for an agency for the sale of their goods in England.

The confederation of the five Central American States, is agitated. Guatemala, Salvador and Honduras favor the scheme, and Nicaragua and Costa Rica are expected to oppose it.

It is expected that the Narrow-gauge railroad between Glasgow Junction, on the Louisville and Nashville Railroad, and Mammoth Cave, will be completed by the first of January.

Mr. Wm. B. Astor is reported as buying a good deal of land in Florida. That State seems to be capturing considerable Northern capital, and a good many capital Northern people.

Frank B. Carpenter has sold his picture representing the Signing of the Proclamation of Emancipation, to an admirer of Lincoln, for $25,000. It will be presented to the Government to adorn the National Capitol.

Two of the largest silk mills in Paterson, N. J., have just received an order from Paris for silk goods. This is believed to be the first order received from Europe for American silks, and if it is satisfactorily filled, a considerable trade is anticipated by the Paterson manufacturers.

A Bull regulating the proceedure to be observed by the Conclave of Cardinals on the death of the Pope has been completed at the Vatican. It empowers the Cardinal Carmerlengo to either summon the Conclave immediately, or await the arrival of foreign Cardinals.

The Clay Statue, in Capitol Square, Richmond, Va., the fingers of which were broken off some years ago, is to be repaired. The hands ordered for it by the Legislature have been received from Italy. They are of pure white Italian marble and are of exquisite workmanship.

A large and influential company of American merchants and public men are seeking to promote the African Continental Railroad, which, although but a mercantile venture, will, if carried out, afford great facilities for religious intercourse with the natives of that continent.

Germany, on account of an attack on the German consul, Eisensturk, at Leon, in his private character, demands of Nicaragua thirty thousand dollars indemnity, and a salute to the German flag, threatening otherwise to send a squadron and army to enforce the demand. The matter is before the United States and England.

It can be stated upon high official authority, that before taking any further steps towards a recognition of the Diaz government, the United States Government will await the promised reparation for actual invasion and conflict by the Mexican troops upon the soil of the United States.

The first flouring mill in this city is now being built at Nos. 82 & 84 St. Peter St., by Messrs. Webster and Dillingham. E. P. Allis & Co., of Milwaukee, Wis., are the contractors and the mill is to be in operation by October 1. It will contain a Corliss Engine of one hundred and fifty horse power, and six pairs of burrs with a capacity of 200 barrels of flour per day. The cost will not exceed sixty thousand dollars.

Wiley University.

BUILDING.

We recognize that we are in the midst of an important work, almost greater than we feel able to meet. We have labored under burdensome disadvantage since the organization of the school in 1873. Lack of accomodations suitable for our school has been among the chief. The Freedmen's Aid Society has firmly purposed to erect suitable buildings, and has secured the grounds at a cost of about $1800. The work could be begun this fall by a hearty response from the different charges of our Conference. The Texas Annual Conference at its last session passed a resolution, making it the duty of every preacher in the Conference to lift a special collection for Wiley University. We sincerely hope that our preachers will not come up to the next Conference without pressing this matter upon the people. This is too important a work to be neglected. It is admitted by all that our schools, and especially our schools for training teachers and preachers are an absolute necessity. The church of our choice is to-day spending more money, and sending more men into this field than any other. The Church says that we must support good church schools in the South; and right nobly has she done this important work. But with all the

demands that are made upon her treasury, the amounts that can be given to this department are too meager for the demand. We have been bountifully blessed by the liberality of the "Old Mother Church;" but it is poor policy to continue to lavish upon a son that does not do something for himself. We ought to do more for ourselves. We now appeal to the members of the Texas Annual Conference in the letter and spirit of our last Conference resolution, to take this collection. The resolution referred to reads as follows: "That we will take up a special collection during the year for Wiley University, and report the same at our next Annual Conference." With effort on the part of every member of the Conference we could put up our building with ease, and do it speedily. $10,000 is required to erect such a building as is needed. The Freedmen's Aid Society will furnish half that amount at any time we can raise the other half. Marshall and vicinity can raise half of the remaining half, leaving $2,500 for the remaining part of our Conference. This divided among eighty charges would not be burdensome, about $31 each. Houston, Galveston, Jefferson, and many of the stronger points could easily raise from $100 to $200, Jefferson has promised $150 on subscription. Our poorest charges if the matter was presented would give from $10 to $20. "Many hands make light work." We can do all that is asked of us with ease. Let us do it.

INFORMATION TO STUDENTS.—ADMISSION.

Any one giving satisfactory evidence of good moral character, and agreeing to observe faithfully all the rules of the school, and far enough advanced to read well in the 3d Reader, may become a member of the school and shall have the privileges of the same so long as these rules are obeyed, and they are, in the judgment of the Faculty making sufficient progress to justify their continuance at school.

RULES.

1. All are required to attend Sunday-school and public worship on the Sabbath, and to attend Chapel service every morning during the week.
2. No tobacco allowed in or about the buildings.
3. None are permitted to indulge in the use of profane or vulgar language, or to use any kind of intoxicating drinks, while members of the school.
4. Students rooming on the grounds are permitted to be absent from 4 to 6 of each school day, Saturday afternoons until 6, and to attend regular religious services on Sabbath. They will not be permitted to absent themselves any other time without permission.
5. Students on the grounds are required to be in their places from the beginning to the close of study hours.

A violation of any of the foregoing rules, or any other misdemeanor subjects the perpetrator to discipline, and if persisted in to expulsion.

EXPENSES.

[illegible] three months [illegible] term of [illegible] rent per [illegible] 50, board [illegible] board in private [illegible] from $8 00 to [illegible] payable in advance. Those wishing to board [illegible] their expenses [illegible] extent. Students [illegible] not required to [illegible] incidental fee, or [illegible]

[illegible] fair prospects for in[illegible] The whole number last year was 111. [illegible] teachers has been [illegible] number of students [illegible] doubled this [illegible] begins Sept. [illegible] to make the [illegible] within [illegible] past success [illegible] Master, and [illegible]

[illegible] Wiley University.
Aug. 17, '77.

[illegible]

Francis Phillip, is combatted. Mr. Stephens holds that the real author will probably never be known, but the letters bear the marks of the pure and lofty sentiments of an incorruptible patriot, and should be cherished by every friend of Constitutional liberty, in every country, age and clime.

In the article on *The President's Southern Policy*, we have an exposition of the Constitutional powers of the Federal Executive. The Constitution declares that: "The United States shall guarantee to each State a republican form of Government, and shall protect each of them against invasion; and on application of the Legislature (or of the Executive, when the Legislature cannot be convened), against domestic violence." This clause, according to our author, obligates the United States to insure local self-government, demanding only that it be *Republican in form*, the fundamental idea of which is, that the government should be in the hands of those for whom it is instituted. The conclusion reached is, that "the phraseology of the Constitution implies that the United States is endowed with no general supervisory authority in respect to the domestic affairs—the internal economy—of any State." This is all right with one exception—an exception that needs to be emphasized just now. The Thirteenth, Fourteenth and Fifteenth Amendments to the Constitution, guarantee all the rights of American citizenship to the colored people, and Congress is given special power to legislate to that end. Now, if any State should see fit not to carry out these amendments, it would be the Constitutional duty of the United States to enter the domain of that State and see that it was done. No call from Governor and Legislature would be necessary.

Blakwood's Edinburgh Magazine, for August—American edition—contains: Mine is Thine—Part II; Victor Hugo; Pauline—Part VII; Wales; Murat as King of Naples; A Wanderer's Letter, No. VII; Our Indian Frontier Policy; Past and Present; The Storm in the East—No. III. $4 a year: The Leonard Scott Publishing Company, New York.

St. Nicholas, for September, leads off with "Young Folks' Fun in Central Park," and is brimful of attractive and instructive papers for the young, including the very little ones. $3 a year: Scribner & Co., New York.

Scribner's Monthly, for September, contains ninety-eight illustrations, accompanying eight papers, viz: "The Immigrant's Progress," "The Fan," "The Land of the Arabian Nights," "Old Streets and Houses of England," "An Island of the Sea," "Wells and Cisterns as a Source of Water-Supply," "Microscopical Corals," and Dr. Holland's Nicholas Minturn—to be concluded next month. There are many other papers of great value, of which we mention specially one on "College Instruction," giving interesting comparisons of instruction in leading colleges. In his department, the editor, Dr. Holland, indulges in "Summer Dreams." Other departments have the usual variety. $4 a year: Scribner & Co., New York.

How the Apostles Died.

1. Peter was crcified in Rome, and at his own request, head downward.
2. Andrew was crucified by being tied to a cross by a cord, on which he hung two days—exhorting the people till he expired.
3. James the Great was beheaded by order of Herod at Jerusalem.
4. James the less was thrown from a high pinnacle, then stoned, and finally killed with a fuller's club.
5. Philip was bound and hanged against a pillar.
6. Batholomew was flayed to death by command of a barbarous king.
7. Matthew was killed with a halbert.
8. Thomas, while at prayer, was shot with a shower of lances, and afterward run through the body with a lance.
9. Simon was crucified.
10. Thaddeus or Judas was cruelly put to death.
11. Matthias; the manner of his death is somewhat doubtful; one says stoned, then beheaded; another says he was crucified.
12. Judas Iscariot fell, and his bowels gushed out.
13. John died a natural death.
14 Paul was beheaded by order of Nero.

The Happy Man.

The Happy man was born in the city of Regeneration, in the parish of Repentance unto life. He was educated at the school of Obedience and lives in Perseverance. He works at the trade of Diligence notwithstanding he has a large estate in the country of Christian Contentment, and many times does jobs of self-denial. He often walks in the valley of Self-abasement—sometimes climbs the mountain of Heavenly-mindness; he wears the plain garment of Humility, but has a better suit to put on when he goes to court, called the Robe of Christ's Righteousness. He break[illegible] every morning on Spiritual Prayer, and sups every evening on the same. He has meat to eat which the world knows not of, and his drink is the sincere milk of the world of God. Thus happy he lives, and happy he dies. Happy is the [illegible] gospel submission in his [illegible] peace in his conscience, [illegible] grace in his heart, the [illegible] yoke on his neck, a [illegible] over his head, and [illegible] under his feet. Happy [illegible] man. In order [illegible] believe firmly, pray [illegible] work [illegible] live [illegible] your heart, [illegible] your time, [illegible] glory.

Sunday School.

SEPT. 16, 1877—POWER OF THE WORD.

SCRIPTURE—ACTS 19: 17-28.

GOLDEN TEXT.—"For the word of God is quick and powerful and sharper than any two-edged sword."—Heb. 4: 12.

TOPIC—The Sword of the Sirit.

(Condensed from Nat. S. S. Teacher.)

The name of Jesus was magnified. People ceased to speak of it deridingly—they did not know what the consequences might be. Many who had spoken "evil of that way" no doubt began to be cautious, not daring to oppose this mysterious power. As in the case of the judgment upon Ananias and Sapphira, "of the rest durst no man join himself unto them, but the people magnified them." The exorcists were taught a lesson—the people were taught the truth. It was the name of Jesus that was magnified—not that of Paul. Even the evil spirit put the one above the other. Happy is the man whose evangelistic work is recognized, not as his but as his Master's. Man's work is lightly esteemed by men—but they bow before the work of the Spirit.

The Commission 21, 22.—*After these things were ended.* The public demonstrations, and not the influence that gave rise to them. The "word" still, most probably, continued to grow. *He purposed in the spirit, etc.* Whether that "purpose" was the result of a revelation by the Spirit, or whether it simply represented his own inclinings the wording does not permit us to know. Toward these places his heart and his thoughts were turning. The first was his mission field in Macedonia and Achaia. The length of time that had elapsed since he had established the churches in those districts, and the rumors that had come to him of immoralities, practiced specially by the one at Corinth, had begotten in him a strong desire to revisit them, and grave concern for the future of at least that one.

The second place be desired to visit was Jerusalem. The occasion of his intention to go to Jerusalem was, probably, as before, to be present at some feast, to give a report of his labors, and to carry thither the collections for the poor that he had received from the churches to which he had been ministering: 1 Cor. 16: 1-4. But beyond these was another city—a remoter field than any he had yet visited. That was Rome. He purposed in his heart to go there. He saw in it a strategetic point. Rome ruled the world, and if Rome were only right how much her influence would do for his cause! He did go, but oh, how differently from what he expected! He intended to go to deliver its inhabitants from spiritual bondage, but went there in outward bonds himself.

The Commotion (23-28).—The tumult that was fomented by Demetrius is too vividly and simply told to need much exposition. There are a few things only to which the the teacher's attention need be called. First: *The shrines.* They were miniature models of the temple either in wood, silver or gold. They were used in processions, on journeys, and were worshipped in the household. Inasmuch as the worship of Diana extended all through Asia, and even farther, the manufacture of these small shrines were indeed a profitable business. Few persons came to Ephesus without carrying home one of these shrines as a memorial. Second: *Demetrius' involuntary testimony to the greatness of Paul's work.* "Almost throughout all Asia this Paul hath persuaded and turned away much people." He averred that on account of it not only was their craft in danger, but also that the great temple of Diana, reckoned then among the seven wonders of the world, was likely to become despised, and her own magnificence destroyed. Demetrius, though animated by unworthy motives, yet saw clearly that Paul's religion could not go on growing without destroying that of Diana. It was not like the introduction of a new God, room for which could have been made without misgiving. These who became disciples of this new deity abjured all other gods, and even declared them to be no gods at all. Demetrius had good reason to believe what he declared. Third: *The character of Paul's preaching.* He had declared, most likely, however, without specially mentioning Diana, "that they be no gods that are made with hands." The intense prepossession of the people in favor of this goddess had not deterred him from preaching very plain truths.

And, lastly, he awakens their fear, for they were actually in danger of being "called in question for the day's uproar," for however great were the privileges allowed to such an ancient and loyal city by the Romans, they were liable to have them all forfeited by permitting such a tumult so dangerous to the public peace. Under this method of treatment the mob that had been roaring like a lion was dismissed as meek as a lamb. It is a great deal easier to get up a tumult than to allay one. Considering his purpose merely, the actions of Demetrius were admirable, but the complete mastery of that excited multitude by the town clerk was a far finer sight. In him Demetrius had more than met his match. The mob dispersed without having accomplished anything that Demetrius had intended.

Love is an alchemist that can transmute poison into food.

"A Great Man in a Great Book."

SYSTEMATIC THEOLOGY,

By Miner Raymond, D.D.,

Professor in Garrett Biblical Institute, Evanston, Ill.

TWO VOLUMES.

Royal 8vo. Cloth, Per Vol. $3.00.

20 per cent. Discount to Preachers.

A long-felt need has been supplied—a standard of Arminian theology written by an American Methodist. Watson's Institutes served the church well for a half a century; but the style was heavy, and many topics were not discussed that have grown of late to great importance. This work, when complete, will be worthy a place beside that of Edwards, Finney, or Hodge. There are a few features of Dr. Raymond's method that attracted our special attention: 1. His summary treatment of theories; 2. His submission of every view, first of all, to the Scripture text; 3. His hasty dismissal of some points long since settled beyond controversy; 4. His respectful bearing toward opponents. It ought to be read by all who are in danger of falling into the looseness of New England divines. The publishers have done their work admirably.—*S. S. Encampment Journal.*

The Western Book Concern has published Dr. Miner Raymond's work on "Systematic Theology," in two portly volumes, with handsome type and on good paper. The work will command attention without any help from us; it will be read by our thoughtful ministers, and its place will be settled by the carefully matured opinion of the church. The subject is of such gravity that we should be ashamed to attempt rushing the Methodist public to a decision, or to pronounce *ex cathedra* in favor of or against the book. The author is a professor of systematic theology, of age and reputation. Let his book be carefully studied; if it renders Whatson's Institutes unnecessary, let us adopt the new work. So grave a matter requires time and agreeing witnesses, and editors have no function therein except to place the new book fairly before the church.—*The Methodist, New York.*

Quarterly Meetings.

Meridian (Miss.,) Dist.

Paulding, Aug., 30 to September 8; Garlandsville, September 5 and 6; Newton Sept., 8 and 9; DeKalb, September 13 and 14; Shuquelak, September 18 and 19; Mishulerville, September 19 and 20; Ex Prairie, September 22 and 23; Rome, September 22 and 23; Louisville, September 15 and 16; Carthage, September 15 and 16; Whitefield, September 15 and 16; Brooksville, Sept., 26 and 27; Crawford, September 29 and 30; Trenton, September 29 and 30; Claiborne, September 29 and 30; Lauderdale, October and 7; Dalesville, October 13 and 14.

Macon, October 27 and 28; Meridian November 3 and 4; Meridien circuit, Nov. 7 and 8; Shubuta, November 10 and 11; Quitman, November 13 and 14; Waynesboro, November 17 and 18; State Line, November 17 and 18; Enterprise, November 24 and 25; Enterprise circuit, November 26 and 27.

The *District Conference* will be held at Starksville, October 17 and 21.

M. ADAMS P. E.

Navasota (Tex.) District.

THIRD ROUND.

Brenham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brower Hill, Oct, 27-28; Hempstead Circuit, Nov. 3-4; Hearne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

The District Conference will be held at Hempstead Oct. 18-19-20.

W. M. COLE, P. E.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tampico, September 10-11; Columbus and Circuit, September 15-16; Athens, September 17-18; Spring Valley and Union Grove, September 22-23; Big Black, September 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Beuna Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Travelling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.

D. McLACHLAN, P. E.

Relief Without a Doctor.

Though we would by no means be understood as deprecating, but rather as recommending, professional aid in disease, there are multitudes of instances when it is neither necessary or easy to obtain. A family provided with a comprehensive household specific like Hostetter's Stomach Bitters, is possessed of a medicinal resource adequate to most emergencies in which medical advice would be otherwise needful. That sterling tonic and corrective invariably remedies, and is authoritatively recommended for debility, indigestion, liver disorder, an irregular habit of body, urinary and uterine troubles, incipient rheumatism and gout, and many other ailments of frequent occurrence. It eradicates and prevents intermittent and remittent fevers, relieves mental despondency, checks premature decay, and invigorates the nervous and muscular tissues. Sleep, digestion and appetite are promoted by it, and it is extremely useful in overcoming the effects of exhaustion and exposure.

Hospital College of Medicine.

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Yield as thy grace, dear FATHER, from above;
Bless us with hearts WHICH feelingly can sing
Our life thou ART for EVER, God of love.
Assuage our griefs IN love FOR Christ, we pray,
Since the bright Prince of HEAVEN and GLORY died.
Took all our shame, and HALLOWED THE display.
In first BE-ing man, AND then being crucified,
Stupendous God! THY grace and POWER make known,
In Jesus' NAME let all THE world rejoice;
New labors in THY heavenly KINGDOM own.
That blessed KINGDOM, for thy saints THE choice.
How vile to COME to thee, IS all our cry,
Enemies to THY self, and all that's THINE;
Graceless our WILL, our lives FOR vanity,
Loathing thy truths, BE-ing EVIL in design.
O, God! thy will be DONE FROM earth to heaven;
Reclining on the Gospel let us live;
In EARTH from sins DELIVER-ed and forgiven,
Oh! AS thyself, BUT teach us to forgive.
Unless IT'S power TEMPTATION doth destroy,
Sure IS our fall into the depths OF woe;
Carnal IN mind, we've NOT a glimpse of joy;
Raised against HEAVEN IN US no hope can flow.
O GIVE us grace and LEAD us on thy way;
Shine on US with thy love and give US peace;
Self and THIS sin which rise AGAINST us slay;
Oh! grant each DAY our TRESPASS-es may cease.
Forgive OUR evil deeds THAT oft we do,
Convince us DAILY of THEM to our shame;
Help us with heavenly BREAD; FORGIVE us our
Repentant lusts; AND WE adore thy name,
In thy FORGIVE-ness WE AS saints can die,
Since, for US and our TRESPASSES so high,
Thy Son, OUR Savior, bled on Cavalry.

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Let me tell you what this cat did.

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[illegible] noble hen flew out of [illegible] almost within reach, in [illegible] to entreat her to leave [illegible] unharmed, uttering [illegible] screams, which only [illegible] a bad cat could be [illegible] to resist. But I am [illegible] say this particularly bad [illegible] sneered at her.

[illegible] dashed the cock, uttering [illegible] of vague defiance [illegible] flying round and round [illegible] actually every now [illegible] settling just before her on [illegible] being unable to [illegible] at him, because the [illegible] so narrow she would [illegible] her balance and tumbled [illegible] done so. At last the [illegible] (of which, indeed, [illegible] no want before) and [illegible] settled himself [illegible] back, and pecking [illegible] violently with his [illegible].

[illegible] have been either [illegible] astonished. She [illegible] he was [illegible] feel him [illegible] too. She [illegible] and tried [illegible] nothing to [illegible] the clever black- [illegible] fixed on her [illegible] and [illegible] till she [illegible] nothing left [illegible] and run away [illegible] the victorious [illegible] perched upon [illegible] most beautiful [illegible] triumph that [illegible] hen flew [illegible]

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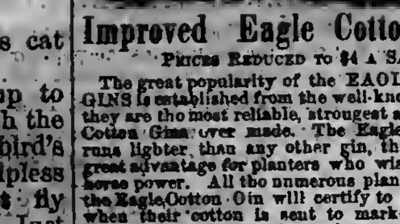

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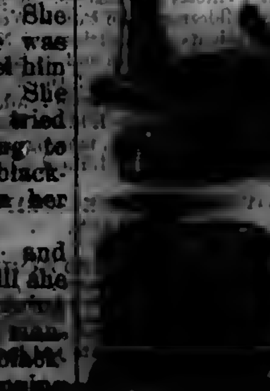

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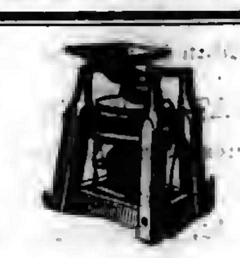

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CABINET ORGANS,
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THE LIST CABINET ORGAN

(Style No. 501.—Five Octavo; Seven Sets of Reeds of Two and a Half Octaves each, and One Set of One Octave; Fifteen Stops; New Scale of Reed-Board, Reeds and Actions, with Ventrillo Chest and other Improvements, patented 1876-7.

Base.—Contra Basso, 16 ft.; English Horn, 8 ft.; Viola, 4 ft.; Viola Dolce, 4 ft.; Sub-Base, 16 ft. Treble.—Corne, 16 ft.; Melodia, 8 ft.; Piccolo, 4 ft.; Seraphone, 8 ft.; Voix Celeste, 8 ft. Throughout.—Full Organ, (knee stop.) Vox Humana, Octave Coupler, (coupling up.) knee Swell, I. Forte, II. Forte.

The Mason & Hamlin Organ Co., have the pleasure of announcing that specimens of this fine Organ, (fac similes in their musical part of one furnished Dr. Franz Liszt,) are now ready, and may be seen at their Warerooms and Principal Agencies. The origin of this improved Organ, and of its name, is as follows:

Having occasion to make an organ expressly for the very celebrated Dr. Franz Liszt, in which full sonorous power was especially desired, as well as such delicacy and purity of tone as could afford satisfaction to so critical a judgment as that of the great maestro, we took the opportunity to carry out and introduce improvements which had been first presented in our Organs, at the U. S. Centennial Exhibition, with others which had long been in progress. The result was more than satisfactory to ourselves; the improvement greater than we had ventured to expect. In our own warerooms in Boston and New York the new instrument was seen and tested by a number of the best musicians in the county, who pronounced it a material advance upon all that had before been accomplished. In the rooms of the Agent for the sale of our Organs in Hannover, Germany, it was also greatly admired. The Hannover Courier declared it to be "at the very height of development of instruments of the class," evincing "extraordinary progress." After its receipt and trial, Dr. Franz Liszt wrote to the Agent: "The beautiful organ of Mason & Hamlin Organ Company of Boston receives no less praise here than in Hannover. It fully justifies the remarkable, well-founded, and widespread renown of these superb instruments." It was immediately put in use in his orchestra.

We are confirmed in our judgment then, that the tones of this new Organ are the finest that have ever been produced from reeds, not because of mere oddity of effect, but from their true diapason-like quality and fulness, and from their excellent power and pervading and sustaining effect; and that, as a whole, it is, in proportion to its size and extent, much in advance of anything we have before been able to produce.

Circulars with full particulars, also Catalogues illustrating and describing all the styles of the celebrated MASON & HAMLIN CABINET ORGANS, which have taken highest honors at all the World's Exhibitions of recent years, are the only American Organs which have ever taken highest award at any such, sent free.

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KING OF PAIN.

A Family Medicine,
Sure Cure for
CRAMPS, COLICS, DIARRHŒA, SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS,
PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle. For sale by all druggists and country stores.

Prepared by
W. H. PEMBERTON, M. D.,
aug23-79-6m New Orleans, La.

FOUR MONTHS OF
GOOD HEALTH
FOR 25 CENTS.

ANY PERSON WHO WILL BUY A BOX OF
Parson's Purgative PILLS

And will take one (1) each night for four (4) nights, and will do this every third (3d) week during the months of June, July, August and September, will not be troubled with ***Fever*** and ***Ague***, nor ***Malarious Fever***, nor ***Bilious Fever***, nor any of the diseases resulting from miasmatic poison, common in Missouri, Mississippi, Louisiana, Arkansas and Texas. If ***Parson's Purgative Pills*** cannot be obtained at your nearest store, send 25 cts. to the undersigned, and the pills shall be sent, post paid, by return mail. Physicians supplied by mail at $2.50 per thousand in bulk. As this is but little more than half price for standard pills by the thousand, cash must accompany the order. The Receipe will be cheerfully sent to any physician on application. We will send Parson's Pills by mail to responsible parties on *commission* at $2 per dozen, sample dozens at $1 35, cash with the order.

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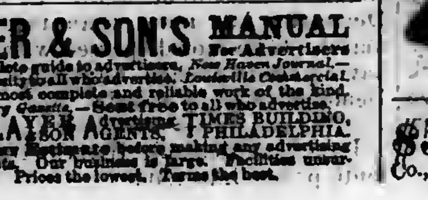

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SINGER AGAIN TO THE FRONT!
GREAT REDUCTION IN PRICES
—OF THE—
WORLD-RENOWNED
Singer Family Sewing Machine!

THE SINGER MANUFACTURING COMPANY, ever awake to the interests of the public, have determined to PUT THE PRICE OF THEIR MACHINES within the reach of every man, woman and child in the land.

THE GENUINE SINGER SEWING MACHINE IS NOW OFFERED AT PRICES BELOW THE BOGUS ONES, OR ANY OTHER.

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STILL AHEAD!
PRICES GREATLY REDUCED.

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NO NOISY COGS, AND NO RATTLING SHUTTLES.

Ease of manipulation, simplicity of construction, and rapidity of motion, have always placed the

Wheeler & Wilson Sewing Machine

Above all its competitors. The WHEELER & WILSON Manufacturing Company have determined not to be outdone by the manufacturers of inferior sewing machines.

Get a First-Class Machine at astonishingly low prices.
$40 to $75 will buy a New Improved Wheeler & Wilson Sewing Machine, at Liberal Discount for Cash.
☞ Send for Circulars and Price List. ☜

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WHEELER & WILSON MAN'F CO.,
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HALE'S PIANOS, HARDMAN'S PIANOS.
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As low as any house North. Monthly Payments. Discounts for cash.
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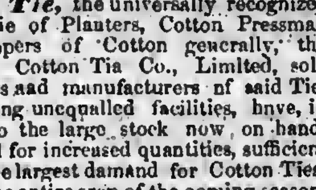

In view of the constantly increasing popularity and demand for the ***Celebrated Arrow Tie,*** the universally recognized favorite Tie of Planters, Cotton Pressman and Shippers of Cotton generally, the American Cotton Tie Co., Limited, sole proprietors and manufacturers of said Tie, commanding unequalled facilities, have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.50 per bundle. less 2½ per cent. discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting community and to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price and terms for future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

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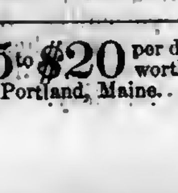

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Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
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$1.20 PER QUARTER, FOR TEN QUARTERS.
MASON & HAMLIN CABINET ORGANS.
HIGHEST AWARDS AT
FOUR GREAT WORLD'S EXPOSITIONS
Paris, Vienna, Santiago,
1867, 1873, 1875,
PHILADELPHIA, 1876.
ONLY ORGANS ASSIGNED FIRST RANK AT CENTENNIAL.
Great variety of styles at prices which would be impossible for work of such excellence without unequalled facilities for manufacture.
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Five octave double reed organ, with tremulant, **$100**
Five octave organ, nine stops, with voix celeste, **$114**
Sold also for monthly or quarterly payments, or rented until rent pays. A superior organ may now be purchased by the easy payment of $1.20 per quarter for ten quarters. Catalogues free.
MASON & HAMLIN ORGAN CO.
154 Tremont St. BOSTON. 25 Union Sq. NEW YORK. 250 Wabash Av. CHICAGO.
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ELASTIC TRUSS
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Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
[mar22-1y]

$66 a week in your own town. Terms and outfit free. H. Hallet & Co.
Dec 21 76 1y] Portland, Maine.

Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 37. NEW ORLEANS, LA., THURSDAY, SEPTEMBER 13, 1877. WHOLE NUMBER 267

Southwestern.

PUBLISHED BY THE

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NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

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WILLIAM BALDWIN, Special Agent.

The Soul's Desire.

Oh, to be calmly patient,
When daily cares perplex!
Casting on Christ our burdens,
Then they no longer vex.
Telling them all to Jesus,
However great or small,
Knowing his ear is ever
Open to each and all.

Oh, to be more in earnest!
For the night is creeping on,
And shadows dark are falling—
Soon will the day be gone;
E'en now the sun is setting;
God grant we may not wait,
But haste us to the rescue,
Lest we should be too late!

Oh, to be always working
Throughout the "little while!"
Waiting His returning,
And His expected smile,
These words of sweetest welcome
Will greet each "faithful" one;
Into his joy we'll enter,
Our work forever done.

Oh, to be daily growing
More like our blessed Lord,
Changed into his image
By contact with his Word!
Seeing Him there reflected
From morning until night,
May Jesus fill our vision,
And be our heart's delight!

Soon we shall be with Jesus,
Yea, see Him face to face,
And find Him all the glory
Of heaven's most holy place.
And we shall share His glory
In those bright courts above,
And bask ourselves for ever
In the sunshine of his love!

Elements of Ministerial Success.

BY T. EDW. MADDEN.

Success is a desirable achievement. That is the ultimate aim of every thinking mind. To accomplish the undertaking in hand, is the object of him who aspires to be great or noble. Every [illegible] is intended to be a success [illegible] possible. As far as the elements of success go, so [illegible] thoughts apply to the [illegible] as well as to every other [illegible]. That there are grand [illegible] the ministry, as well as [illegible], none will deny. [illegible] failures arise from human [illegible]. There is no such thing as [illegible] the part of God. What [illegible] done well, and what He [illegible] not done because it [illegible] do it. [illegible] who fail, then [illegible] who succeed. They [illegible]

[illegible] THE WORK THEY [illegible] No man will ever [illegible] anything who has no [illegible] success of the [illegible] [illegible]

as well as the belief of a falsehood, in relation to spiritual things, will ruin any man's spiritual nature so as to completely wreck his eternal salvation and defeat all his efforts in this life. He is a traitor to his own best interests who doubts. The Minister of Christ must have a whole-souled faith in the work he is doing, not for men, but for God. What he believes he must believe wholly without reserve; wherefore the only perfect and satisfying object of his faith should be God. Completeness, boundlessness, are indispensible to faith. The Minister of Christ must have this faith. He may not live to see his fondest expectations realized, but that does not lessen his responsibility to perform the work to the best of his ability, aided by the Holy Spirit. His faith must step beyond the possibilities of sight, and grasp the probabilities of the future. When Archimides was asked: "In what does a constant mind differ from an inconstant?" he replied, "Chiefly in Good Hope." So we say in regard to the faith of Christ's minister. It must excel chiefly by having in it a large share of hope.

2. CHRISTLY AMBITION AS AN INCENTIVE. All ambition is not sin, nor is it sinful to be ambitions. No man ever succeeded who had no ambition. God has implanted in the breast of all creation an eager desire for superiority. Has He not given this desire to those whom He has called to the highest office in the world? Most assuredly he has. How strong an impulse this desire becomes when Christ takes hold of a man's soul, and the whole of his powers are consecrated to one work. *The mighty motive power of the Cross gives a man an impetus predicable of no other force in the universe.* How holy that life becomes when thus indued with power from on high. The minister of the Cross thus supported cannot fail. Success is assured him, and knowing this he goes forth to certain victory.

Pity makes the true minister of our Lord Jesus Christ ambitious. As he looks at the harvest and reflects on the small number who are laborers, he feels excited to put forth every effort to save the greatest number. He who is possessed of a kindred spirit with the Man of Sorrows weeps as he looks over the vast domain of sin, and behold multitudes running to do evil. Snatching the blood-stained banner of the Cross, heedless of everything else, he goes forth unfurling it to the breeze of heaven, that perchance on it, as on the serpent of old, some one may look and be saved. Say you there is no need of such an incentive as this? Look at the price paid for the world's redemption. Look at the unfolding of the grand scheme of salvation. Look within and see the *effects* ot redemption on your own soul, and swear anew an eternal fidelity to Jesus and you cannot fail. With such an incitant as the Cross of Christ inspires, he who needs any other better get out of the ministry, if this is not enough to stimulate him to the exhibition of a matchless zeal.

3. COURAGE TO PAY CHRIST'S PRICE FOR SUCCESS. "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses *for Christ's sake.*" Here was the price demanded of Paul. He *paid* the price and succeeded. To-day he is held up before the world as the human pattern of ministerial excellence. But Paul *paid* the price. It took courage to do this. Poor human nature doubtless shrunk from all this even "for Christ's sake." But Paul counted the cost. To-day the unconverted know not what to make of the zeal of sanctified laborers in Christ's vineyard. It is a mystery solvable only by experience. The materialist is not able to grasp the possibilities of faith, and of course knows nothing of the power of spiritual forces. Only what is tangible is satisfactory to him. There is a great deal of materialism in the world, but the power of the cross is more than a match for the man who simply says, I have no faith. It takes courage to put your trust in spiritual force entirely. But this is the secret spring that operates on all ministerial success. He who works for Christ finds that he is not a sinecurist. It requires courage to work in an ever present material world with spiritual forces little understood and basely maligned. Yet this is the work of the minister. He works through want, care, anxiety, self-denial, sacrifice, sorrow, death like his master. He who preaches Christ crucified must himself be ready for crucifixion. "He that loveth father or mother more than me is not worthy of me," is not without significance. It shows the greatness of the sacrifice you are called to make. Not a part but the *whole*, and it must be acceded [illegible] Then if you mourn over your [illegible] of success to-day, look to see [illegible] much you have been paying to [illegible] Christ has put a value [illegible] having in the [illegible] would secure [illegible] possessions, the [illegible] that [illegible] to seek the [illegible] you must be willing to pay the price. Here comes the struggle. Christ demands all our life; all our talents; all our intellectual strength, with all its possibility of development and growth; all the sweetness of temper that we possess, that we may "win souls;" all our social influence and its power for good; all our time lest we fail for want of it to make due preparation for the work to which he has called us; all the faith we can exercise with its growth and increasing capacity for exercise and enlargement; all we are or ever hope or expect to be; all these to the fullest extent and limitation; then He will use us for His glory as he sees fit and thinks best. Here is the price.

If you feel that you have failed, look well to the price of success. Pay it with all the unreserved powers of your soul and body, and then you will not cry out for leanness, or hunger for souls in vain. It will cost you everything, and you must pay everything, or fail. It cost the Master tears, loneliness, midnight vigils, want of human sympathy, calumny, betrayal, death. If you are not willing to be misunderstood, slandered, abused, and slain, then do not stand in the way of, or say unkind things of those who do not count their life dear unto them, so that they may win Christ, and who by grace are willing to pay even Christ's price that they may succeed.

Free Homesteads in Texas.

When Texas joined the Union it reserved its public lands. They do not as in all other States and Territories without exception, belong to the United States.

Perhaps few immigrants know that they are entitled to locate upon and own these lands. Such is the law. Following is the statute law on this point:

"To every head of a family who has not a homestead there shall be donated one hundred and sixty acres of land out of the public domain, upon the condition that he will select, locate and occupy the same for three years, and pay the office fees on the same. To all single men, twenty-one years of age, there shall be donated eighty acres of land out of the public domain, upon the same terms and conditions as are imposed upon the head of a family."

A homestead cannot be seized for debt. Following is section 2 of the law exempting personal property from the seizure by the sheriff or constable:

"There shall also be reserved to every family in this State, free and exempt from force sale or debts the following property: All household and kitchen furniture; all implements of husbandry; and tools and apparatus belonging to any trade or profession, and all books belonging to private or public libraries; five milch cows and calves; two yoke of oxen; two horses and one wagon; one carriage or buggy; one gun; twenty hogs; twenty head of sheep; and all provisions and forage on hand for home consumption; all saddles, bridles, and harness necessary for the use of the family; and to every citizen not a head of a family one horse, bridle and saddle, all wearing apparel, all tools, apparatus and books belonging to his private library."

These are wise and wholesome laws. They keep the poor from being turned out of doors and stripped of all he has.

It will be seen that any immigrant arriving in Texas, or any one here now, can help himself to one hundred and sixty acres of land if he is the head of a family, and his son eighty, where he can find any belonging to the State of Texas. This is quite enough to gave any one a good start. With this nucleus other acres can be added without limit.

We wish the above was shown to thousands upon thousands of poor men in the older States who are wearing their lives away upon rented, worn out fields with no prospects of doing aught more than eking a miserable existence.—*Houston Age.*

At Once.

"How long does it take to be converted?" said a young man to his father.

"How long," asked his father, "does it take the judge to discharge the prisoner when the jury have brought him in not guilty?"

"Only a minute."

"When a sinner is convinced that he is a sinner, and is sorry for it; when he desires forgiveness and deliverance from sin, and believes that Christ is able and willing to save him, he can be converted as speedily as the prisoner can be discharged by the judge. It does not take God a long time to discharge a penitent soul from the condemnation and power of sin."

The officers of the Baltimore & Ohio Railroad say that they have not presented any bills to the government for the transportation of troops from the South as has been erroneously reported.

Perpetual Forces.

If we were truly to take account of stock before the last Court of Appeals, that were an inventory! What are my resources? "Our stock in life, our real estate, is that amount of thought which we have had," and which we have applied, and so domesticated. The ground we have thus created is forever a fund for new thoughts. A few moral maxims confirmed by much experience would stand high on the list, constituting a supreme prudence. Then the knowledge unutterable of our private strength, of where it lies, of its accesses and facilitations, and of its obstructions. My conviction of principles, that is great part of my possessions. Certain thoughts, certain observations, long familiar to me in night-watches and daylights, would be my capital if I removed to Spain or China, or, by stranger translation, to the planet Jupiter or Mars, or to new spiritual societies.

Every valuable persons who joins in any enterprise, is it a piece of industry, or the founding of a colony or a college, the reform of some public abuse, or some effort of patriotism,—what he chiefly brings, all he rings, is not his land or his money or body's strength, but his thoughts, his ways of classifying and seeing things, his method. And thus with every one a new power. In proportion to the depth of the insight is the power and reach of the kingdom he controls.

It would be easy to awake wonder by sketching the performance of each of these mental forces, as of the diving-bell of the Memory which descends into the deeps of our past and oldest experience, and brings up every lost jewel; or of the Fancy, which sends up its gay balloon aloft into the sky to catch every tint and gleam of romance; of the Imagination, which turns every dull fact into pictures and poetry, by making it an emblem of a thought. What a power, when, combined with the analyzing understanding, it makes Eloquence, the art of compelling belief, the art of making people's hearts dance to his pipe! And not less method, patience, self-trust, perseverance, love, desire of knowledge, the passion for truth. These are the angels that take us by the hand, these our immortal, invulnerable guardians. By their strength we are strong, and on the signal occasions in our career their inspirations flow to us, and make the simple wise, the weak able, and the timid brave, make the selfish and protected and tenderly bred person strong for his duty, wise in counsel, skilful in action, competent to rule, willing to obey.

I delight in tracing these wonderful powers, the electricity and gravity of the human world. The power of persistence, of enduring defeat, and of gaining victory by defeats, is one of these forces which never loses its charm. The power of a man increases steadily by continuance in one direction. He becomes acquainted with the resistances, and with his own tools; increases his skill and strength, and learns the favorable moments and favorable accidents. He is his own apprentice, and more time gives a great addition of power, just as a falling body acquires momentum with every foot of the fall. How we prize a good continuer, I knew a manufacturer who found his property invested in chemical works, which were depreciating in value. He undertook the charge of them himself, began at the beginning, learned chemistry, and acquainted himself with all the conditions of the manufacture. His friends dissuaded him, advised him to give up the work, which was not suited to the country. Why throw good money after bad? But he persisted, and after many years succeeded in his production of the right article for commerce, brought up the stock of his mills to par, and then sold out his interest, having accomplished the reform that was required.

In each the talent is the perception of an order and series in that department he deals with,—of an order and series which pre-existed in nature, and which this mind sees and conforms to. The geometer shows us the true order in figures; the painter, in laws of color; the dancer in grace. Bonaparte, with his celerity of combination, mute, unfathomable, reading the geography of Europe as if his eyes were telescopes; his will an immense battery, discharging irresistible volleys of power always at the right point in the right time.

There was a story in the journal of a poor prisoner in a Western police court who was told he might be released if he would pay his fine. He had no money, he had no friends, but he took his flute out of his pocket, and began to play, to the surprise and, as it proved, to the delight of all the company; the jurors waked up; the sheriff forgot his duty, the judge himself beat time, and the prisoner was by general consent of court and officers allowed to go his way without any money. And I suppose if he could have played loud enough we here should have beat time, and the whole population of the globe would beat time, and consent that he should go without his fine.

I knew a stupid young farmer, churlish, living only for his gains, and with whom the only intercourse you could have was to buy what he had to sell. One day I found his little boy of four years dragging about after him the prettiest little wooden cart, so neatly built, and with decorations, too, and learned that Papa had made it; that hidden deep in that thick skull was this gentle art and taste, which the little fingers and caresses of his son had the power to draw out into day; he was no peasant after all. So near to us is the flowering of fine art in the rudest population. See in a circle of school-girls one with no beauty, no special vivacity, but she can so recite her adventures that she is never alone, but at night or at morning, wherever she sits, the inevitable circle gathers round her, willing prisoners of, that wonderful memory and fancy and spirit of life. Would you know where to find her? Listen for the laughter, follow the cheerful hum, see where is the rapt attention, and a pretty crowd all bright with one electricity; there in the centre of followship and joy is Scheherazade again.

See how rich life is; rich in private talents, each of which charms us in turn and seems the best. If we hear music, we give up all to that; if we fall in with a cricket-club, and see the game masterly played, the best player is the first of men; if we go to the regatta, we forget the bowler for the stroke oar; and when the soldier comes home from the fight, he fills all eyes. But the soldier has the same admiration of the great parliamentary debater. And poetry and literature are disdainful of all these claims beside their own. It seems as if the story were gospel truth, of the boy who thought in turn each one of the four seasons the best, and each of the three hundred and sixty-five days in the year the crowner.

The sensibility is all. Every one knows what are the effects of music to put people in gay or mournful or martial mood. But these are effects on dull subjects, and only the hint of its power on a keener sense. It is a stroke on a loose or tense cord. The story of Orpheus, of Arion, ot the Arabian minstrel, are not fables, but experiments on the same iron at white heat.

By this wondrous susceptibility to all the impressions of Nature the man finds himself the receptacle of celestial thoughts, of happy relations to all men. The imagination enriches him, as if there were no other; the memory opens all her cabinets and archives; Science her length and breadth, Poetry her splendor and joy, and the august circles of eternal Law.

These are means and stairs for new ascensions of the mind. But they are nowise impoverished for any other mind, not tarnished, not breathed upon, for the mighty Intellect did not stoop to him and become property, but he rose to it and followed its circuits. "It is ours while we use it, it is not ours when we do not use it."

And so, one step higher, when he comes into the realm of sentiment and will. He sees the grandeur of justice, the victory of love, the eternity that belongs to all moral nature. He does not then invent his sentiment or his act, but obeys a pre-existing right which he sees. We arrive at virtue by taking its direction instead of imposing ours.—*Ralph Waldo Emerson in North American Review.*

Female Influence.

The influence wielded by woman is one of the many blessings that surround the pathway of man, leading him in the road to honor, virtue and happiness, guarding his conduct and ruling his actions, moulding his character and shaping his destiny for good or evil. Where is it that she does not control the obdurate heart of man? Where is the man who is so degraded, so lost to every noble quality of the heart, that he cannot be moved by the sweet smile of a good woman, who can touch the sympathetic chords of the human heart, and cause it to vibrate to the hidden depths of the soul? How many a gay and thoughtless youth has been reclaimed from the haunts of vice by the sweet, persuasive voice of this guardian angel of man, who is ever removing the thorns from life's dreary pathway with her own willing and devoted hands! When will we ever learn to prize female affection?

"Oh, what joys from woman spring!
Source of bliss and purest peace!
Eden could no comfort bring
Till fair woman showed her face."

Just permit your imagination for one moment to be carried back to the old days of the Roman Republic, and view the state of the brave and proud patrician, Coriolanus, when banished from the home of his honored ancestors and found refuge among the fierce and barbarous Volscians, and when he had returned, and was encamped around the walls of the "eternal city" with those bloodthirsty and revengeful hordes, ready to wreak vengeance upon the inhabitants of that devoted city whose anticipated doom was almost sealed. After the deputies were sent to entreat him to spare their city, their homes, their wives and their children, they were dismissed with haughtiness, and their proposals treated even with contempt. But when the mother, wife and the children of Coriolanus were sent to intercede with him, and his mother began to reproach him for his cruelty toward his countrymen, how soon his proud heart began to soften under her gentle supplications, and his sad and bitter exclamation, "Mother, I yield! you have saved Rome, but you have destroyed your son." Ah, see what that mother, by her persuasive eloquence, accomplished; even that which the force and valor of the Roman legions could not do!

Look again at the beautiful and accomplished, but wicked, Cleopatra, Queen of Egypt, whose cunning wiles and fascinating graces gained complete sway over the heart and mind of that stern and valiant warrior, Mark Antony, that noble triumvir, whose prowess in arms had hitherto been almost invincible, until he came in contact with that dazzling but dangerous beauty, whose presence was as poisonous as the shades of the deadly upas. We see the sceptre of his glory depart; the strong become more weak, exchanging the glory and the hardships of the tented field for the altar of amatory bliss, and becomes a devotee at the shrine of her peerless beauty. He became a victim to the "conquering power" of the Cæsars, and died a lamentable and ignoble death by suicide.

When languishing on a bed of sickness, who is it that brings consolation to the desponding mind? Who throws a ray of hallowed sweetness over the aching brow, bidding the heart take renewed courage and in pointing the soul to brighter hopes and nobler anticipations? Where is a more peerless gem to be found in all the wide domains of earth?

"Not Temple's vale nor Eden's bower
Were graced with so divine a flower."

While virtue, modesty, cheerfulness and true dignity—crown jewels of the female heart—adorn the walks of noble and devoted women, ever ready and willing to share alike our joys and sorrows; rejoices in our prosperity, and is contented even in adversity. Such are the noble charms of female influence; and well may we exclaim, in the language of Campbell—

"And say, without our hopes, without our fears,
Without the home that plighted love endears,
Without the smile from partial beauty won,
Oh! what were man?—a world without a sun.
Till Hymen brought his love-delighted hour—
There dwelt no joy in Eden's rosy bower.
* * * * * * * * *
Still slowly passed the melancholy day,
And still the stranger wist not where to stray.
The world was sad! the garden was a wild!
And man, the hermit, sighed till woman smiled."

Waverly Magazine.

Pre-requisites of Success.

Integrity of character and truth in the inner man are the pre-requisites of success in any calling, and especially so in the merchant. These are the attributes which never fail to command respect and win admiration. No one fails to appreciate them, and if they "do not pay" in the vulgar sense of the phrase, they bring an amount of satisfaction and peace to the owner that all the wealth of Crœsus could not yield. There is no better stock in trade than these principles; no capital goes so far or pays so well, or is so exempt from bankruptcy and loss. When known they give credit and confidence, and in the hardest of times will honor your paper in bank. They give you an unlimited capital to do business upon, and everybody will endorse your paper, and the general faith of mankind will be your guaranty that you will not fail. Let every young man, upon commencing business, look well to these indispensible elements of success, and defend them as he would the apple of his eye. If inattentive and reckless here, he will imperil everything. Bankruptcy in character is seldom repaired in an ordinary lifetime. A man may suffer in reputation and recover; not so the man who suffers in character. Be just and truthful. Let these be the ruling and predominating principles of your life, and the reward will be certain, either in the happiness they bring to your own bosom, or the success which will attend upon all your business operations in life, or both.

Married Life.

Julius Moser gives the following counsel from a wife and mother: "I try to make myself and all around me agreeable. It will not do to leave a man to himself till he comes to you, to take no pains to attract him, or to appear before him with a long face. It is not so difficult as you think, dear child, to behave to a husband so that he shall remain forever in some measure a husband. I am an old woman, but you can still do what you like; a word from you at the right time will not fail of its effect; what need have you to play the suffering virtue? The tear of a loving girl, said an old book, is like a dew-drop on a rose; but that on the cheek of a wife is a drop of poison to a husband. Try to appear cheerful and contented, and your husband will be so; and when you have made him happy, you will become so, not in appearance but in reality. The skill required is not so great. Nothing flatters a man so much as the happiness of his wife; he is always proud of himself as the source of it. As soon as you are cheerful you will be lively and alert, and every moment will afford you an opportunity to let fall an agreeable word. Your education, which gives you an immense advantage, will greatly assist you; and your sensibility will become the noblest gift that nature has bestowed on you, when it shows itself in affectionate assiduity, and stamps on every action a soft, kind and tender character, instead of wasting itself in secret repinings." This is most excellent advice, and worthy of being treasured up.

Home Conversation.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem it a drudgery to study in books; and even if they have the misfortune to be deprived of many educational advantages they will grow up intelligent if they enjoy in childhood the privilege of listening daily to the conversation of intelligent people. We sometimes see parents who are the life of every company they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant family conversation, and what unconscious but excellent mental training in lively social argument. Cultivate to the utmost the graces of home conversation.

The labratories for women, which were established six months ago at the Massachusetts Institute of Technology, are said to be successful. Some of the pupils are fitting themselves to teach. Two have made special study of some subject, for the purpose of assisting their husbands in business; others take the course as a part of their education, without definite plans for applying their knowledge; and others take some subject that will enable them to make collections at home.

News Items.

Georgia's capital is to be located by vote of the people separate from the vote on the new constitution.

American tourists have spent some $45,000,000 in Europe this season.

Two-thirds of the sheep of California perished by reason of the recent drought; about 2,500,000.

The University of the South, at Suwanee, Tennessee, has created a chair of Biology and The Relation of Science and Religion. Professor McCrady is elected to fill it.

A Southern educational convention is to be held in Atlanta, Ga., the 7th of November. It is likely to be well attended by delegations from all of the Southern States.

The Marshall (Texas) *Herald* says five hundred bushels of wild grapes could be gathered within a mile of that town.

There is a cheese factory close to Waco, Texas, which is said to be turning out a merchantable article of cheese, equal in every respect to the best made Northern or Western cheese.

There is only 420 square miles of anthracite coal in the whole United States. The Reading Company owns no less than one-third of the whole. Of bituminous coal land there are in America 200,000 square miles, and 8000 in Great Britain.

The Bonham (Texas) *News* says: Sixty-six varieties of peaches, fifty-three of apples, twenty-three of pears, thirteen of grapes, besides nectarines, oranges, lemons, figs and various other fruits and vegetables, were exhibited at the Pomological Fair in Houston. W. M. Klyce, of Paris, was the only exhibitor from this section.

The Dennison (Texas) *Crescent* says the two car loads of beef recently shipped to Chicago by the Refrigerator Company as an experiment, proved a success beyond the expectations of the most sanguine. The beef when examined at Chicago was found to be perfectly sweet as the day it was first put in the cars. The importance of the success of the experiment cannot be over-estimated, and we may now expect to see the refrigerator works in full blast.

The Piedmont cotton mill, near Greenville, S. C., will, by October, have 11,376 spindles, consuming twenty-two bales of cotton a day and producing daily 7500 pounds of goods. The company is free from debt, and has ample means to pay for the five hundred tons of new machinery lately purchased. It seemed a desperate and hopeless undertaking years ago. Colonel Hammett, however, by dint of hard work and perseverance obtained the capital to start with, and from a small beginning has sprung a large manufacturing company, whose prospects are as bright as those of any similar undertaking ever established in South Carolina.

A consolidation of the two leading telegraph companies of the country has finally been accomplished. 71,000 shares of the Atlantic and Pacific Company have been purchased by the Western Union at .25, to be paid for in Western Union stock at .72. This amounts in effect to the union of the companies, though they will continue nominally their separate corporations. Another agreement is that the gross earnings of the companies shall be divided between them, the Western Union to receive seven-eighths. In many cities and towns the offices of one company will be discontinued, and a general advance in rates will soon be made.

The Galveston *News* mentions a number of "pasture lots" in different parts of the State, the size of which is from 80,000 to over 200,000 acres: Colman, Mathias & Fulton have in Aransas, San Patricio and Nueces counties, pastures under fence, enclosing 209,428 acres; Capt. Kenedy has, to the southwest of Corpus Christi, 132,000, and Capt. King 175,000 acres. In the same vicinity other parties have, in the aggregate, 200,000 acres; and above Indianola, in Calhoun county, there are 60,000 acres belonging to different persons. In Refugio county there are 83,000 acres. McCampbell & Bros., near Rockport, have 30,000 acres; John Wood, near St. Mary, has 65,000 acres; Thomas O'Connor has 40,000 acres; John Wealder has 28,000 acres; Henry Scott has 15,000 acres; Jerry O'Driscoll has 20,000 acres, the last four all in Refugio county. In Bee county, sundry persons have 42,000 acres; and in Atascosa county, 75,000 acres. In Live Oak there are 80,000 acres; in Victoria county there are 45,000 acres. Mr. Butler has, in Galveston and Harris counties, 60,000 acres; Mr. Samuel Allen, in the same two counties, has 120,000 acres. Mr. Kuram, in Jackson county, has 75,000 acres; Pierre Vayle & Co., same county, have 30,000 acres, and sundry persons in that and adjoining counties 160,000 acres.

Southwestern.

NEW ORLEANS, SEPT. 13, 1877.

Rev. Joseph Cook says the Bible is the "survival of the fittest."

Bishop Wiley, wife and daughter, and Rev. W. G. Benton, sailed for China from San Francisco, on the 8th inst.

Rev. Dr. Rust, Corresponding Secretary of the Freedmens' Aid Society, and his wife, have returned safely from their European trip, and are now at their home in Cincinnati.

Mr. Moody will not go to Washington the coming winter. He thinks that Providence indicates that he ought to labor in New England towns.

Read W. L. Cushing's advertisement on fourth page. Mr. Cushing's machinery house is one of the oldest and most reliable in New Orleans.

Rev. James Morrow, formerly of this city, recently received twenty-nine into full connection in Grace M. E. Church, Philadelphia, of which church he is pastor.

The New York *Times*, after making a careful survey of the present business interests in that city, thinks the out-look not discouraging.

Mrs. Van Cott closed a largely attended and very successful camp meeting at Sea Cliff on Sunday evening 2d instant. This was her second camp meeting at that place during the season.

The Central German Conference met at Louisville Aug. 29, Bishop [illegible] presiding and Dr. H. Liebhart secretary. The preachers generally reported a successful year's work. A total abstenance, legal prohibition temperance report was adopted. Bishop Haven delivered a splendid address to the candidates for admission, and made a very favorable impression on the Conference as a whole.

[illegible] special attention to the advertisement of A. P. Harrington, bookseller and stationer, 118 Canal [illegible]. Mr. Harrington has large [illegible] in his trade, and is well prepared to supply customers in [illegible]. Call and see him, and test the accuracy of our judgment. [illegible] first-class family [illegible] copies of "Moody: His [illegible] Work, and Workers," will [illegible] Mr. Harrington's.

Bishop Bowman writes from [illegible] Oregon, under date of [illegible] both the Montana and [illegible] Conferences had [illegible] by the Indians. [illegible] the uneasiness of [illegible] the meetings were [illegible] None of the Indians [illegible] engaged in the [illegible] Government. Many [illegible] telegraphed East are [illegible] the reports from designing [illegible] traders, and [illegible] to pasage [illegible] hence the [illegible] General Howard [illegible] statistics show [illegible] for the year.

[illegible] says: "The situation [illegible] Pennsylvania coal re[illegible] very disheartening [illegible] of men are still [illegible] interruption [illegible] of coal in New [illegible] slightly. It [illegible] the facilities for the [illegible] anthracite coal are [illegible] the demand [illegible] employed [illegible] full time, the [illegible] be enor[illegible] have [illegible] they are [illegible] very [illegible]y."

[illegible] of the [illegible] this city, [illegible] "Con[illegible] We will [illegible]

Justification is Not by the Deeds of the Law.

"Law," as used by Paul, strictly means the ceremonial law—this was its meaning to the Jews. In its broader sense it means the *moral law* of which the ceremonial law was but an instrument. This broader sense is the one which we mean. Our point then is this—man by no sort of legal obedience can be justified before God.

This may be proven in different ways. One proof lies in man's inability *to keep the moral law*. The requirements of the moral law are absolute. They call for a perfect obedience. One, two, three or a dozen Christian Graces are not enough. The words are "cursed is every one that continueth not in all things written in the book of the law to do them." Here then is the standard: *it is perfect obedience.* One violation of the law brings all its curses upon the violator. He that offendeth in the least is guilty of all.

Now the question is, can this perfect obedience be rendered? The answer is, it can not, and the proof is that no man has ever done it. The fall of Adam, and the consequent sin in all hearts makes it impossible for man to render a perfect obedience. And even if from any given point in a man's life he may begin and continue in all things written in the book of the law to do them—another difficulty would arise. What about the sins committed before that hour? Who would atone for those? The law could not, for its only work is to condemn. The man could not, for to him the past is a sealed book, never to be opened until the judgment. And even if the past could be recalled and the long list of sins recalled, the only possible effect would be to increase remorse without the possibility of amendment. All law is absolute in its demands. It knows no compromise, can show no favors nor grant any reprieves. To be justified by it, obedience must be perfect. Man in his sinful state cannot render that obedience. Therefore justification by deeds of the law is impossible.

This position is fully sustained by the enlightened conscience. When this faculty is not perverted it gives no peace to the man that does wrong. The wrong deed may be ever so small, it may be disapproved by the judgment, the man may even repent of it, still no matter, the conscience that is not perverted will neither excuse it, nor cease upbraiding the one who did it.

Nothwithstanding this doctrine is so clearly revealed in the Bible, and may be so well understood by the reason, still men hope to be saved by their works. They think their good works and bad works will be compared and if the good is the greater, they will be saved. But this is the height of folly. It is to expect God's laws to be administered in a way that would destroy even human law. Our laws for example forbid stealing. Now suppose a man would say after having stolen, that he had done many good things in his life—he had fed the hungry, clothed the naked, visited the sick, supported the church, and therefore ought to be excused for this one bad act. The answer would be, no sir, though you have been a moral man all your days before—this one acts condemns you, and you must go to prison. But, says the prisoner, "I am sorry for what I have done, I will never do so again." No difference, "Your repentence is nothing, nor are your good resolutions, you are a thief and must suffer the penalty." Any other course would be subversive of all law. If a man does not wish to be arrested for theft, he must not steal. So of all legal demands; to be just before them we must obey them. Now remember that the law of God extends to every thought and purpose of the soul, and we see that to be justified by our works, we must not only be tolerably good, but our obedience must be absolutely perfect. This is impossible.

Our friends, in sending notices of Camp Meetings, District Conferences, etc., should be careful to send them soon enough. Several [illegible] notices have recently come too [illegible] for insertion, the occasion [illegible] before a succeeding [illegible] reach our readers. Our [illegible] press on Monday [illegible] our distant sub[illegible] by date of pub[illegible].

[illegible] union is becoming [illegible]y popular.

Forfeiting the Right of Appeal.

A brother desires to know whether an expelled member forfeits the right of appeal to the Quarterly Conference, if he does not give notice that he intends to appeal at the time he is expelled.

The right of appeal is a sacred one, guaranteed by the law of the Church. The Bishop, Traveling Preacher, Preacher on Trial, Local Preacher, Deacon or Elder, and private member, each and all, are given the right of appeal from the decisions of the committees trying them. The Discipline is not specific in every case as to the time *when notice of the appeal must be given.* The Bishop and Traveling Preacher must give notice of his intention to appeal "at the time of his conviction, or when informed thereof." The Preacher on Trial, if expelled by a Quarterly Conference, has "a right to an appeal to the next Annual Conference." Here the *time* of his giving notice is not definitely stated. The Local Preacher, Deacon or Elder, in cases of condemnation by a Quarterly Conference, may appeal to the next Annual Conference, "provided that he signify to the Quarterly Conference his determination to appeal." This, no doubt, means the Quarterly Conference which condemns. In the case of private members the Discipline reads:

"If there be a murmur or complaint from any excluded person that justice has not been done—he not having absented himself from trial after due notice was given him—shall be allowed an appeal to the Quarterly Conference."

Here it will be seen that *no specific time* is fixed for giving notice of the appeal, but evidently it must be before the next Quarterly Conference.

Our reply, then, to the above inquiry is this: An expelled member ought to know whether he desires to appeal from a decision by a committee at the time the decision is rendered; but if he is undecided on that point, and wishes a little time to consider the matter, it seems to us a preacher in charge should indulge him a little, and he should not lose his right of appeal. In all cases, however, the appeal must be made to the Quarterly Conference next succeeding the trial.

An Important Admission.

Rev. Father Giesen, a leading Catholic priest of this city, preached a sermon September 2 on the "Education of the young," in which he said:

"When we look about on the modern generation, instead of rejoicing or glorifying, we should sit down and weep bitter tears, for the young generation are traveling with railroad speed on the road to hell. The remarks of a writer in the *American Review* are true, and before him, of the Bishop of Charleston, that over three millions have lost the faith, and it can be proved by statistics that over sixteen or eighteen millions of people, who were baptized Catholics, have lost their faith in this country, and this is the case with two-thirds of all who come to America. One of the evils which lead to this falling off from the true faith and which has been again and again condemned by the voice of our Pontif, and by every shepherd in each separate diocese, is liberalism, and a great many are liberalists, my brethren, without knowing it. One of the greatest causes for this evil is in the early training of children, the manner in which their education is conducted, and the Mother Church is the appropriate one to undertake this important mission, for our Lord commands her to go and teach all nations; she alone has been commissioned to take charge of this great matter."

By "liberalism" Catholic priests mean the right of private judgment in matters of religion. This is considered by every true American citizen a God-given right, and is rejoiced in by all Protestants.

Catholics deny the right of private judgment in matters of religion. They must accept the interpretation of the Bible as given by the Pope and received through the priests. What, therefore, is a source of grief to Father Giesen is a source of joy to every lover of religious freedom.

The cause of this "liberalism," the Reverend Father says, is the manner in which "the early training of children is conducted. The Mother Church is the appropriate one to undertake this important mission." This is a thrust at our public school system and a statement that the education of children should be turned over to the Catholic Church. What nonsense to be spoken in an American city!

We quote the above, however, chiefly to call attention to the significant admission that *two-thirds of the Catholics who come to America lose their faith*, and that American schools are the chief cause. No greater compliment could be paid our public school system than this admission. Whatever awakens the thought of the masses of the Catholic Church and leads them to turn their backs upon the pretensions and deceptions of the Roman Catholic Priesthood, is a public good of great value.

A Mother in Israel Has Departed.

Our First German Church in this city is called to mourn the death of one of its oldest and most influential members, Mrs. Elizabeth Beckro. Mrs. Beckro was sixty-four years of age. She died August 24, in the full triumphs of faith. During her last illness her suffering was very great. She said during her sickness, "All is well. The will of the Lord be done." She would often request her friends to sing, "God is love," and other appropriate songs indicative of her state of mind. The funeral occurred on the 25th of August, at 4 o'clock, in the church corner of Franklin and St. Andrew. A very large audience was present. The pastor, Rev. J. Braun, preached the sermon from the text John 14; 1—4. The other ministers present participating in the services were Revs. J. Kienle and J. Uober, of our own church; Rev. Mr. Pouli, of the M. E. Church South, and Rev. Mr. Kleinhage, of the Lutheran Church. The remains were deposited in Washington cemetery. Mrs. Beckro was a widow for the second time. Her first husband was Mr. Abraham Ehinger, one of the first and most active laymen in the organization of Methodism among the Germans of this city.

Mrs. Beckro leaves one son and three daughters from her first marriage, and one daughter from her second, all of whom are married and living in this city. During her life she was a generous giver to the church, and being possessed of wealth always gave largely. Having expressed a desire to make a special donation to her church during her lifetime, her heirs since her death have given to the First German Church six hundred dollars. Mrs. Beckro was educated a Roman Catholic, and was at one time a member of that church. Her conversion occurred about thirty-five years ago, since which time she has been an earnest and faithful member of the Methodist Church. A mother in Israel has departed.

The *Central Methodist*, a journal of the Methodist Episcopal Church, South, published at Catlettsburg, Kentucky, for the second time referred to the heading "Our Southern Methodism," placed each week at the head of a department of church news in the SOUTHWESTERN. That paper says: "The editor has not told us in what Northern Methodism in the South differs from Northern Methodism in the North. Will he please enligbten us?"

We are surprised that our sprightly exchange needs enlightenment. We would have answered the first time if we had not supposed the editor was joking. Is there not more than one Methodism in the South? Let us see: in the Southern States we have the Methodist Episcopal Church, the Methodist Episcopal Church, South, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Colored Methodist Episcopal Church of America, the Congregational Methodists and the Protestant Methodists. Are not all these "*legitimate*" branches of Methodism? And, therefore, can we not justly arrange the special news from our Southern Churches under the head of "*Our Southern Methodism?*" Is our brother enligbtened?

The *Western Christian Advocate*, after quoting a commendatory note on the recent editorials of the *Northwestern* and *New York Advocate*, says:

We presume that the *Southwestern* does not mean to intimate that any of the journals of our Church published in the North take a different view, but designs merely to acknowledge recent deliverances of the above named papers. We are glad to see our denominational journalism united on the right side of this question.

Just so. We rejoice to believe that our church press in the North is a unit in this point and that our Southern work is to be strengthened in every proper manner.

Freedmen's Cause.

Notwithstanding the terrible financial crisis of the past year, the Freedmen's Aid Society has laid deep, broad, and enduring foundations for coming ages. Its receipts have aggregated over $70,000. It has sustained twelve colleges, a number of schools of lower grade, and co-operated extensively in the maintainance of the Common School System. It has employed over sixty self-sacrificing Christian teachers, who have left home and the endearments of family, to teach the neglected ones of the South, for a mere subsistence as a salary, and to be subjected to reproaches and contumely innumerable. It has taught over 3000 pupils in the day schools, and even a greater number in the Sunday schools. It has prepared hundreds of ministers for the Southern work, and scores for African Missionary work. It has fitted for teachers, many promising young men and women. Lady missionaries have been sent to operate in the homes of the freed women. The mothers and daughters have been pointed to Christ, and in many instances, lead into the riches of religious experience. Indigent students have been aided in obtaining an education. Land has been purchased for sites for new buildings; repairs have been made in dilapidated buildings; a number of buildings are already in process of erection, and others will be begun when the necessary means are furnished. The out-look is hopeful. If the contributions could be increased fifty per cent. greater efficiency could be realized, and the demands of the work fully met. The preachers should take the collection prayerfully, and promptly, and God will give us a rich harvest.

Our German brethren in Galveston, Texas, are making a special effort to raise money to complete the chapel now being built. They have begun a simple plan by which many can help them and still get the full worth of their money in return. Their Sunday-School scholars have collected a large amount of rare specimens of shells on the Gulf shore and propose to send them, postpaid, to any one, on the following terms:

"Three star-shells, (very beautiful,) for twenty-five cents; six star shells, and a variety of other small shells, for fifty cents; six star-shells and a neat collection of small and medium-sized shells, for $1; and a superior collection of star-shells, sea-beams, and other shells, for $1 50. All the money received in this way is to be used in paying for the new chapel. The plan combines pleasure and blessing. Sunday School superintendents or teachers can send orders for schools or classes, and save expenses. Address orders to Rev. F. von Schlaembach, or Rev. E. Werner, German missionaries of the M. E. Church, at Galveston, Texas."

The *Central Methodist* has the following pertinent paragraph. It hits the nail on the head:

"If the mayor of a city has the power, when in his judgement it is expedient, to close the bar-rooms by proclamation, as a means of security to the people, have not the people the power, by their votes, to keep them forever closed? And if this power is conceded, have they not the further power to place a veto on its manufacture? This means absolute prohibition, and should be the objective point of the temperance efforts of the age. The lopping-off process seems to strengthen the main trunk, and now let the ax be laid at the root of the tree, and applied with vigor and skill. Let the war take this course, all along the line, and while the roar of our cannon may not attract much attention to-day, continued agitation will soon set the masses to thinking, and acting as well. On this question the great majority will be with us, provided it is judiciously managed, and properly brought before them. So we think, at least."

The President of the Swiss confederation gave Gen. Grant a grand dinner. The Federal Council and M. Staempfli, Geneva arbitrator in the Alabama claims Conference, were present. The President proposed the following toast: "To Gen. Grant, the most illustrious general, the ablest statesman, and the worthiest citizen of the United States." Gen. Grant said in reply that he was glad to be in a republic on this side of the Atlantic. He boasted of the kindly feeling which the American people entertained for the President of the Swiss confederation and M. Staempfli, for the part taken in the Geneva arbitration, by which the difficulties between two powerful nations were settled to the satisfaction of all concerned.

Our Southern Methodism.

An interesting communication from Rev. C. Gilbert, intended for this column, is received, but he fails to give his location or tell of what church it is that he writes.

Rev. P. Blue, Oxford, Miss., says: "We have just closed a three weeks meeting, in which there were twenty-six conversions and thirty-four accessions to the church, besides a number of wanderers reclaimed. Our Sunday School is constantly increasing in numbers."

Rev. L. J. Terrill, Holly Springs circuit, Mississippi, says: "The revival spirit is abroad in my work. At a meeting in progress at one of my appointments there has been one conversion and three accessions to the church. We have just built a new church on the circuit, which is now nearly completed. The people of the neighborhood in which it is located are greatly pleased and encouraged by its erection, and a very promising Sunday School has been organized in it."

Rev. M. Williams, Cooperstown, Tenn., writes: "We have just closed a four weeks meeting, in which there were eleven conversions and four backsliders reclaimed. Our friends of the Baptist and of the A. M. E. Churches gave us their aid with, Revs. B. Thomas and J. P. Andrews."

Rev. L. W. Woodward, Brenham, Texas, reports twenty-four recent accessions, and that Church and Sunday School are in good condition.

Rev. Wm. Leewood, Alexandria circuit, Tennessee, says: "We closed a few days since a meeting at Cherry Valley, at which there were twenty conversions. The church at that place had never been so revived before. We have now commenced a meeting at Alexandria, and there have been two conversions, and many are inquiring the way of salvation. Bless the Lord for his goodness!"

Rev. J. W. Dann, Presiding Elder of Greenwood District, Mississippi, in writing adds: "We are having many interesting revival meetings on this work. There are a great many conversions and large additions to the churches. The protracted meetings are proving to be more successful than I have known them before in any past year."

Rev. W. McDonald, State Line, Miss., says: "We have just closed a meeting in which there were four conversions and eight accessions to the church. We are building a new house of worship, thirty by forty feet in dimensions. Brother D. Gaines has donated to us a nice lot for the purpose, and our white friends have made liberal cash subscriptions, for which they have our hearty thanks. We have the lumber on the ground and paid for, and hope soon to have the work completed. Pray that the Lord's blessing may be with us."

Rev. Andrew R. Norris, La Grange, Texas, writes: "At our camp meeting, which has just closed, there were fifty-two conversions. Since Conference I have received one hundred and four persons into the church. A revival is now in progress in my charge, and many are inquiring the way of life. Our entire community seems to be pervaded by a deep religious feeling."

Rev. James H. Parker, Pickens' Station, Miss., says: "We have just closed a protracted meeting which was continued during two and a half weeks. There were twenty-three conversions and forty-nine accessions to the church—twenty-four being on probation and twenty-five in full membership. This work of grace commenced in our Sunday School, and at a time when our local preachers and many prominent members were away at camp meeting. But the revival influence spread until all classes of people were brought within its influence. Many of our white friends came regularly to our services, and united with us in the worship of God. Our Sunday School numbers seventy-five members. Pray for us, that the blessing of the Lord may continue with us."

Rev. W. M. Payne, New Albany, Miss., says: "We have had a meeting in progress for some weeks. Up to this time there have been sixty-four conversions, and forty-three have united with the church. The interest is unabated. May the Lord direct and bless us."

The third quarterly meeting for Houma was held September 2 and 3. The Presiding Elder preached at 3 p. m. on the Sabbath, administered the sacrament and baptized several children, and also preached Sunday night. After the Sunday night sermon mourners were invited to the alter, and nine presented themselves for prayers. A most excellent spirit pervaded the services all day. Among the auditors was State Senator Johnson. A protracted meeting has been in progress for several days, and still continues. The pastor, Rev. C. Rogester, seems to understand his work well, and commands the respect of the entire community. He was appointed to the church a few months since on the death of Rev. Mr. Taylor, but not until the church had been for some time without a pastor and became somewhat scattered. His labors have been blest, and he has won the confidence of his people. He has an excellent wife, who enters heartily into the work of the church. The Quarterly Conference was held Monday morning, September 3, and all the work of the church was carefully considered. Some matters which had led to unpleasant words and feelings were settled. The report showed that the pastor had been paid $111 50, an organ for the choir had been paid for, and considerable repairing on the church property had been done. There is a branch church at Dulack that was represented in the Conference by Mr. White, a local preacher. The membership at Houma and Dulack is 110. It is proposed to ceil the Houma church, and for this purpose over $50 are already in hand.

The third quarterly meeting at Terrebonne, La., was held September 2. The Presiding Elder preached at 11 a. m., and followed the sermon with the administration of the Lord's Supper. The pastor, Rev. A. Kennedy, reported an accession during the past six months of forty, and a steady increase in the size of the congregation. The Sunday School is at present not organized, but the Presiding Elder was assured that this defect in the church organization should not continue. Brother Kennedy is a diligent, successful pastor.

News Items.

A third satellite of Mars has been discovered.

The street railroads of New York city use 11,000 horses.

Fort Worth, Texas, has two flour mills that use 1200 bushels of wheat every twenty-four hours.

A petition one mile long, containing sixty thousand signatures, has gone up to Parliament from Ireland, asking that the liquor-saloons be closed on Sabbath.

Mrs. Ellen Foster, a lawyer of Clinton, Iowa, has been appointed by the District Court one of the committee to examine candidates for admission to the bar. No woman ever held such an office before.

The damage to the railroad property at Pittsburg is being speedily repaired. The new passenger depot will be ready for occupancy in thirty days. Engine-house, round-house, and transfer platforms are being rapidly constructed.

The Rocky Mountain Advocate says: "Excellent crops of wheat have been raised in Utah this year without irrigation. The yield is from twenty to thirty-five bushels to the acre, and the grain is large, bright and plump."

The depreciation of the value of real estate in the three States of New York, Pennsylvania and Ohio, during the past eight years amounts to a sum sufficient to pay off the entire national debt.

One firm in Jacksonville, Fla., in seven months since January 1st, have shipped from the wharf in that city 6,211,325 feet of yellow pine lumber. To convey this lumber to Northern markets forty schooners were employed.

The woods of Putnam county, Fla., abound with parties gathering vanilla, which is worth $5 per hundred pounds in Pilatka. An Orange county man in the same State, has contracted to supply a Savannah firm with 10,000 pounds of dried vanilla.

Paris, Texas, has been visited by an exceedingly destructive fire. It broke out on the 30th ult., in the City Saloon, and spread rapidly on the east, west and south sides of the public square, until about ten blocks of business houses and dwellings were consumed, includ-

ing three hotels, and the post-office and telegraph and express offices. The loss is estimated from one million to one and a half million dollars. Many families are without shelter.

On the 28th ult., the grand jury, Columbia, S. C., found true bills against ex-Lieut. Gov. Gleaves, ex-Treasurers Parker and Cardozo, ex-Comptrollers Dunn and Hoge, ex-Speaker Lee, Charles of the General Assembly, Woodruff and Jones, ex-State Senator Owens and others, on various serious charges of fraud in connection with the discharge of their official duties.

General Furlong has been nominated for the State Senate in Vicksburg, Miss., by the Democracy. He was a prominent Union officer during the war.

We find these telephone items in a New York exchange: "The new Edison telephone was tested at the Western Union building over the extraordinary distance of 240 miles. The wire used was the loop to Hartford and back, over which music was transmitted distinctly." "Long Branch last week had a concert, the music being supplied by a telephone from this city."

An exchange says: "Col. Frederick W. M. Holliday, the "Virginia Conservative candidate for Governor, lost an arm in the Confederate army at Cedar Mountain. He was never absent a day from his command, (the "Stonewall Brigade,") and missed none of the battles in which his regiment took part."

The Pennsylvania Republican State Convention met on the 5th instant. The resolution on the President is as follows:

Resolved, While we recognize and respect the difference of opinion existing [illegible] as to the course pursued by President Hayes towards the South, we are heartily in accord in honoring the patriotic motives which have guided him, and in hoping the results of this policy will be peace, good will and the complete recognition of the equal rights of all men in every section of the country, and to the efforts of his administration to carry into effect the principles of the platform upon which he was elected, we pledge our hearty and cordial support.

The confederation of the five Central American States, is agitated. Guatemala, Salvador and Honduras favor the scheme, and Nicaragua and Costa Rica are expected to oppose it.

It is expected that the Narrow-gauge railroad between Glasgow Junction, on the Louisville and Nashville Railroad, and Mammoth [illegible] by the first [illegible]

[illegible] largest silk mills in [illegible] have just received [illegible] Paris for silk goods. [illegible] to be the first order [illegible] for American [illegible] is satisfactorily filled, [illegible] is anticipated [illegible] facturers.

A [illegible] regulating the procedure [illegible] by the Conclave of [illegible] of the Pope [illegible] the Vatican. [illegible] Cardinal Carmer[illegible] the Con[illegible] the ar[illegible] Cardinals.

[illegible]

Mr. Wm. B. Astor is reported as buying a good deal of land in Florida. That State seems to be capturing considerable Northern capital, and a good many capital Northern people.

Frank B. Carpenter has sold his picture representing the Signing of the Proclamation of Emancipation, to an admirer of Lincoln, for $25,000. It will be presented to the Government to adorn the National Capitol.

The first flouring mill in this city is now being built at Nos. 82 & 84 St. Peter St., by Messrs. Webster and Dillingham. E. P. Allis & Co., of Milwaukee, Wis., are the contractors and the mill is to be in operation by October 1. It will contain a Corliss Engine of one hundred and fifty horse power, and six pairs of burrs with a capacity of 200 barrels of flour per day. The cost will not exceed sixty thousand dollars.

Military Service in Turkey.

The following we quote from the *Pittsburgh Christian Advocate*:

"Just now Turkey is doing her utmost to bring into the field an army sufficiently strong to drive back the invading Russians. During the past year she has been pressing into the service every able-bodied man in the country, except the Bedouin tribes of the desert—the very men she should have, but the Sultan has no control over that class of his subjects. They are the only independent people on the globe, living where they please, and doing very much as they please. In the Ottoman Empire all soldiers are conscripted, and no substitutes allowed. It is a remarkable fact, however, that the men who can afford to pay liberal *backsheesh* are never drafted. The law provides that only one out of a family shall be taken, but the demand for men is so great they take all old enough to serve. The law also exempts an only son and the husband of a helpless wife; no respect, however, is paid to this usage. After the conscription they are allowed to return home for a few weeks, but should they fail to report for duty at the proper time, and can't be found, the next akin—perhaps the father, or an elder brother—is arrested, and held as a hostage till the soldier is delivered up, who is severely bastinadoed as a deserter. You can conceive of nothing more heartrending than the removal of these conscripts from their villages. The friends gather round and sit and weep for hours. The whole village is in mourning, and when finally they are marched off, their relatives follow them as to the grave. To-day, 1,000 of these men left here for the seat of war. It was an affecting scene to see them first kiss and then embrace their loved ones. A long caravan of camels led the way with the baggage, then came the soldiers on foot, followed by their friends, wives with their babes either sitting on their shoulders or slung over their backs, and mothers weeping as if their hearts would break. One, both aged and blind, was led up that she might touch once more her son and only support, and as she laid her wrinkled hand upon his face, his manly heart gave way, and he wept like a little child. Poor wretches, well may they weep! for they serve without pay, have nothing to leave for the support of their families, and not one in ten will ever return again. But the saddest scene was after they had all left, when the crowd dispersed, and the wives and children, mothers and sisters, came back through the gates of the city to their desolate homes, with no religion to comfort, no friend to support, no Government to protect them.

The Russian Faith.

Are not the Russians a *religious* people? Most assuredly they are. They go to Church on Sundays and holy days; they cross themselves when they pass a church or an Icon (icons are pictorial half-length representations of the Savior, of the Madonna, or of a saint); they take the holy communion; they keep the numerous feasts of their church, and they make occasional pilgrimages to holy shrines. And this is all—this satisfies them. They have no doubts respecting their spiritual safety, no fear of future retribution, no dread of death. Their blind faith in the magical efficiency of church ceremonies enables them to live without spiritual anxieties, and to die with unreasoning stolidity.

The ethical value of this faith in ceremonial observances is very low. As in the Roman Catholic Church, religion is very generally dissociated from morality. "Hence," says Wallace, "such incidents as the following are still possible: A robber kills and rifles a traveler, but refrains from eating a piece of cooked meat which he finds in the cart, because it happens to be a fast day! A peasant prepares to rob a young attaché of the Austrian embassy in St. Petersburg, and ultimately kills his victim, but before going to the [illegible] he enters a church and com[illegible] undertaking to the pro[illegible] saints! A house[illegible] in the act of robbing [illegible] and makes [illegible] saint assists [illegible] worth of [illegible] for September.

Affairs in France.

President MacMahon is fast winning the reputation of being the leading tyrant of the age. He is determined to carry the approaching election if it can be done by using the whole power of the Government. The *Depech*, a newspaper at Toulouse, has been fined one hundred francs for refusing to print a speech made by the President. Hawkers of newspapers at Compeigne were recently required to furnish a list of newspapers they served customers in the arrondissement. Officials there suppressed the delivery of the *Siecle*, the *Nineteenth Century*, the *Presse*, the *Republique Francaise*, the *National Bien Publique*, the *Petit Republique Francaise*, and the *Petit Journal*, all republican journals. The *Union Liberale*, of Versailles, was sentenced to three thousand francs fine, and the manager imprisoned three months for insulting President MacMahon. The *Nineteenth Century* and *Petit Parisean* were prosecuted for publishing a colored map of France showing the political complexion of the departments. The court convicted them, but passed nominal sentences of fifty francs each. The Paris police have forbidden the street sale of photographs of Thiers. Two clubs at Arles have been closed, charged with being political assemblages. Ex-President Grant has been requested not to visit France while the elections are pending, lest his presence should encourage the republicans. We often accuse the French of being revolutionists, but their conduct under all these oppressions proves them a patient people. In America such high-handed measures would not be tolerated for a day.—*Western.*

New Publications.

The September-October number of the *North American Review* contains the following articles:

I. The "Electoral Conspiracy" Bubble Exploded, by E. W. Stoughton. II. The Decline of the Drama, by Dion Boucicault. III. The War in the East (with maps), by General George B. McClellan. IV. Perpetual Forces, by Ralph Waldo Emerson. V. How shall the Nation regain Prosperity? by David A. Wells. VI. New American Novels, by Edward L. Burlingame. VII. "Fair Wages," by "A Striker." VIII. Reformed Judaism (conclusion), by Felix Adler. IX. The Recent Strikes, by Thomas A. Scott. X. Progress in Astronomical Discovery. XI. Contemporary Literature, comprising notices of Symond's Renaissance in Italy, Squier's Peru, Old-French Text Society, Alger's Life of Edwin Forrest, La Marmora's Les Secrets, d'Etat, Whetham's Across Central America, MacDonald's Marquis of Lossie, Spry's Cruise of the Challenger, Lord George Campbell's Log Letters, Reade's A Woman-Hater, Carpenter's Mesmerism, Spiritualism, etc., Report on the Onterio Educational Exhibit, Furness's New Edition of Shakespeare, Victor Hugo's L'Art d'etre Grand-Pere, Reid's Charlotte Bronte.

Published by James R. Osgood & Co., Boston. For sale by booksellers generally.

The "Electoral Conspiracy" Bubble Exploded, by Hon. E. W. Stoughton, is a complete refutation of the bitter, partisan harrangue of Judge Black, published in the *North American* in the July-August number. Both articles should be read by every intelligent American Citizen.

"Fair Wages," by "A Striker," is a strong putting of the case for the rights of the laborer as against the privileges granted to and claimed by the railroad monopolies. On the other hand, Col. T. A. Scott discusses "The Recent Strikes" from exactly the opposite stand-point, claiming that the railroads are of such vast importance to the country that the United States should assume their protection. To do this he proposes that companies of United States troops be stationed at convenient distances all over the country, so as to promptly suppress any disorder. Both Col. Scott and "Striker" are wrong. Fair wages will never be secured by violence, and we want no immense standing army scattered over the country. Time and the spirit of mutual consideration and forbearance will settle all questions between capital and labor.

Robert Tombs of Georgia says that the capitalist who does not respect labor is a fraud, and the laborer who does not respected capital is a fool.

One of the discoveries made by latest Arctic explorers is that the length of the Polar night is one hundred and forty-two days. "What a glorious place that would be," says Brown. "In which to tell a man with a bill to call round the the day after to-morrow and get his money!"

President Hayes's old regiment, the 23d Ohio, will hold its annual re-union at Fremont, Ohio, September 14th. President Hayes, Gens. Sherman, Sheridan, Crook, Cox, Howard, Carroll, and other distinguished persons will be present. The citizens of Fremont are making great preparations to give them a splendid reception.

The celebration of the Centennial anniversary of the Battle of Bennington was a fine affair. The procession was four miles long, and the spectators are variously estimated at from 60,000 to 100,000 in number. The President and several Cabinet officers were present and made addresses. An oration was delivered by President Bartlett of Dartmouth College, and a poem by William Cullen Bryant was read by Prof. Churchill.

Sunday School.

SEPT. 23, 1877,—PAUL AT MILETUS.

SCRIPTURE.—ACTS 20: 17-32.

GOLDEN TEXT.—"For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake."—2 Cor. 4: 5.

TOPIC.—Faithful Service.

(Condensed from Nat. S. S. Teacher.)

PAUL'S PAST (17-21).—Paul's face was set toward Jerusalem. He hasted so as to be there, if possible, on the day of Pentecost. He, therefore sent to the elders of the church of Ephesus when he arrived at Miletus. They were only twenty-eight miles away. One can easily imagine the joy that was felt by them and by the church when they learned that their beloved Paul was so near, and with what alacrity they obeyed his summons. His address to them was exceedingly cogent and moving.

They knew: 1.—*About his labor.* He had been with them at all seasons. He never was off duty simply because the day was rainy. He never failed to be at his post. And that of itself is a grand commendation for any man. Neither heat, nor storm, nor threats, nor actual danger turned Paul away from his work. Where it was his duty to be, there he was.

2. *About his humility.* He had not been domineering, he only had been thoroughly in earest. He had desired to save and not to rule. His humility had been shown by manual labor. Here, as elsewhere, it had been his sturdy pride to minister to his own necessities, so that he could now say unto them: "I have coveted no man's silver or gold or apparel." 33. It had been shown by personal labor for the Master. He had gone publicly from house to house, talking privately with every one, thus proving that his desire was to build up the kingdom of Christ and not his reputation as an orator.

3.—*He had served the Lord with tears.* His heart had been in his work. He had not only argued, but he had plead with sinners until tears ran down his cheeks. Paul was something more than a logician. He was a tender friend as well. How many converts must his tears have purchased! "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing bringing his sheaves with him."

4.—*Served him in temptation.* "Trials" is the meaning. This cannot be, as has been thought by some, "the temptation in the flesh," referred to in Gal. 4: 14; for the "trials" are limited by the next clause to those "which befell me by the lying in wait of the Jews." From this verse we get our only hint of the fact that his life was endangered here, likewise, by the secret plots of the Jews. Taking this fact along with the troubles more minutely described in the preceding chapter, and it is evident that Paul had no very easy time in Ephesus.

5.—*They knew how conscientiously he had taught.* He had "kept back nothing that was profitable" for his hearers. In the 27th verse he puts it: "For I have not shunned to declare unto you the whole counsel of God." He never considered whether his words would be popular, but only whether they would be profitable. No considerations of self ever made him keep back the truth. But he only uttered the truth as they were ready to receive and profit by it. Though it is never wise to deceive, it is wise, sometimes, to wait until truth can be heard with advantage. All Scripture is profitable—but not at all times.

6.—*They knew his fidelity* Had taught both publicly and from house to house. He had not "ceased to warn every one night and day with tears." 31. No minister can afford to confine his efforts to the pulpit—no teacher can afford to limit his or her efforts to presenting the truth on a Sabbath to the class. House to house work is the most effective, and is the best reinforcement for pulpit and class work. Paul succeeded in Ephesus all the more for these home visitations.

6.—*They knew the character of his teaching.* It had been "repentance toward God and faith toward our Lord Jesus Christ" for the Jews as well as the Gentiles. He had made no discrimination as to classes. Never had he made it appear that the Jews needed less of a change than the Greeks. All alike were guilty before God. Note the order: he preached repentance toward God first, and then faith in the Lord Jesus Christ. It is useless to preach the last except as the first has been pressed home. No one will trust in a Savior who does not feel that he has need of one.

PAUL'S FUTURE (22-24).—That looked dark, so far as his own personal well being was concerned. He saw before him only black, lowering, threatening clouds. He was going "bound in the spirit" up to Jerusalem. There are differences of opinion on the meaning of that. The popular explanation is that he was constrained to go there by the Holy Spirit.

But none of these things move me. Grand declaration! It came from no untried man, but from one who fearlessly had looked infuriated mobs in the face, and read in their looks the intention to slay. He was not moved by thoughts of his own peril, but oh, how quickly and powerfully was he moved at the thought of the danger in which the souls of men were placed! *Neither count I my life dear unto myself.* He does not say his life is valueless, but estimates it by its worth in serving God and in saving souls. He was willing to lose it in such service, feeling that for him to live was Christ and to die was gain.

Take heed, therefore, unto yourselves and to all the flock. One must take heed to himself first. The man that does not do that is not fit to watch over others. The item under this charge is, *to feed*—or, rather, to shepherd, which includes the idea of feeding, but means more still—*the church.* The reasons given for this exhortation are: 1.—The church was purchased with Christ's blood. The higher the price paid for anything, the greater should be the care taken to keep it from being injured or destroyed. "Redeemed—with the precious blood of Christ." 1 Pet. 1: 18, 19. 2.—Grievous wolves shall enter in, not sparing the flock. False teachers from abroad, and yet within the church—not persecutors of it. Wolves in sheep's clothing. 3. "Also of your own selves shall men arise, speaking perverse things."

The scene at parting is exceedingly touching. It is difficult to see how it could be better described than in the simple words of Luke: "And when he had thus spoken, he kneeled down and prayed with them all. And they all wept sore and fell on Paul's neck and kissed him, sorrowing most of all for the words which he spake that they should see his face no more."

Little Things.

Solomon, the wisest of men, teaches us that it is "the *little* foxes that spoil the vines." (Sol. Song ii. 15). And the prophet Zechariah asks the question—"Who hath despised the day of small things?" (Zech. iv. 10) From this we are to learn that the day of small things ought not to be despised, for everything however great, has had its day of small things. The stately oak towering above the surrounding trees, which has stood firm against the winds and storms for centuries, perhaps, had a very small beginning. Once a little acorn lay upon the ground and was pressed into the earth by the foot of the beast passing over it. Then it began to grow; it shot its roots downward and its stem upward, and grew till it became the mighty oak, the king of the forest trees.

So with our majestic rivers rolling grandly on to the boundless ocean. First, there is a little bubbling spring at the foot of a hill, so small that you might think a thirsty ox could almost drain it dry. On it runs between the rocks, and winds its way along, other little streams running into it as it pursues its onward course. So it keeps on deepening and widening till it becomes the noble St. Lawrence, the stately Mississippi or the mighty Amazon, pouring its stupendous volume of waters into the vast expanse of ocean.

The lofty Pyramids, those marvellous works of antiquity, rearing their majestic forms high into the heavens, were not always there. The time was when the first shovelful of earth was raised in order to prepare the foundation for those massive structures, the first stone was laid, and step by step, stone by stone the prodigious piles were reared till the last one crowned the summit of the highest of the world-renowned pyramids of Egypt. All great things have their small beginnings.

And as it is in natural or material things, so it is in moral or spiritual things. Take, for example, the wicked blasphemer. He does not become profane in a moment, but little by little he indulged in unholy words, and the thoughtless taking of his Maker's name in vain, till now he utters without the slightest concern oaths which at first would have shocked his ears.

And so with the drunkard. He does not become the besotted drunkard in a single day. He first allowed himself to be led astray by evil companions, and little by little his desire for the fiery liquid was increased, till he gradually became, almost without knowing it himself, what he never intended to be—a miserable, besotted drunkard,—a disgrace to himself and a curse to society.

Look also at the smoker, the chewer or the snuffer of tobacco. We have never yet found anyone who had a natural relish for tobacco, so poisonous in its nature and so filthily prepared for its consumers. And if any of you ever have found such a person, you have found a natural curiosity—a very strange and unnatural human being. Chewers often begin by chewing bees-wax, india-rubber, gum, or other elastic substances, till after a time a little tobacco is taken. It only made them sick, and because it didn't kill them, they were emboldened to take a little more, till finally nature gave up, resisted no more and submitted to that which is against nature and contrary to nature's laws. The smoker begins generally in much the same way. People are not born smokers; they torture themselves into it, little by little, till they find they can stand it, and after a while they feel as though they cannot do without it. Snuffing, the most loathsome of all, must be acquired by persistent habit to the utter disgust of the finer sensibilities of nature and the final defeat of the nasal functions. —*Watchman.*

Dr. Redford, we are sorry to say, was thrown from his barouche, August 28, and sustained considerable injury. Mrs. Redford was also hurt. We hope neither is seriously injured. Yet, the Agent may not be able to fill all his engagements.—*Nashville Christian Advocate.*

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J. W. DUNN, P. E.

Meridian (Miss.,) Dist.

Paulding, Aug., 30 to September 8; Garlandsville, September 5 and 6; Newton Sept., 8 and 9; DeKalb, September 13 and 14; Shuqualak, September 18 and 19; Mishularville, September 19 and 20; Ex Prairie, September 22 and 23; Rome, September 22 and 23; Louisville, September 15 and 16; Certhage, September 15 and 16; Whitefield, September 15 and 16; Brooksville, Sept., 26 and 27; Crawford, September 29 and 30; Trenton, September 29 and 30; Cleiborne, September 29 and 30; Landerdele, October end 7; Dalesville, October 13 and 14.

Macon, October 27 and 28; Meridian November 3 and 4; Meridian circuit, Nov. 7 and 8; Shuhuta, November 10 and 11; Quitman, November 13 and 14; Waynesboro, November 17 and 18; State Line, November 17 and 18; Enterprise, November 24 and 25; Enterprise circuit, November 26 and 27.

The *District Conference* will be held at Starksville, October 17 and 21.

M. ADAMS P. E.

Navasota (Tex.) District.

THIRD ROUND.

Brenham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brewer Hill, Oct. 27-28; Hempstead Circuit, Nov. 3-4; Hearne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

The District Conference will be held at Hempstead Oct. 18-19-20.

W. M. COLE, P. E.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tempico, September 10-11; Columbus and Circuit, September 15-16; Athens, September 17-18; Spring Valley and Union Grove, September 22-23; Big Black, September 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Beuna Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Traveling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.

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Under the apple tree.

The air was heavy with fragrance
And full of the hum of bees,
And the showers of the pink and white blossoms
Were wafted down by the breeze.

They scattered over the dishes
In a merry little whirl,
Till the table seemed decked for fairies
With a service of pink and pearl.

There were Nellie and Tom at the table,
And Pussy and Rover for guests;
Each with their well washed faces,
And their coats were the sleekest and best.

Nell gravely waited on Pussy,
And Tom gave Rover his share,
And the children loudly praised them,
For a well behaved pair.

And they purred and behaved politely,
But 'twas quickly forgotten all,
When a field mouse scampered past them
And a squirrel jumped on the wall.

Right over the table jumped pussy,
And Rover gave squirrel the chase;
Leaving the children in wonder
At their picnic turned into a race.

The chairs were o'erturned, and the table
Stood gracefully tipped on one side;
While the dishes and all their contents
Were rolling far and wide.

Tom laughed till the tears were falling
Over his cheeks like rain;
But Nellie in wrath, said she'd never,
Never invite them again.

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Never put off till to-morrow what you can do to-day.

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Pride costs more than hunger, thirst, and cold.

We seldom repent for having eaten too little.

Nothing is troublesome that we do willingly.

How much pain the evils have cost us that have never happened.

Take things always by the smooth handle.

When angry, count ten before you speak; if very angry, count a hundred.

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[illegible] family belonged to Doctor [illegible] Mother's name [illegible]; I had a half-brother [illegible] Albert, and another named [illegible] then called Susan. [illegible] to this State by Dr. [illegible] were sold, and I [illegible] in [illegible] Mary Jane [illegible] of David Hunt, Brent-[illegible] county, Tennes-[illegible]

[illegible] of my two [illegible] belonged to [illegible] Brother Angus [illegible] away from Marshall, [illegible] Thomas [illegible] Address [illegible] Grand county [illegible]

[illegible] sister, Graves, in [illegible] was sold [illegible] was named [illegible] we had a sister [illegible] Martin Scott.

[illegible] Gordon, [illegible] and myself [illegible] My [illegible] Bayley's [illegible] sold to Dr. [illegible] I had [illegible] to the [illegible] for in-[illegible] any of them. [illegible] to Mr. Mat. [illegible] Tennessee. I [illegible]

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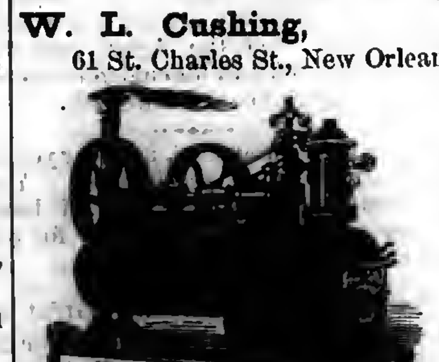

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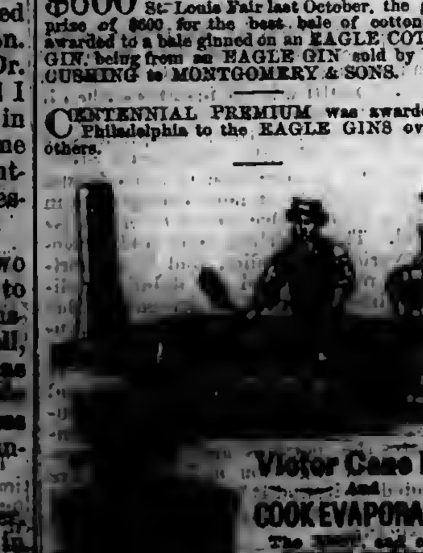

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aug23-79-6m New Orleans, La.

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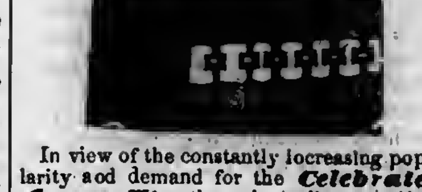

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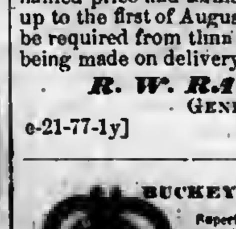

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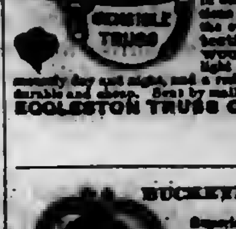

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Southwestern.

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SOMEHOW OR OTHER.

Life has a burden for every one's shoulder;
None may escape from its trouble and care;
Miss it in youth and 'twill come when we're older,
And fit us as close as the garments we wear.
Sorrow comes into our homes uninvited,
Robbing the heart of its treasures of song;
Lovers grow cold, and our friendships are slighted,
Yet somehow or other we do get along.

Midst the sweet blossoms that smile in our faces,
Grow the dark weeds that would poison and blight;
And e'en in the midst of earth's beautiful places,
There's always a something that isn't quite right!
Yet oft from a rock we pluck a gay flower,
And [illegible] from a spring in a desolate waste;
They come to the heart like a heavenly dower,
And nought is so sweet to the eye or the taste.

Every-day toil is an every-day blessing,
Though poverty's cottage and crust we may share;
Weak is the back on which burdens are pressing,
But stout is the heart which is strengthened by prayer;
Somehow or other the pathway grows brighter,
Just when we mourned there was none to befriend;
Hope in the heart makes the burden seem lighter,
And somehow or other we get to the end!

Ultimate America.

It is not commonly known even in cultivated circles that the amount of arable soil in North and South America is greater than that in Europe, Asia and Africa taken together. Although less than half the size of the Old World, the American Continent contains a greater extent of productive soil. This supreme fact is nowhere noticed by De Tocqueville; but, astonishing as the assertion appears that the New World has more arable land than the Old, and can, therefore, sustain a greater population, we shall cease to doubt these suggestive propositions if we rise up for a moment in thought to a point from which we can see both the great lakes and the Amazon; and, letting the planet roll beneath us its green and yellow continents set in the illuminated emerald and purple and azure of the great deep, compare the [illegible] of physical [illegible] in the two hemispheres, [illegible] with the eyes of a [illegible] a Ritter, an Agassiz, a [illegible] Guyot. I find ten striking physical contrasts between the Old World and the New, [illegible] of the pro- [illegible] of the soil of America. [illegible] with a rain map of [illegible] it shows that my [illegible] the humid, and there- [illegible] of the world [illegible] continent is narrow [illegible] it well. [illegible] Hence the [illegible] Thibet; [illegible] We [illegible] so Per- [illegible] World; the moun- [illegible] of the [illegible] the Old World [illegible]

3. As the most important wind blows from the east, ours is the continent of wet ocean winds, the Old World of dry land winds. It is a dry land wind that makes Sahara; and this land is made dry by the breath of the Old World and its height on the east. Under the tropics, the Old World receives seventy-seven inches of water by the year; America, one hundred and fifteen.

4. The New World, therefore, as Guyot has shown, is the humid, the Old World the arid, side of the globe.

5. America, therefore, has great, the Old World small, river systems. There is no position in which the Mississippi could be placed in Europe, south of St. Petersburg, and find room. Join in one current the Lena, the Obi, the Amoor, the Yang tse, the Hoang-ho, the Yenisei, the Indus, and the Ganges, and these eight principal rivers of Asia do not carry to the ocean as much water as the Amazon.

6. America is the country of fat plains; the Old World that of frozen or scorched plains. In the New World the Mississippi and the Amazon traverse plains whose fertility no other part of the globe can equal; but in the Old World the great plain extending from Norway to Kamtschatka is locked in perpetual frost; and that which stretches from the Western shoulder of Africa to the heart of Asia is made barren by tropical heat.

7. America is a concave, the Old World a convex, continent. Our mountain chains run north and south; those of Asia and Europe east and west. Ours, therefore, have the sun on both sides, and culture with us can climb the mountains; those of the Old World have the sun on the south side, and on the north side are comparatively infertile.

8. Cooling inlets of the ocean, like the Gulf of Mexico and the Carribean Sea, are found in America under the equator; but the hottest regions of the Old World are distinguished by distance from the ocean. The Mediterranean lies too far north to be of as much service to the Old World's fertility as the gulf is to that of the New; and it is, besides, shut up by the Alps and Sahara.

9. America is high and the Old World low, under the equator. The table lands of Mexico and Brazil are comparatively cool, although in the tropics; the Sahara is so low that it might be, it ought to be, made a navigable sea, by a channel from the Mediterranean or the ocean.

10. The New World is narrow under the equator; the Old World is wide there. The fertility of the New, therefore, loses less than that of the Old by tropical scorching. The equator, it is true, hangs under Orion, directly above the mouth of the Amazon. But the isotherm of greatest heat runs through the mouth of the Orinoco. It cuts only through the narrow neck of South America, neck-laced by oceans and fanned by wet winds; but it burns through Africa from tawny shoulder to tawny shoulder, each unsprinkled by the dew of the sea.

Cut out from the 31,000,000 square miles of the Old World and the 15,000,000 of the New all mountains, frozen and arid regions. The remnant of productive soil scholars say is about 10,000,000 square miles in the Old World and 11,000,000 in the New. In America, in this estimate, I reject as frozen all territory north of a line running through the Straits of Belle Isle, the south end of Hudson's Bay and the north end of Vancouver's Island. I exclude the ranges of sterility in the Rocky Mountains and the Andes. I omit the dry regions east and west of Colorado and on the coasts of Chili and Peru. I exclude the sterile portions of Patagonia. In the Old World I shut out Sahara, great parts of Arabia, Persia, and Central Asia, and Northern Russia and Siberia.

Here then bursts upon us the greatly suggestive and organizing fact, that the New World can sustain a greater population than the Old. If it can, probably it ultimately will. In this majestic circumstance I hear the footfalls of fate, with which it infinitely behooves the dim stir of present ages keep step! America is yet in the cradle. Her soft, young feet, not without some stains of bloody dew, have wandered so little inward on the continent of unexplored American time, that the eternities, breaking on the shore, kiss them yet with spray out of pity for their infancy.

Some of us here are young, but we have seen the population of our country increase from 17,000,000 to 40,000,000. In this audience are [illegible] who may live to see it increase from 40,000,000 to 100,000,000. Sir Henry Holland thought that America [illegible] so rapidly as to require a [illegible] once in five years. It has been proved by the experience of the United States that a prosperous [illegible] in possession of abundance of unoccupied soil and not [illegible] by immigration, will double [illegible] in twenty-five years. [illegible] populations of the [illegible] as a whole, double once [illegible] quarter of a century. But the doubling is now of great and growing numbers. The civilized white population of the United States increases at the rate of three per cent. annually. De Tocqueville calculated that, on a breadth extending from the Lakes to the Gulf, it advances westward seventeen miles each year, and he professed to be profoundly moved by the spectacle of this deluge of men, driven on by the hand of God; but the human surge moves yet more rapidly now. Its progress was little checked by the Revolution, and not very greatly impeded even by the civil war.

In 1790, the pivotal point or center about which all the population of the United States would balance, was a little east of Baltimore. It has been moving westward; in the year of Lincoln's election it had crossed the Ohio; and if its position were, as it should be, marked by a blazing star at the summit of the monumental shaft carried from time to time towards the setting sun, that star would rest now a little east of Cincinnati. It is a narrow outlook that pauses at a time when a continent that can sustain a larger population than the Old World shall have 100,000,000 people. But, at that date the popular imagination stops. At the place where the popular fore-sight pauses, I would begin. Suppose that there are 100,000,000 people in all America in the year 2000. It would not be at all extravagant to suppose that there will be that number in 1900; but I wish to make my statement mildly moderate. England and Prussia, the most thickly populated parts of Europe, now increase at the rate of more than 1 per cent. annually. But let our immigration fall away; let wars storm over our territory, from time to time; who shall say that our rate of increase, now three per cent. annually, will in a hundred or two hundred years not be at least equal to that of suffocated England and Prussia to-day? Call it less, only 1 per cent. annually, after the year 2000. Even at this per centage of increase we should double once each hundred years.

At the ludicrously cautious estimate that after the year 2000 our population will increase only one per cent. annually, or less rapidly than that of England and Prussia to-day, and that in the year 2000 all America, now having 84,000,000, will possess only 100,000,000 of inhabitants, we should have in 2100, 200,000,000; in 2200, 400,000,000; in 2300, 800,000,000; in 2400, 1,600,000,000; in 2500, 3,200,000,000. The capacity of the continent is supposed to be equal to the support of 3,600,000,000. Call such number extravagant; it is certain that these calculations fall short of those which average German, Scottish and English scholarship is now making as to the future of America.

I am aware of but three methods of estimating the future of our population. We may take as a standard of judgment either the capacity of our soil, or the law of growth ascertained by our own experience, or the law of increase exhibited by other parts of the world. Two or three methods I have already used; but take the last, and to what astonishing results it leads! This was the standard employed by De Tocqueville. Europe, under the bayonet and the cannon wheel, and the hoofs of war, charging in squadron after squadron; Europe, which sent half the population of Germany to death in the thirty years' war; Europe, staggering under a thousand impediments inherited from the Middle Ages, and unknown and likely to remain unknown in America; Europe, from Charlemagne to Napoleon, smitten, scarred, peeled and sliced, has yet attained an average population of eighty inhabitants to the square mile. Will America have a harder fate in the next than Europe has had in the last ten centuries? What shall hinder all America from ultimately as large an average population as all Europe? But we have 15,000,000 of square miles and Europe only 3,000,000. Look forward, then, to a population in America equal to the average of that in Europe, that is, to 1,200,000,000.

With whatever telescope I sweep the horizon I for one stand in awe. I set no dates; I seek to establish approximately no definite numbers. I assert only that America can sustain a larger population than Europe, Asia and Africa together; that since it can, probably it ultimately will; that we may expect as large an average population as Europe now possesses; that America is therefore yet in its infancy; that for these immense numbers of the human family we stand in trust, and that the age, therefore, has not yet ceased to be a crisis.

It would have been worth something at Thermopylæ to have foreseen Salamis; and at Austerlitz, Sedan; and at Runnymede, America. It would have been worth something to Paul, when he went out of the Ostian gate to die to have foreseen Constantine, and Augustine, and Luther, and churches on which the sun never sets. It would have been worth something at the parting from Delft Haven, or among the secreted graves on Plymouth Hill, to have foreseen the savages shut up behind the Mississippi, and church bells mingling their murmurs with the Pacific seas. But, undoubtedly, God's plans for the future are as majestic as those for the past; and so it ought to be worth something now to foresee what can be in America, and, therefore, probably will be.—*From the Rev. Joseph Cook's Lecture.*

Abstract of Annual Report of American Bible Society of 1877.

During the past year the following officers have died, viz: Joseph A. Maylin, Vice President; Chandler Starr and W. R. Vermilye, Managers, and Bishop E. S. Janes, of the Committee of Anniversaries.

Twenty-five life directors and 655 life members were constituted.

Only ten new auxiliaries were recognized. This small number is in accord with the present policy of the Society, to reduce the number of axiliaries to such as may be relied upon for activity and efficiency.

RECEIPTS AND PAYMENTS.

The aggregate amount of receipts for the year was $543,579 55; of this amount $188,013 05 were from legacies; from rents, $32,376 77; from foreign lands, $15,707 12.—These receipts exceed those of the previous year, $16,381 28. The payments amount to $414,807 95, and $96,400, set apart for the foreign field.

LIBRARY.

There have been added to the Society's library, one copy of King James's version of 1611; six editions of the same version, published previous to 1826; —— editions of the Rheinish Testament of 1582, 1600 and 1788; Douay Bible of 1635; Mathew's version of 1549; a quarto edition of the Vulgate of 1480; Bishop Lloyd's edition of 1701, and the Vinegar Bible of 1717.

INTERNATIONAL EXPOSITION.

There were sold, during the exposition, 25,155 copies of the Scriptures, in forty-five different languages. This was sowing the seed far and wide. It is estimated that more than 200,000 persons entered the pavilion, and saw this manifestation of the unity of Christian sentiment and life. The British and Foreign and the American Bible Societies were here represented.

TRANSLATIONS.

The Society now has translations in progress into the following languages: Dakota, a Turkish version of the Bible, (this version will be reproduced in Arminian character;) Japanese, Gilbert Islands, Siamese and the Mandarin Old Testament, with "Shangti" in place of "Tienchee," as the name of God. Four new sets of electrotype plates for the year.

BOOKS PUBLISHED ABROAD.

The Society is now publishing books at Constantinople, Birnt, Bremen, Berlin, Paris, Stockholm, Foochow, Shanghai, Lucknow, Lodiana, Yokohoma, Bangkok and Vienna. Some versions can be published cheaper at these points than at New York.

ISSUES.

From the Bible House, 621,720 copies; from abroad, 259,330 copies; total 881,056. Issues of the Society since its organization in 1816, 34,006,822 copies. During the year there were 347 volumes, in raised letters, sent out to the blind, making a total of 10,715 volumes in the past thirty-five years, to this unfortunate class. Most of these were donations by the parent society.

GRATUITOUS WORK BY THE SOCIETY.

The Society has made the Bible the cheapest, as it is the best of all books, selling it without profit. A good reliable Bible for thirty-five cents. And yet the benevolence of the Society has for the year amounted to $230,435 68. Of this amount $78,655 have been expended in foreign lands.

MODIFICATIONS IN THE HOME WORK.

These have been mainly in the interests of economy, and of identifying pastors and churches more closely with the Society, in its great work, believing that there is such a mutual dependency between them that the one cannot do well without the other. The district superintendents have been reduced from thirty-nine to eighteen, with their fields greatly enlarged. It is expected that the auxiliaries will attend to all their affairs, and relieve the district superintendents of the annual visits made them—the district superintendent to give particular attention to those societies that cannot be relied upon to do this, and to those counties where there are no organization; that the pastors of all co-operating churches will appoint a Sabbath in each year for presenting the Bible cause; that the money that would be spent for the support of these general and local agencies be employed for the supply of the destitute with the Scriptures.

VOLUNTEER WORK.

The Society has adopted a plan for the voluntary distribution of the Scriptures, claiming that when it makes grants of books, to supply the destitution of the poorer sections of the country, there ought to be found Christian workers to distribute them free of charge. It is believed that this will furnish a pleasant and profitable employment to many, both male and female, who desire to do something in the Master's vineyard.

DISTRICT SUPERINTENDENTS.

That theirs is no sinecure office, may be seen from the following statistics:

Sermons and addresses delivered for the Bible cause, 2128; official letters sent out, 17,943; official documents sent out, 109,992; miles traveled on official duty, 216,089; raised in contributions from churches, individuals, and from sales by auxiliaries, $143,787 23.

AGENCIES ABROAD.

Dr. Isaac G. Bliss has charge of the Society's work at Constantinople, Rev. E. H. Lewis at Beyroot, Rev. S. C. Ewing at Alexandria, and Rev. M. D. Kalopothakes at Athens. The Society is represented in Japan and China by Dr. Luther H. Gulick; Uraguay, by Mr. Andrew L. Milen; in Brazil, by Rev. A. L. Blackford; and in Venezuela, by Rev. J. de Palma.

The True Riches.

There are riches which do not take to themselves wings and fly away. Banks may break, corporations may fail, business come to a standstill, yet he who has the true riches will possess his soul in patience and peace, for the true riches are essentially indestructible. It is often necessary for a man to lose his material wealth in order that he may become aware how rich he is in that which cannot be taken away from him. "As darkness shows us words of light we never saw by day," so days of adversity bring to our knowledge resources of which we were ignorant and unconscious, but which as far surpass in value and extent what we had called ours as the heavens surpass the earth.

"A still and quiet conscience" gives "a peace above all earthly dignities," and he who has this is rich, though the possessor of naught beside. If the right were always easily distinguished from the wrong, if our judgments were unwarped by prejudice or passion, if our perceptions were always clear and our conclusions always sound, if the moral and mental atmosphere in which we live were always free of mist or mirage, we might perhaps with certainty choose the right and resure the wrong. But as it is, we must be often in doubt, and in our ignorance and uncertainty are sure to fall into many errors and to lay hold upon many mistakes. He who can acquit himself of intentional wrong-doing, who bears with him a conscience void of offence toward God and man, he is rich in that which cannot be taken away from him. A genuine and sympathetic love of Nature in her various forms and moods is inexhaustible wealth. Friendship with the sky, the air, the trees, the stars, the sea, the birds, the flowers, never fails in its power to divert, to soothe, to cheer. For a time, indeed, by bereavement, by pain, by trial, the beauty of Nature may be veiled, but it shines forth again all the more potent in its spell because of its temporary eclipse. He who can evermore keep his soul in sympathy with the great soul of nature, in sunshine as in storm, may claim for his own those lines of Whittier:

"Too near to God for Doubt or Fear,
She shares the eternal calm."

A sincere interest in the general good is an unfailing source of wealth. "No man liveth to himself," though a great many men and women have no love or hope or aspirations, that does not begin and end with self. Such narrow souls, no matter how splendid may be their outward surroundings, know nothing of real felicity. The greatest joy of the noblest life is the consciousness of conferring benefits upon others. Not for self have those lived whom we delight to honor, not to hoard up gold or join lands to lands, but to serve their generation in honor, in truth, in simplicity. We often hear of those, who in such a world as this, have nothing left to live for. For such can there be anything to die for? While there is a wrong to be righted, a tear of woe to be wiped away, there is something yet to live for.

An intelligent love for literature, for art for science, for one or all of these, makes its possessor wealthy. Plato, Milton, Shakespeare have ever a welcome for the loving disciple, live he in palace or cabin. The illustrious army of great men that have made the annals of the race bright with their intellectual achievements have no frown or sneer for the humblest student who listens attentively to their teachings. Though ignored by the living, the voices of the mighty dead are full of counsel and companionship and instruction for him; nay, to him also speak continually, though not face to face, the thinkers and writers of the present time. Furrowed in the current literature of the day are the thoughts of our wisest, and he who runs may read.

An unfaltering trust in the Divine goodness is the sum of all wealth. He who has this has all things, though he be in immediate possession of but few things. Arid deserts, sterile mountain chains, the wastes of ocean, the frozen regions of the North are as necessary, so the wise ones say, to the highest welfare of this planet as are tropical luxuriance, fertile fields, productive valleys, peaceful lakes and gliding rivers. There is not one of us who has been tried in the furnace of affliction that has not found the richest joys springing from the deepest griefs. It is easy of a sunny day, when everything is well with us, to believe in the goodness of God, but when no light blesses our eyes, and we walk in darkness and cloud and storm, doubts creep in, and we need to fortify our faith, to strengthen our confidence, to rest our souls in an unfaltering trust, and wait patiently until the morning.

The War in Europe.

Russia is evidently making gigantic preparations for another great struggle in the present contest with Turkey, which will probably result in a disastrous defeat to the Turkish arms, unless prevented by extraordinary military sagacity on the part of the latter power, already weakened by loss of territory and an apparent dissension in her home government. While Russia's advance has been extraordinarily slow, more so than many anticipated, her movements have been characterized by a prudence and cautiousness that will eventually secure for her a substantial triumph and final victory. With a watchful and jealous eye the great powers of Europe are observing the progress of events which may at any moment produce a revolution of more than ordinary magnitude. While Turkey is able to hold her own, and does not show any evidence of extreme weakness, there will be no intervention by the English government, but a series of Russian successes, followed by a rapid acquisition of Turkish territory, the natural result thereof, would leave Constantinople at the mercy of a Russian army of invasion, and force England to intervene for the protection of her own interest. What course other powers would pursue in such an emergency is very doubtful at present, and entirely beyond the penetrating foresight of statesmen and diplomatists. Nations are like individuals, envious, selfish and grasping, ever auxiously and earnestly looking after that "balance of power" which has done more to disturb the amicable relations existing between friendly powers than all the other causes combined. It has been a serious barrier in the history of Europe and is materially instrumental in creating a feeling of antagonism between nations which often lead to anarchy and revolution. This plea and cry against inhumanity and oppression is a mighty and dangerous pretext for the acquisition of territory, regardless of sacred promises and protestations to the contrary. This is Russia's position in the present contest. Any government so despotic and tyrannical over its own subjects at home cannot consistently and conscientiously interfere in the internal affairs of another power for the purpose of preventing oppression abroad. Let England beware of this iron mask worn by Russia to conceal her intentions and real designs, and which may eventually prove materially detrimental to the general peace of Europe.

Keep Straight Ahead.

Pay no attention to slanderers and gossip mongers. Keep straight on in your course, and let their back-biting die the death of neglect. What is the use of lying awake at night, brooding over the remark of some false friend, that runs through your brain like lightning? What is the use of getting into a worry and fret over gossip that has been set afloat to your disadvantage, by some meddlesome busybody who has more time than character? The things cannot possibly injure you, unless, indeed you take notice of them, and in combating them give them standing and character. If what is said about you is true, set yourself right; if it is false, let it go for what it will fetch. If a bee sting you, would you go to the hive to destroy it? Would not a thousand come upon you? It is wisdom to say little respecting the injuries you have received. We are generally losers in the end, if we stop to refute all the back-biting and gossiping we may hear by the way. They are annoying, it is true, but not dangerous, so long as we do not stop to expostulate and scold. Our characters are formed and sustained by ourselves, by our own actions and purposes, and not by others. Let us always bear in mind that "calumniators may usually be trusted to time and the slow but steady justice of public opinion."

A Clever Squib from Italy.

The following squib is in circulation in un-orthodox society in Rome. It takes the form of a dialogue, the parties to which are Pasquino and Marforio, who thus discourse:

"What do you hear of the Pope?"

"*Rumore.*" (rumors.)

"What says the rumor?"

"That the Pope is kept a prisoner."

"By whom?"

"Take away the first letter of *rumore*, and you know it."

"'*Umore.*' (by his humor or caprice.) And is the imprisonment a heavy one?"

"Take away one letter."

"'*More.*' (he will die in it.) And when will this occur?"

"Omit another letter."

"'*Ore.*' (soon.) And who will be his successor?"

"Sacrifice another letter."

"'*Re.*' (the king.) Which king?"

"Suppress but one letter."

"'*E.*' Emmanuel!"

A Colonization Convention was held at Corinth, Mississippi, a few days ago, at which there were 3500 persons. The African scheme was not favored, but places in Arizona, New Mexico, and Western Texas were considered.

News Items.

United States Senator David Davis, of Illinois, weighs 332½ pounds.

Of the 7,944 periodicals published in this country only 397 claim to be religious papers.

The Memphis *Appeal* gives a summary of the building done in that city within the past two years. The aggregate is $1,500,000.

President Hayes has consented to act as umpire in the question of limits between Paraguay and the Argentine Republic.

The Athens (Tenn.) *Post* reports 9,020½ bushel of wheat received in their depot up to August 28, besides a good deal in warehouses about town.

It is said that Sitting Bull, the Sioux chief, is a half-breed of Ojibway origin, who was graduated from St. John's College at Fort Garry, and was formerly known to the traders as Charley Jacobs.

The call for an extra session of Congress has not been revoked. The authorities consider the necessity for an extra session stronger than ever, in order that the army appropriation may be made available by the first of November.

Kentucky recently elected members of her Legislature. The result is thus summed up: One Granger, six workingmen, five Independent Democrats, thirteen Republicans and 113 Unadulterated Democrats in the lower branch, and thirty-seven Democrats and one Republican in the upper.

Mr. Jake Marshall, of Texas, has invented a machine by which locomotives can take in wood while the train is moving. It is done by means of a platform on which the wood is placed, which recedes as the tender comes under it, and the wood falls into its proper place. It is claimed that this is a success. If it be true it will save many hours.

The political complexion of the next Senate, which meets in special session, October 15, is as follows, so far as the politics of the Senators is at present defined: Republicans 39, Democrats 33, Independent Republican 1. There are three vacancies—one from South Carolina, caused by the retirement of Senator Robertson, and two from Louisiana, one being the vacancy caused by the retirement of Senator West, and the other being known as the Pinchback vacancy, which has existed for four or five years.

The New York *Tribune* says: "By a recent decision in Chicago, the Newberry estate, of which half was left to found a great library in that city, must be divided at once. An appeal has been taken to the Supreme Court, but Chicago expects to have the funds in hand within a year or two. This bequest, amounting to $2,500,000, will provide a permanent income surpassing that of any library in the country, including the Boston Public, and is further interest as showing how in this country private beneficence may take the place of Governmental endowment."

Sad reports continue to come from Mysore, India, concerning the great famine in that region. A recent letter says: "The railway is taxed to the utmost limit, and is bringing four thousand tons of grain a week into the province; but as this will only feed a million and a half of people, the other three million and a half in Mysore must starve, as all the stores of grain in the country are exhausted. Already the sufferings of the people are awful; there is a regular service organized, in addition to the police, to keep the streets of Bangalore clear of the dead and dying, but outside the municipal limits dead bodies are lying in all directions; the lower castes are cooking and eating the bodies."

The funeral of M. Thiers took place in Paris, September 8, from the Church of Notre Dame de Lorette. Immense crowds attended, despite a pouring rain. The open hearse, drawn by six horses, on which the coffin rested, was covered with palm branches, wreaths of flowers, immortelles, and tri-colored bows and rosettes. The shops were all closed, and displayed on their shutters a placard bearing the words "National mourning." Everything passed off quietly and without political manifestation, even during the speeches in the cemetery. The speeches were remarkable for moderation. M. Grevy, ex-President of the Chamber of Deputies, first recapitulated the deceased's political career, particularly dwelling upon the great and patriotic sacrifice he had made by renouncing his earlier monarchical convictions in favor of the Republic. Admiral Pothuan and MM. Sacy and Vitry then variously eulogized his splendid administrative, literary and oratorical talents. M. Jules Simon made the principal oration. The funeral was very imposing. All the diplomatic corps were present, including Gen. Edward F. Noyes, United States Minister, and Hon. Elihu B. Washburne.

Southwestern.

NEW ORLEANS, SEPT. 20, 1877.

The war between Russia and Turkey continues, and battles are being fought almost daily. The latest reports indicate continued Turkish successes.

Rev. J. B. Ford, Agent of the Sunday School Union for the Southern States, will be in this city early in November, on his way to the Texas Conferences. He will spend some time in the Southwest, laboring to increase the number and efficiency of our Sunday Schools.

Southern Methodist Publishing-house at Nashville, has, according to the estimate of the Book Committee: Assets, $402,753.26; liabilities, $261,200.81—leaving balance in favor of the House, $141,552.45. The establishment is very much embarrassed by its indebtedness.

The *Western Christian Advocate* of the 12th instant says: "Bishop Haven was taken seriously ill on Saturday last during the session of the Cincinnati Conference. Fears were entertained that he was threatened with paralysis. At last accounts, however, he was better."

The Periodicals issued by the Southern Methodist Publishing-house have the following circulation: Christian Advocate, 9,200; Sunday-school Magazine, 13,500; Lesson Paper, 114,700; Our Little People, 68,000; Weekly Sunday-school Visitor, 15,000; Semi-mothly Sunday-school Visitor, 14,500; Monthly Sunday-school Visitor, 9,500—total 245,400.

We regret to learn, from our Mission Rooms, by the latest mails from India of the extreme illness of the Rev. Henry Jackson, of the India Conference. He has been an active missionary; speaks the Hindustani language with fluency and elegance, and has done efficient service in the school, the bazar, and the pulpit, where he is equally at home whether teaching and preaching in the vernacular of that country or his own. We hope to hear better tidings of his health soon.

We were in error in stating that [illegible] five hundred people [illegible] gathered at the Macon District Conference, in Georgia, were white people. They were colored. Rev. C. O. Fisher, who presided at that meeting corrects our error in the *Methodist Advocate*, and makes [illegible] other strictures on an editorial in our issue of August 13th. A [illegible] of our editorial by Bro. Fisher will answer him on all points, [illegible] the matter of "fraternal [illegible] deals" at the Conference [illegible] to. If we were in error re[illegible] those we refer him to Rev. [illegible] from whose account of [illegible] we quoted.

The *California Advocate* of Aug. [illegible] says: Our beloved Bishop [illegible] having held the Conference [illegible] Barbara, arrived in this [illegible] Tuesday. His rapid travel[illegible] the continent and his [illegible] three conference [illegible] leaving Cincinnati, [illegible] down, yet he is in [illegible] health. He preached [illegible] Church on Sunday, [illegible] next Sunday in [illegible]. He will leave some [illegible]—possibly not till [illegible] Utiha. His wife, [illegible] two or three [illegible] company him. [illegible] from China [illegible]

[illegible] *Messenger* of [illegible] a speech of Col. [illegible] of that city, on [illegible] the Colored [illegible] says the re[illegible] to the [illegible] concluding para[illegible]

[illegible] ly blacks, [illegible] a liv[illegible] learn[illegible] true [illegible] they [illegible] verily

The Leaven in the Meal.

The leaven was taken and hid in the meal. It was an element different from the society into which it was introduced. This illustrates the nature and origin of the Gospel of Christ. It is not of this world. It is not one throne or worldly power striving to dislodge or overturn another—it is not a combination of *men* determined to bring about certain results. It is not a union of the philosophies and wise sayings of earth, brought to bear upon the customs and manners, and the people of the earth. *No*, it is *none* of these. It has a different source: it comes from *above*:—God is its author. It is a strange, warming, purifying, sanctifying influence coming down direct from the throne of the eternal. It has to do with the *spiritual* nature of man. It unites with the mortal but is itself immortal. It takes up its abode in that wonderful, mysterious, something we call *soul*. It is hid in the world and not being of the world, the world with its carnal eye cannot see it. It is known only by its effects, and these in the heart can only be understood when we come under its influence.

When the leaven is placed in the meal it begins its work immediately. So with religious truth. Personified in the person of Christ, its influence was at once extended to those around him; and these in turn catching the holy unction, started at *once* upon their mission of scattering the divine fire. If we admit and retain divine grace in our hearts we cannot suppress the glow of its animating impulse. If we cherish and welcome its influence its power will at once be felt. There can be no neutral ground. Either the spark will increase in warmth until it extends above all and consumes all the dross of sin; or else covered up by wicked thoughts and wicked intentions, and baffled by an ungodly will, its light will become extinguished and it will take its departure.

The leaven is silent in its operations. Small in quantity, still less in proportions, it begins its work of transformation quietly. This is the true spirit of Christianity. It conquers not as the world conquers. The emperor who would subdue a neighboring kingdom, begins by making the greatest possible preparations. He sends forth his edict that war has been declared. Orators and documents of every kind are sent throughout the land to awaken the people, until the whole realm is ablaze with patriotic fire. From hillside and mountaintop, from valley and from plain, men are seen gathering. They are collected with camps, drilled and organized with brigades and armies; and months of labor and millions of treasure are spent in procuring arms and equipments. When fully prepared they go forth followed by the shouts of millions; and amid the flashing of bayonets—the shrill notes of drums and fife—the deep toned echoes of the trumpet—the flying of banners, and the roaring of artillery they march on to victory. Not so with the workings of the leaven of the Gospel of Christ Its victories are preceded by no tempestuous shoutings, nor followed by magnificent earthly displays. It begins to work silently. It enters the province of superstition without ostentation and scatters its seed. It aspires not to high things but condescends to men of low estate. Passing the temple and palace it enters the hamlet; and turning aside from the rich who fare sumptuously, it comforts the beggar by the roadside. No sounds of revelry mark its progress; and, although men may be changed from fiends into saints—confusion and disorder into quiet and peace, barbarian into civilization; and although its mighty hammer break in pieces the graven image: and batter down the many forts of idolatry: the temple of earthly fame totter and fall to the ground; and thrones crumble beneath crowned heads—yet we listen in vain to catch the echo of the falling ruins. The majestic tread of God's providence is our world, are *silent*. The most stupendous of God's works are silent in their onward march. *Nature*, in grand, and man stands in dumb amazement, when viewing her wondrous achievements. Her operations are ever [illegible] "There is no reading [illegible] the broad tide of light [illegible] world, and floods [illegible] day bright wave [illegible] falls from the foun[illegible] tain millions of miles away. There is no creaking of heavy axles nor groaning of cumbrous machinery, as the solid earth wheels on its course, and every planet and system performs its revolutions. The great tree brings forth its boughs and shadows the earth, beneath them the plants cover themselves with buds and the buds burst into flowers; but the whole transaction is unheard. The change from snow and wintry winds, to the blossoms, fruits, and sunshine of summer, is seen in its slow development, but there is scarcely a sound to tell us of the mighty transformation. The solemn chaut of the ocean as it raises its unchanged and increasing voice—the roar of the hurricane and the soft notes of the breeze—the rushing of the mountain river, and thunder of the black browed cloud—all these are the *music* of nature; a great and swelling anthem of praise breaking in on the universal calm." 'Tis thus with religion; unobtrusively and silently its mighty influence goes through the world; while the aspirations of love and the sounds of praise—the shouts of joy, and the acclamations of the redeemed, are its *music*, pointing to its far off, eternal and all powerful source. This is equally true concerning the workings of the leaven of truth in the heart. The ear never catches a single echo of sound from that wonder working *power* which changes and purifies the soul. The work is a mighty one, so great is it that it is called the standing miracle of the world. It breaks the stubborn will, it crushes the hard heart, it reverses standing habits, it changes the great currents of thought, it purifies the affection, elevates the aims and enobles the desires—yet not a single echo of its wondrous movements reaches the ear.

Murfreesboro District Conference.

This body met Aug. 22nd at Lebanon, Tenn., Rev. C. Pickett, P. E., presiding. The former secretary was re-elected, and, after the appointment of the Standing Committees, the regular work of the session was entered upon with business like determination. Reports came in promptly and furnished an encouraging showing. A mighty impulse had been given to the spiritual life of the churches within the bounds of the district, and it was found that the financial interests had grown apace. The reading of the Presiding Elder's report was listened to with profound interest, partly because of its array of facts and many pertinent suggestions, and partly because it was his eighth, and consequently, his last. It is but paying a well-deserved tribute to true worth to say that during the four years of his administration he has been untiring in his efforts to build up the various enterprises of the church. That he has succeeded in placing the work upon a more permanent basis is a surprise to no one who is acquainted with his characteristic energy. The examinations were protracted and thorough. We observed no disposition on the part of the local preachers to shirk. The course of study prescribed for them will, if rigidly adhered to, develop a higher standard of attainment among them, and prepare the way for greater usefulness than has hitherto marked their career. Out of the great number of applicants for license to preach, only three were judged competent. Those rejected were urged to attend school for a session, if practicable, or, at any rate they must provide themselves with suitable books and study diligently to obtain the literary qualifications necessary to render them eligible to the ministerial office.

Resolutions were passed condemning the use of intoxicating drinks as a beverage; also discouraging the use of tobacco in any form. Short speeches from several brethren relative to the destructiveness of these giant evils, and the duty of the church to lift up her voice against them, were poured forth with the most convincing effects. Much was said in commendation of the SOUHWESTERN ADVOCATE, and of the course pursued by its efficient editor. The best reports came from those charges where the paper has the largest circulation.

Owing to the brevity of the session and the pressure of other matters, only a few of those whose names occurred on the programme of literary exercises were called out for duty. Prof. W. Patterson delivered an able temperance address. He seemed greatly impressed with the importance of his subject and treated it in a manner that produced a marked effect. At times every face brightened with laughter, and then before you were conscious of the transition almost every one might have been seen shedding tears. Some young men will doubtless become fearless champions in the struggle because of the inspiration received from that felicitious speech. Rev. J. G. Thompson, the veteran itinerant, read an interesting paper on the duty of pastors to the benevolent collections. He presented, in a condensed form, all those passages in our Book of Discipline having a bearing upon the subject, and added such comments as the occasion demanded.

Dr. Braden, who never rises up to speak without having something to say, held the attention of the Conference for half an hour, discoursing upon the relation of education to the success of the pulpit. He drew a striking contrast between an ignorant, inefficient ministry and a ministry abreast of the times in intelligence and enterprise. The demand for the first had ceased. The latter had a mission in the world. Since a thorough education enhances the preacher's power for usefulness, it should become an object of earnest, prayerful search. No preacher should be continued in the work who manifests no desire for improvement. He was heard throughout with respectful attention. The one hundred members in attendance will likely assume higher grounds hereafter in favor of an educated ministry and an educated pew. Rev. P. C. Lewis, of the Central Alabama Conference, was present the second and last day of the session. He was called out and made a brief but pointed speech, which was well received. The introductory sermon preached by Rev. S. J. Harris was a commendable effort. Bro. Harris is an eloquent speaker and is never heard but with delight. To conclude, I will say it would be hard to find a more hospitable people than those who entertained the Conference at Lebanon.

D. W. HAYS.

Mexican Correspondence.

The "rainy season" has thus far not been very "wet" in this part of Mexico, and ten days ago the prices of grain were taking quite an upward tendency in anticipation of a failure of crops. However, last week we were favored with several hard rains, which have greatly relieved the anxiety about scarcity of corn. But in the coming of these bountiful rains the populace see a remarkable miracle wrought by their patron saint "Our Lady of Guanajuato." The rains commenced bountifully in June and were very good for two weeks. They then ceased and during the month of July we had little showers occasionally, but no general rains. This was attributed to the perversity of the people, so many having become Protestants and abandoned the "Holy Mother Church." The Most Holy Virgin had become incensed, and must be propitiated before we could have rain. For this purpose a Novena (nine days prayer) was dedicated to her, and at the close she was taken from the altar and borne in solemn procession about the church. To propitiate her entirely it was deemed necessary to take her *out* of the church, which was attempted, but promptly forbidden by the Governor, as a violation of law. This was on Sunday, and on Monday the rain came in abundance, but it is confidently asserted that if the Virgin had been allowed to remain outside a few minutes longer the rain would have come on Sunday. It is proclaimed as a remarkable miracle and a proof of the protecting care of the Patron Saint. But even thinking Romanists see through the sham, and ask why it was arranged so that the *Novena* closed just about the time of the new moon, when the weather prophets had predicted bountiful rains? They also begin to wonder why it is that she always performs these miracles in the "*rainy* season" instead of in the *dry*. Oh, when will men cease to play upon the ignorance and credulity of the people to augment their own power?

The country has at last come to comparative rest throughout nearly all its borders, and there seems to be evident indications of a firm government under Gen. Diaz. From American papers we hear rumors of another revolution after the rainy season, but within the country there is little indication of it. The papers for some weeks have been principally occupied with the question of the frontier, and a great deal of alarm has been created by the wild, fanciful speculations of such sensational sheets as the N. Y. *Herald*. Nearly all its delirious imaginations and propositions are translated and republished here, being received as the sentiments of the people or even of the government of the "neighboring Republic." There has been a disposition to doubt the good faith of the United States Government, and to look upon the order to Gen. Ord as the beginning of an attempt to annex a part of the Mexican territory to the United States. The people have not forgotten the unjust war waged by President Polk in the interests of slave territory, and they think the same desire to acquire still dominates. It cannot be denied that the tone of some American papers gives nutriment to such ideas, and excites distrust. If our latest news proves true, and Gen. Ord having been called North to suppress the strike, arranged with Gen. Trevino to guard *both sides* of the Rio Grande, it may allay some fears. The news of the proclamation of the Commune in the States by 200,000 armed men fills us with alarm and anxiety. We can only hope and pray that it is a false report.

The work of evangelization goes steadily forward in all points of the Mission. Being hindered from making further advances into new fields because of the lack of funds, we have more opportunity to *deepen* the work already begun. In the congregation in this city we note a very marked progress in spirituality and purity of life. Many are coming into a personal experience of pardoned sin, and peace with God. We have recently established three new services of a social character. One is a woman's meeting under the direction of my wife, and it is having a very gracious influence. The other two are held at different times in private houses. We are working these into experience meetings as fast as we can, and already they are proving very beneficial and helpful to those who attend.

We have also organized a Temperance Society, and the members have gone to work with a will to counteract the great vice of this as it is of all other countries—drunkenness. Several of its members were formerly greatly addicted to strong drink.

The "baby" *Advocate* is growing in influence and beauty monthly, and promises to be a great weapon in the warfare with sin in this poor, priest-ridden country. It is a publication that would honor any press, and in mechanical finish finds no rival in Mexico. Its publication lays a heavy burden on our good Superintendent, but he is here to work rather than to be an ornament, and labors through sickness and health with an untiring zeal. More anon.

S. P. CRAVER.

Guanajuato, August 14, 1877.

The New Orleans University.

This institution located corner Camp and Race streets, New Orleans, will begin its next term Monday October 1st. This school is under the direction and supported by the Freedmen's Aid Society of the Methodist Episcopal Church. Dr. Rust, the well-known Corresponding Secretary of the Society, has, in consultation with the local advisers, secured an able and efficient corps of teachers for the coming year.

Dr. Godman has resigned the Presidency. His parting words, published below, addressed to the students, patrons and friends of the University, will be read with great interest. They express the feelings of a noble, conscientious man, seeking to be directed always by the Spirit of God. Into his new work and responsibility he will be followed by the prayers and sympathy of all our ministers and people here. Of the "Home" and its works we will speak again.

Prof. J. S. Bean, of this city, has been selected to take charge of the University, and will act as President. Prof. Bean has, for several years been principal of one of the largest schools in this city, and has the experience and culture to qualify him for his work. Miss DeWolf who taught in the University last year, will return again. Mr. Coit, a graduate of Middletown University, the son of a Methodist minister in New Jersey, takes the professorship of Natural Sciences.

The school will open with these three teachers, and as more are needed they will be supplied.

We call upon all our friends in this city to rally to the support of the New Orleans University.

The following from Dr. Godman will be read with interest:

Dear Students, Patrons and Friends of the New Orleans University.

By God's good guidance it appears to be my duty to consecrate my efforts to the relief and direction of the ORPHANS' HOME AND THE LOUISIANA TECHE SEMINARY, I cannot successfully carry the University and the Home together any longer. Having been assured that my place in connection with the Home could not easily be filled, I have, with mingled pleasure and pain, put myself in the Lord's hands to raise the money required to relieve the Home. This severs me from the beloved University, the joy of my heart. I've never been so much attached to any work of my life as to that I've found in the New Orleans University. I should have been very happy to continue so long as to graduate the present Senior Class, to whom I am ardently attached. But the financial necessities of the Home require immediate action. The Lord's will be done. I live in hope that before many months we may return to Louisiana and devote ourselves to the blissful work of building up the Orphans' Home. Pray for us. These times are dreadfully hard. But the Lord raises up friends for His Kingdom. Our place in the University will be ably supplied and I anticipate a good year for the University. Let all the old students rally, and let hosts of others be at hand. May the Lord smile upon them and give them richly of His grace. The religious influences and experiences of the last two years have consecrated the halls of the University in our hearts. May the Holy Spirit be poured out powerfully during the coming year. Let me exhort all to love the University more and more, and to work for it. Let us make of it a pride and a glory for the ages to come. Let every Methodist in Louisiana look to it as his own charge and give it his prayers, his means. Let every charge in the Louisiana Conference give it a good collection this year. Let every family send their children and youth to their *own institutions*. Let none be deceived by the talk of *non-denominational* schools. *There are none such*, outside of the public schools. It is not, probably, best there should be. We can never so richly honor Christ as in building up our own educational institutions. The University will open at the appointed time, October 1, and Professors DEWOLF and COIT will be there promptly at the opening. I doubt not my successor in the Presidency will also be there then, or very soon after.

Hoping soon to renew our pleasant associations with dear friends in Louisiana, I am yours in Christ,

W. D. GODMAN.

Two Days Meeting.

There will be a two days meeting at Donaldsonville, La., Sept. 29th and 30th. An excursion train will leave New Orleans at 7:30 a. m., on the 29th, and leave Donaldsonville for the city at 6:30 p. m., on the 30th. Tickets $1.25 for adults and fifty cents (red tickets) for children under twelve. The proceeds of sale go to the benefit of Donaldsonville M. E. Church. The sale of intoxicating liquors will be prohibited on the ground. The following ministers have promised to be present: Revs. H. S. Green, M. Dale, A. M. Newman, George Walker, and others. Come and worship with us.

J. HAYWARD, Pastor.

Shaw University.

In a recent number of your paper, in an article concerning Shaw University, you made me say "ladies" of our church where I intended to say *leaders*. However, if you regarded the ladies as leaders, and desired to be more specific, I have no objections. Our fall term of school has just opened with nearly double the usual number of students at this season of the year. I have received $12 from Brother Campbell at Jackson, Freedmen's Aid Collection, for Shaw University. Let the other brethren send on their collections, for which they will receive credit at Conference.

Respectfully,

W. H. HOOPER.

Holly Springs, Miss., Sept. 16, '77.

Central Tennessee College.

President Braden sends the following cheering note:

The Central Tennessee College opens with nearly one hundred students, a much larger number than last year.

The prospect is that we shall be full this year. The Medical School opens Oct. 1st, with fair prospects.

Dr. Hubbard, Professor of Natural Science, accompanied the Scientific Excursion to Arkansas and Texas. The Theological Department has a fair attendance. The Scientific Association which met here on the 29th ult. was very successful. The citizens were hospitable even to profuseness. The brevity of the session prevented many papers being read.

To the Members of the Tennessee Conference, M. E. Church.

Trip tickets will be sold for one and one-fifth fares to those who attend the Conference at Shelbyville, Oct. 3d, from the following stations on the N. C. and St. Louis R. R. Tickets will be sold on the 1st, 2d and 3d of October, good to return till the 9th; McMinnville, Tullahoma, Murfreesboro, Lebanon, Nashville, White Bluff, Dickson, Jonsonville, Hollow Rock, Huntingdon, Martin, Gardner, McKenzie. Tickets must be bought during business hours of the days specified. No return tickets will be given by the Secretary of the Conference.

J. A. BRADEN.

Nashville, Sept. 13, '77.

Our Southern Methodism.

N. D. Bush, Recording Steward of Simpson Chapel of this city (Rev. W. P. Forest, pastor,) reports that the proceedings of last Quarterly Conference show that the charge is in a prosperous condition. The pastor reported to the Conference twenty-three conversions and fifty-two accessions during past quarter. Amount raised $205.20. The trustees are now engaged in making substantial repairs to the church.

Rev. H. Green reported to the third Quarterly Conference of Sixth Street Church, New Orleans, that during the past few months, that church had raised and paid out for rent $116; $110 has been raised and put in the bank toward paying for a lot, and the church expenses paid have amounted to $50; twenty-five members have been received on probation, 3 by letter, and 7 in full connection. There have been 6 conversions and 19 baptisms. The Sunday School, under the superintendency of Bro. Lewis, numbers 40.

Rev. Joseph Gould, Presiding Elder of Baton Rouge District, says: "On making my third round I find the District ablaze with revival fire. The reports from the different appointments for the quarter are as follows: State Line Circuit, Rev. Alexander Spears, sixty-seven conversions and seventy-seven accessions; Mt. Carmel, Rev. John Wesley, forty-eight conversions and one hundred and thirty-eight accessions; Clinton, Rev. Presley Yarborough, twenty-six conversions and fifty accessions; Jackson, Rev. W. Smith, fifty accessions. And the glorious work still goes forward. Bless the Lord for his goodness."

The third Quarterly Conference of First Street Church, New Orleans, was held September 14. The Presiding Elder presided at the Conference and preached the Quarterly Sermon the Sunday night following. The appeal in the case of Bro. Henderson, was taken up and the decision of the committee which expelled him was affirmed. The pastor, Rev. H. Green, reported that $36 had been raised at a Union Meeting the Sabbath before. The Secretary, Bro. Campbell, reported the following expenses paid during the past quarter: Pastor, $205 50; church expenses, $83 40; for the poor, $13 60; repairing church, $34 80.

The Cincinnati Conference met at Xenia, Ohio, Sept. 5th, Bishop Haven in the chair. One hundred and eight responded to roll call. The following are the statistics for the past year:

Probationers 2,522, decrease 36; members 34,330, increase 832; local preachers 194, decrease 6; deaths 427; baptisms—children 511, decrease 62; adults 1,680, increase 7; churches 362, decrease 1; probable value $1,817,080, increase $123,300; parsonages 77, decrease 4; probable value $194,100, increase $2,100; Sunday-Schools 340, decrease 22; officers and teachers 4,576, decrease 118; scholars 34,369, increase 650; conversions from Sunday-Schools 2,099, increase 2; for Conference claimants $5,090, increase $118; Missionary $17,132, increase $1,601; Woman's Foreign Missionary Society $1,752, decrease $907; Church Extension $1,573, decrease $30; Tracts $240; Sunday-School Union $247; Freedmen's Aid Society $2,162, increase $101; Education $1,144; increase $669; for bishops $1,608 increase $736; for church improvements $47,000.

The population of England in 1801 was 10,000,000; of the United States 4,500,000. To-day the population of England is held at 27,000,000 and that of the United States at 45,000,000. A more striking example of comparative growth it would be hard to find. Our population has increased ten-fold; that of Great Britain two-and-seven-tenths in three-fourths of a century.

The "I Wills" of Christ.

[Instead of the Sunday School lesson, it being Review day, we give this sermon of Mr. Moody.]

A man when he says "I will," may not mean much. We very often say "I will" when we don't mean to fulfill what we say, but when we come to the "I will" of Christ, He means to fulfill it. I cannot find any passage in Scripture in which He says "I will" do this or "I will" do that, but it will be done. The first "I *will*" I want to call your attention to, occurs in the eleventh of Matthew, and 28th verse, "Come unto me all ye that labor and are heavy laden and I *will* give you rest." Now what is it that man wants more than rest? What do business men toil for, if it isn't for rest? Why do men spend their lives hunting for wealth, if it is not for rest? But, my friends, that is not the way to get rest. Take the pleasure seekers and ask them if they have rest. They are like the waves of the sea, perpetually troubled. My friends, the man who is away from God never knows what rest is. If a man wants rest he must take it as a gift from Him who came from Heaven to give it. There is one thing I notice, that a man goes in every direction, seeks every means, tries every person for rest before he comes to the true source. He will try to get rest in the world, in business, in honor, in pleasure, in politics, but he don't get it. But Christ will give you rest without money and without price. If there is a poor mangled one here, come to Christ to-night and confess to Him. Come to Christ, and He will take your burden away and cast it behind God's back and give that weary soul rest.

The next "I will" is in the sixth chapter of John, "Him that cometh to me I will in no wise cast out." That is as broad as the world itself. He is so anxious to have sinners He will take every one who comes. Now, why not take Him at His word? I remember a few years ago a man in Farwell Hall was greatly troubled about his soul. "Now," said I, "take that verse; what does the Lord mean when He says, 'Him that cometh to me I will in no wise cast out?' when He says that He means it." The man replied, "I will just take Him at His word." He started home, and while going over the Clark street bridge something whispered to him, "How do you know but that is a wrong translation?" The poor fellow didn't sleep any that night. He was greatly troubled, but at last he made up his mind that he would just believe it; and when he got to the Lamb of God he would tell Him of it, and the devil left him. Some men say, "I am not worthy to come." I never knew a man yet to go to church that was worthy. The only thing a sinner has that God wants is his sin. You need not bring your tears, your prayers, your good works or deeds; you must come to Him as a sinner, and He will clothe you in a garment fit to come before Him. The principal charge the self-righteous Pharisees had against Him was that He received sinners and ate with them. Who would have such a man around him as John Bunyan in his time? He, a [illegible] tinker; why, he couldn't get inside one of the princely castles. I was very much amused when I was over on the other side. They had erected a monument to John Bunyan, and it was unveiled by lords and dukes and great men. Why, while he was on earth they would not allow him inside the walls of their castles, yet no book ever [illegible] so near the Bible as his "Pilgrim's Progress." So it is with God. He picks up some poor, [illegible] drunk, and makes him an instrument to turn hundreds and thousands to Christ. It is a question whether there is a man anywhere who is exercising such an influence [illegible] as Sawyer. Four [illegible] he was a tramp; he had [illegible] his own mother, by [illegible] wife, and he hadn't [illegible] for fifteen years. He was [illegible] by every one, but the [illegible] stooped low enough to [illegible] some poor out-[illegible] I've got a message for you. Come just as you are. I take you as you sit there, [illegible] Thank God [illegible] such a text, [illegible] I will in [illegible] The next "I will," [illegible] man who had [illegible] to thou clean?" [illegible] Christ just as he [illegible] to see if he [illegible] there would have [illegible] man if he [illegible] as well say, [illegible] I will send [illegible] would im-[illegible] come and [illegible] it is with [illegible] to-morrow [illegible] more [illegible] to him, [illegible] Thou canst [illegible] have a [illegible] make [illegible] it [illegible] of [illegible] clean, in [illegible]

the lions and the bears in the mountains. Now, my friends, the devil's mountains are only smoke. When I was in London there was a leading doctor in that city, upwards of seventy years of age, wrote me to come and see him privately about his soul. He was wealthy and nearly retired. I received the note right in the midst of the London work, and told him I could not see him. I received a note two or three days after from a member of his family, urging me to come. The The letter said his wife had been praying for him for fifty years and all the children had become Christians through her prayers. We met by appointment and I asked him if he wanted to become a Christian and he seemed every way willing, but when it came to confession to his family he balked. "I tell you" he said, "I cannot do that; my life has been such that I would not like to confess before my family." We talked for some time and he finally accepted. When he started out willingly to go home and confess Christ, I opened the door of the other room, not knowing the daughter was there, and the first words she said were, "Is my father saved?" "I ran down to the front door and called him back. "Your daughter is here," I said. "This is the time to commence your confession." With tears trickling down his cheeks he embraced his child, saying: "My dear daughter I have accepted Christ," and a great flood of light broke upon him at that confession. It ought to be the hight of our ambition to have Christ confess us in the courts of Heaven. How excited we use to be during the war when some General did something extraordinary, and some one got up in Congress to confess his exploits. If we come out for Christ here He will confess us in Heaven, before the throne and the angels. May God help you to confess Him to-night. Another precious "I *will*" was given to those fishermen, "Follow Me, and I *will* make you fishers of men." That is the "I *will*" of service. If a man be a true Christian he wins souls. Peter caught more men at Pentecost than he ever caught fish in his nets. I have often thought of the remark of one of the disciples as they were together one day, "Lord we have left all and followed Thee." What did they leave? A few old fishing boats and broken nets. They were looking to those they had left behind, and a great many persons here are looking to what they will leave if they serve Him. It isn't necessary to leave the things of this life when you follow Him. It isn't necessary to give up your business if it is a legitimate one, in order to accept Christ. But you must set your hearts on the old nets by a good deal. A man don't need to be a preacher or an evangelist to be useful in God's service. See what a power an employer has if he likes. If we want to spend a life of usefulness accept Him and He will make you fishers of men. The next "I *will* is a very precious one.

"I WILL NOT LEAVE YOU COMFORTLESS."

"Oh! this comfort and joy. "I will be with you to the end of the world." "I will never forsake you." You may take comfort to-night. He will be with you always. You may not see Him with this eye of flesh, but you will see Him with the eye of faith.

The next "I *will*" is found in the fourth chapter of John, "I *will* raise him up at the last day." These bodies of ours are going down to the grave, but they are not going to lie there long, the Son of God will wake them up. I like a religion by which we can go to the grave of our loved ones, and feel that they will rise again. I like a religion that tells us although we sow them in corruption they will rise incorruptible, that although we sow them in weakness they will rise in power and glory and ascend to the kingdom of light. "I *will* that they be with Me where I am," is the sweetest of all. The thought that I will see Him in his beauty, the thought that I will spend eternity with Jesus is the sweetest of them all.

A Day of Prayer for China.

To the Ministers and Members of the Methodist Episcopal Church:

DEAR BRETHREN:—We have received official notice of the fact, that the "Conference of Protestant Missionaries," held in Shanghai, China, in May last, unanimously set apart the first Sunday in October, of the present year, as a day of special prayer for the revival of the work of God, throughout the Empire of China, and earnestly requested all the churches of Europe and America to join them in such observances of the day. The churches of other denominations, we learn, have also been advised of such action had by the Conference, and the hope obtains that the observance of a day of special prayer for this great Empire will be an occasion of general and wide-spread interest. We sincerely hope that our people will not be behind any, in earnest prayer for China on that day.

B. L. DASHIELL,
J. M. REID,
Cor. Sec's of the M. Society.

The Bishops of the Church, earnestly commend the above communication of the Missionary Secretaries to the attention of the Church, and sincerely desire that the day named, may be generally observed in accordance with the request that comes to us from China.

On behalf of the Board of Bishops. W. L. HARRIS, Secretary.

Rev. S. L. Baldwin. Superintendent of our East China Mission, who was one of the Secretaries of the "Conference of Missionaries at Shanghai," in communicating the request of the Conference, suggests that in all our cities three night, or Union Prayer Meetings of our own churches, and in many of them, doubtless, of the churches of all denominations. The Conference issued an appeal, inviting the most earnest attention of their brethren throughout the world to the following statements, to-wit: That China is the largest heathen country in the world; that the Chinese, though the oldest natives are full of vigor and promise; that they are also the great colonizers of the East, while large numbers are emigrating to other parts of the world. The Conference also set forth the following indications of promise. 1. "Thirty-seven years ago, there were only three native Christians in all China, in connection with Protestant Missions. Now, there are at least twelve or thirteen thousand. 2. A much larger proportion have applied for baptism during the past year than in any previous year, and the candidates have been generally of a higher type of character 3. The Empire is more open than ever for the preaching of the Word, and the Chefoo Convention of last year, together with the proclamation agreed upon, is proving a mighty instrument towards the more effectual opening up of the most interior. 4. Not only is the country open to our efforts, but the minds of many in different quarters have been more or less aroused from their lethargy. 5. Multitudes are reading our books; and not a few are eagerly investigating the nature and bearing of Western innovations."

They earnestly appeal to the whole christian world for help.—There are still eight Provinces in which there is not one resident missionary. In others there are only two or three. They appeal to young men; to fathers and mothers; to pastors and churches; heads of schools and colleges; and all in charge of the young, to come to their help. They pray that the spirit of personal consecration may be "communicated from heart to heart, from church to church, from continent to continent, until the whole christian world shall be aroused, and every Soldier of the Cross shall come to the help of the Lord against the mighty."

New Publications.

The *Metropolitan Pulpit and Homiletic Monthly* closes its first volume with the September No., now before us. The publishers announce many new features for the coming year. The size of the Magazine is to be doubled. The leading sermons in New York and Brooklyn, in condensed form, will be published as heretofore; but in addition, this Monthly will give us reports of sermons preached elsewhere in this and other countries; also, sermonic criticisms, homiletic suggestions, homiletic treatment of the different books in the Bible, translations of sermons from prominent German evangelical clergymen on the Pericope, etc. The publishers propose to select freely from the prominent homiletic serials of Europe, bringing the best of these expensive important foreign serials within easy reach of American readers. The present number of this monthly contains reports of a large number of sermons preached in various parts of the world, and very many important hints and suggestions on the whole subject of sermonizing. This monthly is distinctly a clergyman's Magazine. Clergymen will find it very valuable. Price $2 per year. Published by the Religious Newspaper Agency, 21 Barclay Street, New York.

Hitchcock & Walden have lately published a little volume of unusual merit, entitled *Future Religious Policy of America*. A discussion of current questions in which all intelligent citizens have more or less interest. The author is Rev. Wm. Riley Halstead, a member of the Indiana Conference of the M. E. Church. His professional standing does not appear on the title page, and in the discussions he occupies the standing point of a Christian layman rather than that of a minister. The volume is one that deserves the most careful reading, for the author does not pursue throughout the common beaten track.—There is certainly no aim at being original, but he impresses one as having thoroughly thought out his way. A clear flavor of honesty, the earnestness of his convictions and the quiet courage with which he advances and maintains his conclusions, are manifest throughout the entire volume. All the subjects discussed are important, but not all of them equally so. They are: Correlations of Law and Providence; Observations on the religious Conditions of the World; Protestantism—the Nature and Needs; Skeptical Thought; Romanism; The Unsolved Religious Problem; Temperance; Priesthood of the People; American Ministry: Ministerial Aids; Inner Church Life. Several important principles are emphasized throughout the discussion and give character to the work. There are passages of unusual weight, compact sentences, clear and magnetic, that fix one's attention. We do not propose to substantiate our opinion by quotations, but desire to call the attention of our readers to a thoroughly good book, hoping they may procure it and read it for themselves.

Nelson & Phillips informs us that they are about to bring out a new and revised edition of Porter's "Revivals of Religion: Their Theory, Means, Obstructions, Uses, etc." The original work was published twenty-nine years ago and many thousand copies have been sold. It would be difficult to name a book that has exerted a better influence on the Church. The new edition will treat with special attention the new aspects of revival work, "under the labors of Mr. Moody and others, and their bearing upon vital religion and Methodism." An introduction will be furnished by Rev. Dr. J. P. Newman, of Washington City. We shall look for this new edition with no ordinary interest. It will appear early in September.

The children are eagerly anticipating October's *Golden Hours*, and they will not be disappointed. The number is good clear through. This magazine for youth should not only be *at home* by every Methodist hearthstone, but its influence would be helpful to every household in the land. Hitchcock & Walden, Cincinnati, Ohio.

LITTELL'S LIVING AGE.—The numbers of this standard eclectic for the weeks ending Sept. 8th and 15th, respectively, contain The England of Elizabeth, *Edinburgh Review*; instalments of "Green Pastures and Piccadilly," by William Black, and of "Pauline" by L. B. Walford; Nelson in the Bay of Naples, *Blackwood*; Harriet Martineau, *Nineteenth Century*; Norway and the Maelstrom, *Spectator*, John and Sarah Kemble, *Temple Bar*; Murat as King of Naples, *Blackwood*; Pictures in Holland, on and off canvass, *Contemporary*; Electricity in War, *Nature*; General Impressions, *Saturday Review*: besides shorter articles, and choice poetry. For fifty-two such numbers of sixty-four large pages each (or more than 3000 pages a year), the subscription price ($8) is low; while for $10.50 the publishers offer to send any one of the American $4 monthlies or weeklies with *The Living Age* for a year, both postpaid. Littell & Gay, Boston, are the publishers.

The October *Atlantic* does not show any sign of the sere and yellow. Mark Twain resumes his drolleries in the first of a series of papers headed "Some Rambling Notes of an Idle Excursion," Mr. Aldrich carries forward his novel, "The Queen of Sheba," and Mr. Howells completes his comedy, "A Counterfeit Presentment." Other well known writers contribute to the number. H. H., for example, has a paper on "The Procession of Flowers in Colorado," and T. A. Trollope, in "A Night in St. Peter's," gives not only his own experience in the cathedral after everybody had gone to bed and locked the outside door, but a good idea of the procession of Popes. To read "Old Fashioned Ghost Stories" will do just as well for some people as to spend a night in a great cathedral. The poetry of the number is varied, the sculptor and poet, W. W. Story, writing of "John Lothrop Motley," Edgar Fawcett of "A Willow-Tree," and John Weiss of "Crickets." More solid articles are that on "Ten Years in Early English," by Arthur Gilman, and "Crude and Curious Inventions," by E. H. Knight. The Contributors in their Club have not yet exhausted the subject of "Tourgueneff," and Judge Hilton is called up before the bench. A novelty lately introduced in the *Atlantic* is original music, and this time there is a song by G. P. Lathrop to music by Geo. L. Osgood. H. O. Houghton & Co., Boston, Publishers, 35 cents a number; $4.00 a year.

The October number of the *National Repository* has two illustrated articles,—the first by Henry B. Dawson, on "The Capture of Forts Montgomery and Clinton by the Royal Troops, October 6, 1777;" and the second by an old traveler, entitled. "Southward from the Alps." Mr. Dawson writes an interesting centennial narrative, in which some new light is thrown upon the character of General Israel Putnam and the reason why he was largely kept in the background during the great Revolutionary struggle. A pleasing sketch of "Bryan Waller Procter" (Barry Cornwall), by Hope Ledyard, follows. "Our Dilemma," by Mrs. Virginia C. Phœbus. is the history of a free colored woman in a slave State. "That Boy," by Rev. W. H. Daniels, continues, through some exaggerations and improbable situations, to approach his crisis. "Phœbe Brent's Trust," by Mrs. Mary Lowe Dickinson, presents still more interesting features and develope some new mysteries. A neat little poem, by Ella P. Knickerbocker, with one or two selections, complete the principal part or the number. The editor has a good article on "Faith and Science," and an editorial on "The July Riots." The remainer of the Editorial Miscellany is particularly rich and readable. The *National Repository* is published monthly at three dollars a year, postpaid. Hitchcock & Walden, Cincinnati, Chicago, or St. Louis; Nelson & Phillips, New York.

At the late session of the Southern California Conference Rev. Mr. Adams, of the M. E. Church South, was introduced, bearing a fraternal communication, which was read by the secretary. On motion, the Conference received the communication with pleasure, and Rev. Geo. S. Hickey was appointed fraternal delegate to the Conference of the M. E. Church South.

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It is the fruit of a long course of studies and teachings in the subjects discussed. * * Its first aim is to set forth very clearly and with all necessary fullness, the things believed and held as vital and most important doctrines of Christianity. Beyond mere statements, which make up the body of the work, there are arguments, illustrations, and proofs from Scripture, by which the first are made more definite, and the grounds upon which they rest appropriately indicated. The design and scope of the work are such as to enable the careful and intelligent reader to apprehend the general truths of religion, and to know what are the grounds upon which believers build their faith and hopes.—*From Dr. Curry's Introduction.*

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Three little waxen faces,
Six little eyes shut tight,
Two, with their crimps all braided,
One with her curls so light,
Rest on the snowy pillow.
Pray hush! a silence keep,
Step lightly across the parlor,
The dollies are going to sleep.

"Hushaby, hushaby, children,"
Sang Kitty, soft and low,
"Hushaby, hushaby, babies,
There were never such children, I know.
Such quiet, sweet little darlings,
(Matilda, don't pull Gracie's hair,)
Hushaby, hushaby, babies,
Hushaby, hushaby, there.

("Amanda, don't crowd Matilda,)
Hushaby, hushaby, by,
I guess you'd go to sleep quicker
If you were as tired as I.
I've been dreffully, dreffully busy,
Had to wash, and iron and bake;
And Grace tore her best apron
And I had another to make.

"So hushaby, hushaby, dollies,
That's right, shut your eyes up tight;
And I'll cuddle down beside you
For a minute, to say good night.
Only just for a minute,
For I ain't sleepy at all,
Only tired, so hushaby,
Hushaby—hush—a—by—all."

I looked around in wonder,
At the silence all did keep,
And I found the little mother,
Herself, had gone to sleep.

What Shall we Teach our Girls?

Teach them self-reliance.

Teach them to make bread.

Teach them to make shirts.

Teach them not to wear false hair.

Teach them not to paint and powder.

Teach them to wear thick, warm shoes.

Bring them up in the way they should go.

Teach them how to wash and iron clothes.

Teach them to do marketing for the family.

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Teach them to wear calico dresses—and do it like a queen.

Teach them to say no, and mean it; [illegible]

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[illegible] them, every day, dry, practical common sense.

Teach them all the mysteries of the kitchen, the dining-room and [illegible]

Teach them that a good round, rosy romp is worth fifty delicate consumptives.

Teach them to have nothing to do with intemperate and dissolute young men.

Teach them that the more one [illegible] beyond their income, the [illegible] will save.

[illegible] them the further one lives [illegible] their income, the nearer they get to the poor-house.

Rely upon it that upon your teaching depends in a great measure the weal or woe of their after [illegible]

[illegible] accomplishments—[illegible] drawing—if you [illegible] money to do it with.

[illegible] them to cultivate a garden, [illegible] drive a road team or farm [illegible]

[illegible] them that God made them [illegible] image, and that no [illegible] lacing will improve [illegible]

[illegible] them that a good, steady [illegible] without a cent, is worth [illegible] oil-pated loafers in broad-[illegible]

[illegible] them the essentials of life [illegible] uprightliness—[illegible] time let them [illegible]

[illegible] Incident.

[illegible] day night stated [illegible] one [illegible] strong-handed [illegible] Saturday night [illegible] men who had [illegible] a large [illegible] filled with bottles of whisky they had [illegible] the young men [illegible]

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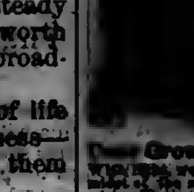

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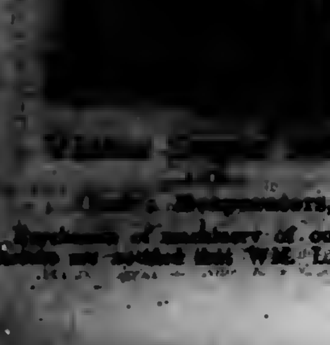

Victor Sugar Mills [illegible] Cook's Evaporators,

[illegible] of machinery of our manufacture we notified that WM. L. CUSHING, No. 61 St. Charles street, New Orleans, La., is our only authorized agent in that city, and no other house is authorized to sell our celebrated Victor Cane Mills, Cook Evaporators, Engines and other machinery of our make.

The Victor Cane Mills are the only ones suitable for Southern sugar cane and the Cook Evaporators the only successful ones for making sugar.

Cane growers can't afford to risk crops with light, unfinished mills, liable to break in the middle of the season; they can't afford to waste crops with mills that don't press out all the juice, or evaporators that make sugar unfit for market, and too little in proportion to the labor and fuel they require.

In purchasing the Victor Cane Mill and Cook Evaporator you get perfect sugar machinery and will have no drawbacks to contend with. Mr. Cushing is authorized to make terms and liberal discount to merchants.

BLYMYER MANUFACTURING CO.

STEDMAN'S

IMPROVED SELF-SUPPORTING

NEWELL SCREW

COTTON PRESS.

Now the Most Convenient, Speedy and Reliable Screw Press in Use.

The Advantages Secured in this Press will Commend it to the favor of every one.

1. It is so very simple in its workings and construction that any one can operate it, and there is no necessity for sending a mechanic a long distance to set it up.

2. It is all complete, with all the woodwork.

3. It may be used either as a Portable or Stationary Press.

4. The horse power being directly applied to the Screw, there is no necessity for Cog Wheels or Gearing of any kind, thereby avoiding a great amount of friction and liability to get out of order.

5. The horses occupy the room under the platform, which is less available for any other purpose, leaving the space surrounding the platform entirely clear for baling Cotton, so as to be convenient to the Press, or for storing purposes. And when it is desirable to make a covering for the Press, the same roof which covers the Press will cover the horse-walk also.

6. The Cotton is put into the Press and taken out at about the same point, making a great convenience for the operators, as they have all their work on the same floor. And the bales are already at a convenient elevation for loading in a wagon or storing away.

7. These Pressess never require any repairs; after using for thirty years they are as good as when new.

8. More Cotton can be put into the Press at a time than in any other Press, making a greater saving.

9. No Press in use puts so much weight in so small a bale. The bales, as they come from these Presses, are about square at the ends; whereas from most other Presses they are from twelve to fifteen inches higher than they are wide, making them very bulky, without a corresponding weight, while their shape makes them extremely inconvenient to handle.

10. The character of this Press is such that it is alike suited to a large or small operating force. One man and a boy can operate it to good advantage, or half a dozen may be fully employed.

11. There are no patents on this Press, except those held by STEDMAN & CO.; hence those who secure the right to these Presses will not be liable to pay a second fee.

The man tramping has his head and shoulders out of the Press all the time. The top Follower, or Platten, is hinged at each end; being made in two parts, it is thrown open allowing the top of the box to be used for putting in Cotton. No time is lost with this Press, as the Cotton is tramped in while the Follower is run down. The advantage to those who operate the Press of having head and shoulders above the top of the Press, while tramping the Cotton, instead of commencing at the bottom, after the Follower is down, will commend it to all. We use the best of oak for the Straining Beams, the Box doors are made of yellow pine or ash, and are framed together entirely with bolts, avoiding mortises and tenons, iron plates are used at all joints where any strain comes.

DURABILITY.

STEDMAN & CO., the manufacturers of the Improved Self-Supporting Newell Screw Press, have been engaged in the manufacture of Presses for 89 years. The application of the Screw for Pressing Cotton was the original invention of the late Dr. Thomas Newell, of Grand Gulf, Miss., Over 30 years ago Mr. Stedman made for Dr. Newell a Cast Iron Screw; this Screw was in constant use by Dr. Newell as a Horse Power Press for 15 years, during which time he pressed over 900 Bales of Cotton. The old reliable Newell Screw, since its invention, has been in constant use by the largest Planters, and has always been the only reliable Press in use, never requiring any repairs. The improvements which STEDMAN & CO. now offer on the old and reliable Newell Screw are such as to add to its already good qualities convenience of operating and speed.

With our improvements we do away with the three great objections to the old-style Newell Screw Presses; First, we reduce the cost one half. Second, takes up less room. Third, requires no heavy frame work in building to support the Press, and the heavy corner posts of the Press are replaced by Iron Rods. This is strictly a Portable Press, and can be moved from place to place at small cost, and at the same time it answers fully the place of the old-style Stationary Press.

It takes 8 feet less Screw to work this Press, with a ten foot Cotton Box, than any Revolving Press known, thus saving 36 revolutions in making each bale, which, providing the pitch of the Screw is 2 inches, as in all Revolving Presses, means 1,8 0 feet of travel saved to the mule each bale, or some 13 miles in making 40 bales. Price, Horse Power Press, complete, with wood work....................$200

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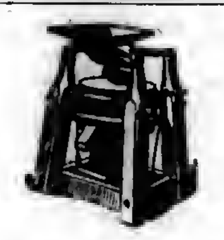

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The Staub Mill received the first premium over all others at the three last Louisiana Fairs.

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IMPROVED CABINET ORGANS.

EXCELLING WHAT HAS PREVIOUSLY BEEN ACCOMPLISHED IN POWER, PURITY AND DELICACY OF TONES.

THE LIST CABINET ORGAN

(Style No. 501.—Five Octave; Seven Sets of Reeds of Two and a Half Octaves each, and One Set of One Octave; Fifteen Stops; New Scale of Reed-Board, Reeds and Actions, with Ventrillo Chest and other Improvements, patented 1876-7. Base.—Contra Basso, 16 ft.; English Horn, 8 ft.; Viola, 4 ft.; Viola Dolce, 4 ft.; Sub-Base, 16 ft. Treb'e,—Corno, 16 ft.; Melodia, 8 ft.; Piccolo, 4 ft.; Seraphone, 8 ft.; Voix Celeste, 8 ft. Through-out.—Full Organ, (knee stop,) Vox Humana, Octave Coupler, (coupling up,) knee Swell, I. Forte, II. Forte.

The Mason & Hamlin Organ Co., have the pleasure of announcing that specimens of this fine Organ, (fac similes in their musical part of one furnished Dr. Franz Liszt,) are now ready, and may be seen at their Warerooms and Principal Agencies. The origin of this improved Organ, and of its name, is as follows:

Having occasion to make an organ expressly for the very celebrated Dr. Franz Liszt, in which full sonorous power was especially desired, as well as such delicacy and purity of tone as could afford satisfaction to so critical a judgment as that of the great maestro, we took the opportunity to carry out and introduce improvements which had been first presented in our Organs, at the U. S. Centennial Exhibition, with others which had long been in progress. The result was more than satisfactory to ourselves; the improvement greater than we had ventured to expect. In our own warerooms in Boston and New York the new instrument was seen and tested by a number of the best musicians in the county, who pronounced it a material advance upon all that had before been accomplished. In the rooms of the Agent for the sale of our Organs in Hannover, Germany, it was also greatly admired. The Hannover Courier declared it to be "at the very height of development of instruments of the class," evincing "extra-ordinary progress." After its receipt and trial, Dr. Franz Liszt wrote to the Agent: "The beautiful organ of Mason & Hamlin Organ Company of Boston receives no less praise here than in Hannover. It fully justifies the remarkable, well-founded, and widespread renown of these superb instruments." It was immediately put in use in his orchestra.

We are confirmed in our judgment then, that the tones of this new Organ are the finest that have ever been produced from reeds, not because of mere oddity of effect, but from their true diapason-like quality and fulness, and from their excellent power and pervading and sustaining effect; and that, as a whole, it is, in proportion to its size and extent, much in advance of anything we have before been able to produce.

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MASON & HAMLIN Organ Co.

154 Tremont St., Boston; 25 Union Sq., N. Y
250, and 252 Wabash Avenue, Chicago.

OFFICE AMERICAN COTTON TIE CO. LIMITED
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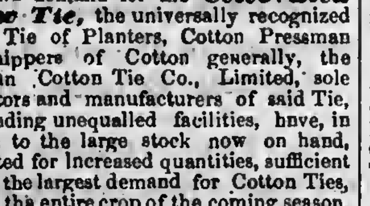

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KING OF PAIN.

A Family Medicine,

Sure Cure for

CRAMPS, COLICS, DIARRŒA, SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle.

For sale by all druggists and country stores.

Prepared by
W. H. PEMBERTON, M. D.,
aug23-79-6m New Orleans, La.

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GOOD HEALTH

FOR 25 CENTS.

ANY PESSON WHO WILL BUY A BOX OF

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And will take one (1) each night for four (4) nights, and will do this every third (3d) week during the months of June, July, August and September, will not be troubled with ***Fever and Ague,*** nor ***Malarious Fever,*** nor ***Bilious Fever,*** nor any of the diseases resulting from miasmatic poison, common in Missouri, Mississippi, Louisiana, Arkansas and Texas. If ***Parson's Purgative Pills*** cannot be obtained at your nearest store, send 25 cts. to the undersigned, and the pills shall be sent, post paid, by return mail. Physicians supplied by mail at $2.50 per thousand in bulk. As this is but little more than half price for standard pills by the thousand, cash must accompany the order. The Receipe will be cheerfully sent to any physician on application. We will send Parson's Pills by mail to responsible parties *on commission* at $2 per dozen, sample dozens at $1 85, cash with the order.

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Being desirous to more fully introduce the Celebrated

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Will for the next ninety days FURNISH (for about the cost of boxing, drayage and shipping), one of my Steam-Washers. Over 500,000 have already been sold at $10.00 a piece, and this is itself is a sufficient endorsement. There is nothing like it in use. Every family needs it, and will have it. It is a simple arrangement by which steam is applied to the washing of clothing, and enables all to wash without labor, loss of time, wearing of clothing, etc., etc. It will do the washing of an ordinary family in 30 minutes.

CUT THIS CONTRACT OUT

And inclose with it $1.50 to cover cost of boxing, drayage, etc., etc., and I will forward you one of my NEW and IMPROVED STEAM WASHERS. And if you will act as agent or influence some one else to act, either on salary or commission, I will return the money paid for the sample when you make your first order, consequently YOU GET A SAMPLE WASHER FREE. Do not order a sample unless you have a reasonable expectation of engaging in the business or can influence some one else to engage.

J. C. TILTON, Pittsburgh, Pa.

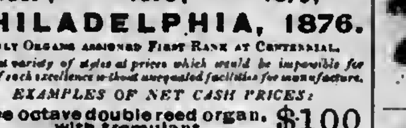
IMPORTANT NOTICE.

To any one who will act as agent, I will pay a liberal salary per month, or a LARGE COMMISSION. I will not limit you to a CERTAIN TERRITORY; and if you decide to send for a sample, do so at once, as I want but a limited number of live agents.

[illegible] QUARTER FOR TEN QUARTERS.

MASON & HAMLIN CABINET ORGANS.

HIGHEST AWARDS AT



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ELASTIC TRUSS

Has a Pad differing from all others, is cup-shape, with Self-Adjusting Ball in center, adapts itself to all positions of the body, while the ball in the cup presses back the intestines just as a person would with the finger. With light pressure the Hernia is held securely day and night, and a radical cure certain. It is easy, durable and cheap. Sent by mail. Circulars free.

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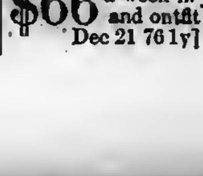

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 39. · NEW ORLEANS, LA., THURSDAY SEPTEMBER 27, 1877. WHOLE NUMBER 269

Southwestern.

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Give fools their gold, and knaves their power,
Let fortune's bubbles rise and fall;
Who sows a field or trains a flower,
Or plants a tree is more than all.

For he who blesses most is blest;
And God and man shall own his worth
Who toils to leave at his bequest
An added beauty to the earth.

And, soon or late, to all that sow,
The time of harvest shall be given;
The flower shall bloom, the fruit shall grow,
If not on earth, at least in heaven!

Trust in a prince, his word may fail;
In friends, they soon shall die;
In health and wealth, the world's regard,
[illegible] they fly!
[illegible] own heart, 'tis faithless all;
[illegible] is insecure;
[illegible] in the Lord
[illegible] shall endure!

Science and the Bible.

[illegible] century the rapidly advancing science of geology has been [illegible] the Mosaic [illegible] as formerly [illegible] unquestionably [illegible] opinions in [illegible] of thought have [illegible] that period. Prob[illegible] persons capable of [illegible] opinion upon [illegible] would now contend that [illegible] created and put in [illegible] for the reception [illegible] in less than forty-four hours. It [illegible] of God's power to [illegible] work, but of what facts seem to [illegible] point the ma[illegible] the proof and [illegible] slowly progres[illegible] through un[illegible] appearance of [illegible] preparation [illegible] acceptance of [illegible] of science [illegible] some[illegible] methods of in[illegible] so as to meet [illegible] case. It [illegible] degree upon [illegible] and our chronology [illegible] that of [illegible] In past [illegible] of unauthor[illegible] into the legitimate [illegible] upon the devolved [illegible] these ex[illegible] through the [illegible] had an [illegible] during [illegible] faith, [illegible] Word [illegible] intel[illegible] maintain [illegible] pos[illegible] given [illegible] to the [illegible] the [illegible] in [illegible] the [illegible] an [illegible]

Purpose.

A simple word, but a word of great import, when rightly considered. That there are men whose lives are devoted to definite ends, and that there are others whose years pass by as a tale that is told, and whose acts are the caprice of whim or circumstances, is as true as anything that can be known in this world. The men of power, the significant figures in the world's total sum of golden deeds are such as have had within them an unquenched purpose, an undying lamp beckoning them on to a desired haven, object or end. The men who have breasted the blows of circumstances, have grasped the skirts of happy chance, and grappled with their evil star, are the men who have gained the golden keys of state, or have moulded its decrees, or have shaped the thoughts of their fellows, or become known as public benefactors; while those who have been content to float over the sea of life with no port in view, "as idle as a painted ship upon a painted ocean," have gone down into oblivion with the millions, if not unwept, at least unhonored and unknown.

Whatever is accomplished in this world is the result of purpose. The farmer sows that he may reap; the inventor spends weary days and sleepless nights in fitting wheels and cranks to accomplish some object that appears possible to his fancy; a military captain plans a campaign for the capture of a fortress or the destruction of an army, and without plan his soldiers rush to battle and perish in vain. Not a craft moves out of port, from that of the humble fisher who sails into the west as the sun goes down, to the merchantman laden with goods for the antipodes, or the war ship, charged with thunder, but has a definite end in view, and through storm or sunshine, with fair or adverse winds, the labor of officers and men is all turned towards speeding the good vessel toward its destination. Only in a dead calm is it possible to conceive that the thoughts of crew and passengers may be diverted from the port where they expect to land when the voyage is at an end.

The great mass of scientific thought of the present age is in the direction of purposelessness.—Things are as they are, not by design say they; but rather because of a chance "survival of the fittest." But men and women in whom there survives a spirit of longing for communion with a Higher Power, doubt not that "through the ages one increasing purpose runs;" doubt not that the universe, as it is, came, not by chance, but by design.

It is very true that human purposes may be overthrown. Disastrous accident and change that come to all, may interfere with our best laid plans. The ocean strand is not covered thicker with wrecks, than are the deserts of life with the ruined hopes and plans of man. But let us distinguish: There are purposes that may perish and there are those which are sure to end in fruition. In the Christian dispensation of spiritual gifts, "every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." And Paul, likening the life of a Christian to a race, says, "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain;" and after informing the Corinthian brethren how the Christian race was to be won, without any failure, he says, "I therefore so run not as uncertainly; so fight I not as one that beateth the air." Worldly purposes good or bad may fail:

"Let no one fondly dream again
That Hope and all her shadowy train
Will not decay;
Fleeting as were the dreams of old,
Remembered like a tale that's told,
They pass away."

But there is a hope which "is as an anchor to the soul, both sure and steadfast, and which entereth into that within the vail;" a hope which is worked out through tribulation, patience and experience; a hope which maketh not ashamed, which abides like faith and charity—Christ within the believer the hope of glory.

This hope is attainable by all and not by a favored few, who like the runners in the Isthmian or Olympic games were fleetest. Happy are those whose purpose is to gain objects sure of attainment, treasures laid up in heaven, where moth and rust cannot corrupt, or thieves break in to steal.

One of the bells placed on the [illegible] church, recently completed in the city of Rome, has on [illegible]: "The Word of [illegible]." It is only since [illegible] has been taken [illegible] that this [illegible] could be [illegible] seven[illegible] is an [illegible] sig[illegible] bell [illegible] Pope's

It Maketh a Lie.

That is Alcohol. The description fits exactly. We see the terrible ravages of this poison, the devastation of all kinds which follow in its wake, and we wonder how men commenced to use it, and for what possible reason they continue its use. It is not so with most other poisons. There are many in the paint-store and dye-shop which men never think of taking; besides many more in the drug store, which, if they take once, they never wish to take again, if they can avoid it.

But with alcohol it is not so, the more men take, the more they desire. Yet, alcohol is a poison, and it will kill; nay, it does kill more than all other poisons combined. What makes the difference? Simply this: Alcohol lies about it, saying, "Thou shalt not surely die." Other poisons hurt honestly; they burn, or gripe, or strangle; but alcohol soothes and encourages and purrs, and then strikes in the dark. It does this by stupefying the feelings; it is the nerves with which we feel everything; they tell us of the burning and the griping, but alcohol tampers with the nerves so that they do not report him correctly. It abstracts some of the water which is necessary to their proper consistency, so that they can feel correctly. True, they seem to us like very fine white threads, but they are in fact made up of strings of cells filled with soft matter like that in the brain, and alcohol in the tissues absorbs some of this moisture, thus shrivelling them for the time being, so that they are not able to report what is going on. I cannot better describe the results than in the words of Dr. N. S. Davis, in his "Verdict of Science." He says: "This diminution of sensibility, or anesthesia, is developed in direct ratio to the quantity of alcohol taken, and may be seen in all stages, from simple exemption from all feeling of fatigue, pain, and idea of weight, exhibited by ease, buoyancy, hilarity, etc., to that of total unconsciousness and loss of muscular power. It is this anesthetic effect of alcohol that has led to all the popular errors and contradictory uses which have proved so destructive to human health and happiness. It has long been one of the most noted paradoxes of human action, that the same individual would resort to the same alcoholic drink to warm in winter, protect from heat in summer, to strengthen when weak or weary, and to soothe and cheer when afflicted in body or mind. With the facts now before us, the explanation of all this is apparent. The alcohol does not relieve the individual from cold by increasing his temperature; nor from heat by cooling him; nor from weakness and exhaustion by nourishing his tissues; nor yet from affliction by increasing his nerve power; but simply by diminishing the sensibility of his nerve structures, and thereby lessening his consciousness of impressions, whether from cold or heat, or weariness or pain. In other words, the presence of alcohol has not in any degree lessened the effects of the evils to which he is exposed, but it has diminished his consciousness of their existence, and thereby impaired his judgment concerning the degree of their action upon him."

By keeping these facts in mind, you will be able to meet nearly all the excuses that are made for its use, and redeem persons who are being led away by it to certain destruction. You will see the force of the Bible declaration that "Wine is a mocker." It has been called "Satan in solution," and "the photograph of the devil." Tradition points to him as its inventor—very appropriately, since he is "the father of lies."

The same principles in the main hold good of all other nerve poisons, such as hashish, opium and tobacco; they are all given to lying, and when we view the misery and sin that everywhere follow in their train, we may well rejoice that in the blessed City of the hereafter they will be shut out with their makers and vendors and users, "and whosoever loveth and maketh a lie."

The Nashville *Advocate* has the following on dancing: A correspondent gives us this description of a barn-dance at a picnic, and asks: "Must we submit to the dance, and allow it to monopolize our pic-nics?" Of course not. Who ever thought of such a thing? Dance at our picnics, indeed! Indeed we want no dancing anywhere. Another correspondent says he has sent us a paper containing his views on the subject, and asks for ours. Well, we have given ours a thousand times—it has always been against this questionable amusement. As to "round dances," as they are called, we suppose they are not to be named even among the Gentiles.

Bishop Harris has appointed Nov. 15 as the time of the next session of the South India Conference, and January 9 as the time for the North India Conference.

How "Aunt Martha" Prayed Him Out.

You've met her if you've lived long in Detroit. A withered up old women, bow-backed, gray-haired, having a cane in one hand and carrying a basket of notions in the other. All who know her know her as "Aunt Martha," and she's traveled up and down and been at the depot so often that her death would be the occasion of general remark.

The old woman found a new saloon on Franklin street the other day—a place just opened by wicked Bob Smith, whose red face and bloodshot eyes have more than once been set in a frame of prison bars. "Aunt Martha" went in, hoping to make a small sale. Bob was wiping his glasses, and half a dozen men sat around the stove holding glasses or smoking cigars.

"Git out!" growled Bob, as the old woman entered. She did not hear him, and, leaning over the counter, she asked:

"Would ye have a paper of pins—a cake of soap—a comb, or something?"

"Git out, you old beggar!" shouted Bob, raising his arm as if he would strike.

"I'm no begger, and don't you dare to strike me!" replied "Aunt Martha," never moving an inch.

"Why, what's to keep me from wringing your old neck, if I want to!" inquired Bob.

"The Lord, sir," she answered.

"Ho! ho! ho!" laughed Bob. "There, take that!"

And he deluged her with rinsings. The filthy liquid struck her in the face and ran down over her faded black shawl and oft-washed calico dress, but she did not move. Looking at him across the counter she whispered:

"You need praying for, and I'm going to do it now and here!"

"No you don't!" he shouted, as she moved toward a chair; "get out of here or I'll smash your head with this bottle!"

She never minded him, and he raised the bottle for a throw, when a sailor—rough, dissipated, but having some manhood left—leaped up and cried out:

"Bob Smith, if you throw that bottle at her I'll stave in your bulwarks in one precious minute!"

"You will, eh" whooped Bob, as he danced out.

"Yes, he will!" cried the rest, all rising up.

There were too many for Bob, and he had to stand there while Aunt Martha knelt at a chair and prayed for him.

She was still praying when he dashed out to kick her, but "Foxy Bill," who had come out of State prison only a month ago, grabbed him by the throat, forced him into a chair, and hissed:

"Bob Smith, if ye harm a hair of that old woman's head I'll make a funeral here!"

"Aunt Martha" knelt again, folded her hands and said:

"These young men were children not many long years ago, and some of them had praying mothers and God-fearing fathers. They are walking in wicked paths, and their hearts know no good. I pray that their eyes may be open to their wickedness, and that their feet may be turned into other and better paths!"

"She's right!" called out a steamboat man as the old woman paused.

"Shoot me if she haint!" cried another.

"Go ahead, mother!" shouted a third.

"No, she won't!" yelled the infuriated Bob, and he reached her and gave her a heavy kick before any one could interfere.

She screamed with pain as she rose up, and then there came a terrible silence. Bob stood with his arm raised to strike.

"Aunt Martha" leaned on the chair, tears rolling down her wrinkled cheeks, and the half-dozen men were spell-bound with indignation. "Foxy Bill" broke the silence by saying:

"Step out of doors, mother, and look out for splinters!"

She obeyed, and Bob Smith was choked and pounded until his senses left him, and everything that could be handled was thrown out of doors. They worked swiftly, fearing the police, and in five minutes the saloon was a wreck and its proprietor, still unconscious, was lying behind the counter. Their work finished, the men disappeared like shadows, and "Aunt Martha" hobbled away, whispering:

"I prayed too hard, but it was in me to pray."—*Detroit Free Press.*

Mr. Moody tells of a London preacher who would gather great crowds about him, and then preach on, and on, and on, until every one of his hearers had gone and left him alone. When asked why he insisted on tiring out and disgusting his audience, he answered that it seemed a pity to stop as long as *anybody* was willing to hear any more. Possibly that is why some speakers make such long speeches to Sunday-schools.

Capital from England for Alabama.

During my short stay in England I have observed that the iron and steel manufacturing interests of Great Britain have, for some time, been anxiously looking for an opportunity to change their base of operations, on account of the increased and increasing scarcity of coal and iron in this country and the greatly increased expense of mining and working these deposits. The great depths, in many cases under the sea, from which coal is excavated, involving immense expense in elevating it and keeping the mines free from water, together with the increasing scarcity and difficulty in obtaining iron ores, has turned the attention of English capitalists to the coal and iron fields of the United States, especially the Southern States. This feeling is becoming more and more intense, and seems to be concentrated on Alabama. Immense coal deposits, in immediate proximity to iron, brown hematite and limestone, are found in the vicinity of the English town of Birmingham and Oxmoor furnaces, near the junction of the North and South and Alabama and Chattanooga railroads, are being operated with great success. The coal is of excellent quality, easily mined and transported; and iron can be manufactured cheaper than at any other point in the world. I form this opinion from my own personal observation on the ground last winter. The recent action of the English committee of holders of Alabama 8 per cent. gold bonds of 1870, will result in great advantage to the bondholders, as well as prosperity to the State. In lieu of money or of any payment by the State, the bondholders get land, by selling which they are to recoup themselves, 10 per cent. of the sales going to the State, the lands being conveyed to trustees for the bondholders. Nearly the whole of the thousand bonds have been surrendered to the committee, and doubtless the remainder soon will be, as the State has taken care to liberate itself from all liability on the bonds in conveying the lands to the trustees for the bondholders. A general meeting of the bondholders is called for the 10th of September. It is now proposed to concentrate all the English interests in Alabama, including the railroads, which are immense, into one general office in London, and develop the State by further use of English capital. The success of the English capitalists with your Illinois and Michigan canal and other similar enterprises leads them to have great faith in the Alabama movement. The immense capital engaged in the production of iron and steel in this island must, at no distant day, be diverted to more favorable localities, and Alabama seems to be the chosen spot. Experiments already made have satisfied experts that pig iron can be produced there, of a quality and at a rate defying competition from any quarter, not excepting Missouri, Pennsylvania or the Lake Superior region. Arrangements are being made here for the formation of colonies and mining and emigration companies to settle the lands and work the mines. There will doubtless be a heavy emigration to the State from this country of both miners and agricultural laborers the coming season. The fine climate, rich soil and cheap lands invite, and combination of capital insure such emigration.—*London Correspondence Chicago Times.*

Missionary Notes.

The new church at Calcutta is a wonderful help to us. It is well attended, and no week passes without conversions. Dr. Thoburn finds the pastoral work of such a church, added to his duties as a presiding elder, to be very pressing. A boarding and day school have been added to the work in Calcutta.—"Seventy pupils, five teachers, and no debt is a good record concerning this new enterprise. Dr. Thoburn pleads for more men, "safe men" he designates them. He is "more convinced that they can build up a *solid* work in their conference, but need sound men at the foundation."

Protestantism is productive of commerce and industry, of science and wealth; but the Roman Catholic Bishop of Havana says: "Such is just the proof that Protestantism is fallen into heresy. Remember, my beloved children, the temptations by which the devil tried Jesus Christ. In the third he showed him all the kingdoms of the world, and the glory thereof, and ventured to promise all to him if he would fall down and worship him. Frantic Lucifer, such is the reward of apostacy!" Well, well! And yet Dr. Butler, in the face of such fulminations, has the temerity to print, at the Methodist Mission Press, in Mexico, a translation of Gladstone's "Protestantism and Catholicism, in Relation to the Liberty and Prosperity of Nations!" And here it is, a good-looking pamphlet, and, we judge, in good Spanish, and not likely to please frantic Lucifer.

Frederick Douglass to the Colored People.

Mr. Douglass is acknowledged to be one of the ablest colored men in this country. The following advice to his people will be read with interest:

"Mr. Douglass told the colored people that they were in contact with the most indomitable, the most enlightened race in the world, and that he would be false to his own race if he did not tell them just where they stood—what an immense distance they were behind the white people. He did not believe the colored people were fundamentally and eternally inferior to the whites, but they are, nevertheless, practically inferior. "We must not talk about equality until we can do what white people can do," he said. "As long as they can build vessels and we cannot, we are their inferiors; as long as they can build railroads and we cannot, we are their inferiors; as long as they can found governments and we cannot, we are their inferiors." Coming down on the boat on Saturday night, he noticed that one hundred colored people aboard made as much noise as five hundred white people would have done, and as long as they do these things they are inferior to the whites. "If in twenty years from now the colored race, as a race, has not advanced beyond the point where it was when emancipated, it is a doomed race," he said. "The question now is, Will the black man do as much for his master (himself) as he used to do for his old master? Do you, my colored friends, get up as early now to work for yourselves as you used to for that stern old Roman, Samuel Hambleton?" He told the colored people that they must get money and keep it if they wished to elevate themselves. One trouble with them is that they always want to be going somewhere, and do not stay in one place, or at one thing, long enough to accumulate. A poor people is always a despised people. To be respected they must get money and property. Without money there is no leisure; without leisure, no thought; without thought, no progress. Their preachers should tell them more about what to do and less about what to feel. They should cultivate their brains more and their lungs less. They should not depend upon being helped, but should do for themselves. He was tired of Ethiopia holding out her hands. They should not depend upon the Lord for everything. The Lord is good and kind, but is of the most use to those who do for themselves. No man has a right to live unless he lives honestly, and no man lives honestly who lives on another.

A Hindoo Punishment for Lying.

If any person is proved to be a liar he receives the punishment of the law, which requires that a liar shall have his mouth sewed up. The offender has his hands tied behind him, he is led out to a post in a public place, is fastened to that, and one of the officers of the government appointed for that purpose sews up his lips with a needle and thread. Then he is allowed to go. And everyone who sees his closed lips, and the blood flowing from them, can say to himself, "There goes a liar!" What a disgrace that sewed-up mouth would be to a man!" And when people look at him, how he would turn aside his head and cover his face so they should not see the mark of shame that was upon him. Suppose all people in this city who are in the habit of lying were to be punished this way to-night, and were obliged to go out to-morrow I wonder how many sewed up mouths we should find in walking through the city. We do not always know who are liars, but God knows. And it is remarkable that there are two passages in the Bible which show us that God will deal with liars, in a way similar to this. I do not mean that it will be by actual *sewing up* their mouth, but really by closing them somehow or other. David tells us that "the mouths of them that speak lies shall be *stopped.*" (Ps. lxiii: 11.) Solomon tells us that "a lying tongue is but *for a moment.*" (Prov. xii: 19.) And in another place David says that "lying lips shall be put to *silence.*" Ps. xxxi: 18.)

We are not told how God will do this, but we may be very sure it will be in some way that will fasten shame and disgrace on those who have prayed earnestly as David did, "Deliver my soul, O Lord from lying lips."—*Sunday-school World.*

A colored man named Ben Montgomery died recently in Mississippi. He was once the personal servant of Colonel J. E. Davis, the brother of the Confederate President. While a slave he had charge of the greater part of the estate of his master, and after the war he purchased the former home of President Davis.

The Four Testaments.

There are four Testaments, you know—the Oldest Testament, the Old, the New and the Newest. The Oldest Testament is the nature of things. It is not written, but it was proclaimed when the morning stars sung together for joy. Then we have the Old Testament; then the New; and the Newest is the present activity of God in human history. Your Lincoln said of our harvest, "No human hand has produced these blessings." So of the spiritual harvests in every age. We must say that they came from the Unseen Holy. Through His life of love in the history of the world is turned the autograph writings of Almighty God, and that writing when interpreted, I call the New Testament. Oldest, Old, New, and Newest, all say one thing; and when I take a text out of the Oldest, as I have done this morning, I am preaching on all the cans and the cannots of the Old and the New, and on all the flaming proclamations of God's justice in the very latest rustle of the leaves of the ages—some of them soaked through with bloody tears, as in the case of our own civil war. There are no dissonances among these books, and he who understands one will understand the other.—*Joseph Cook at Lake Bluff.*

Curiosities from the Gulf of Mexico.

Here on the shores of the beautiful Gulf some very peculiar shells and sea-curiosities are found. Who would not like to have at least a few of them. Our German S. S. offers you the following:

For 25 cents we will send you 3 starshells. Very beautiful.

For 50 cents we will send you 6 starshells and a variety of other small shells.

For $1 we will send you 6 starshells and a neat collection of small and medium sized shells.

For $1.50 we will send you a neat collection of starshells, seabeans, and other shells.

We know you will be well pleased with these shells.

The fund derived from this source will be used by us to pay for our new Chapel, which we are now building.

This plan combines pleasure and blessing.

Write your name and P. O., address plainly.

Postage is prepaid by us.

S. S. Superintendent or teachers can send orders for schools or classes and save expenses.

Address orders to F. von Schluembach or Rev. E. Werner German Missionaries of the M. E. Church at Galveston, Texas.

The Pearl of Great Price.

Would there were more Rowland Hills. When Lady Erskine was passing the great crowd that had gathered to hear Mr. Hill, she instructed her coachman to drive as near as possible to him, that she could hear the renowned orator. Mr. Hill soon learned who was one of his hearers, and said, "I have something to sell at auction to the highest bidder. It is worth more than the crown of Europe—it is the soul of Lady Erskine. Who will bid for her soul?" Satan bids. "What will you give for this soul?" "I will give riches, honor, pleasures, the whole world for her soul." "I think I hear another bid. Who bids?" *The Lord Jesus Christ.* "What will you give for this soul?" "I will give peace, joy, comfort and eternal life." Turning to Lady Erskine, Mr. Hill said, "You have heard the two bidders for your soul, which shall have it?" Pushing her footman aside, she went through the crowd weeping, and exclaimed, "The Lord Jesus Christ shall have my soul if he will accept it."

"AS."

That little word has cost me more trouble than the whole vocabulary of the English language. It often makes me tremble from head to foot; and frequently brings tears to my eyes. It is not the two letters of which it is formed, or just the word itself, but the place which it occupies in one of the petitions of that inimitable prayer which Jesus Christ taught to his disciples; "Forgive me my debts *AS* I forgive my debtors." There it stands as the deciding index on the beam of the balance, while in one scale is placed my prayer for forgiveness; and in the other the exact weight of my pardon. As I forgive, so, Lord, forgive me.

We repeat the Lord's Prayer from earliest infancy to our dying day; yet if we indulge in an unforgiving spirit, we unconsciously plead for punishment, instead of mercy. The question is, can I conscientiously use the argument, "for I also forgive every one?" And, if not, can I expect my sin-darkened soul to be washed and made whiter than snow.—*N. Y. Observer.*

The Missionary Secretaries are attending some of the fall conferences.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY,.....SEPT. 27, 1877.

The thirtieth thousand of "Moody, His Words, Work, and Workers," is now in press.

Wesley once said, "The devil made the Chinese language for the sake of keeping the Gospel out!"

Ex-United Senator Harris, of New Orleans, was in the city this week. He has gone to Washington to spend the winter.

General Cyrus Bussey of this city, has returned, after an extended business and pleasure trip in the North.

The women of the villages on the shore or the Gulf of Mexico are in the habit of swimming. The young ladies are all diving-belles.

There are now 116 women regularly employed in India as missionaries. Besides these, the wives and daughters of missionaries do a great deal of service.

The *Northwestern* reports that in the Burlington, Iowa, District, ninety-four per cent. of this year's probationers came into full connection, the lowest charge being ninety per cent.

Rev. David Terry, the veteran Secretary of the Missionary Society, met with a severe accident a few days since, from the effects of which he is not likely to recover for several weeks.

The reception of Bishop Marvin of the M. E. Church, South, given in St. Louis lately, in honor of his return from his tour around the world, was a very pleasant affair. Dr. Fry of the *Central Advocate* made one of the addresses.

The first Swedish Conference of the Methodist Episcopal Church in this country was organized Sept. 6, at Galesburgh, Ills., by Bishop Peck. The church membership is about four thousand. The new Conference begins with four Districts, covering Iowa, Minnesota and Illinois.

Bishop Haven is still suffering from the effects of his illness. Bishop Simpson assisted him in the presidency of the Cincinnati Conference, and Bishop Andrews presided for him at the Indiana Conference, which met September 12. Bishop Haven has the sympathy and prayers of the whole church.

The account given elsewhere, by George Muller, of his wonderful [illegible] in answer to prayer, will be read with interest by all. Dr. [illegible] author of "Elements of Moral Science," examined carefully [illegible] connected with Mr. Muller's life of faith, and spoke of it as a remarkable phenomenon."

[illegible] fever is raging at [illegible], Fla. Several deaths [illegible]. There has been no yellow fever in [illegible]. The Board of Health [illegible] the 21st. As the [illegible] advanced the pre[illegible] is that there will [illegible] this fall.

[illegible] Dr. Summers in [illegible] Methodist Episcopal [illegible], a comma[illegible] Church. All [illegible] to do is hereafter [illegible]. Summers please [illegible] is no such [illegible] Methodist Church [illegible] Methodist [illegible]

[illegible] Constitutional [illegible] Constitution [illegible] stated. [illegible] wants [illegible] ele[illegible] ad[illegible]

God's Plans Require Time.

The leaven in the meal does not do its work at once, but requires *time*. It does not operate upon the mass as a whole, but it operates upon the particles comprising the mass, first upon those nearest to it, and then upon the next, and so on until it transforms the whole. This illustrates, perfectly, the manner in which God works. The development of his plans require time. He uses means to bring about ends. The church is a means, the mission of which, is the conversion of the world. To reach this end, great changes must be brought about; old nations must pass away and new ones must be built up—customs and laws as ancient as the hills must be changed; and great lessons, which require ages to learn, must be well understood. To bring about these changes, God makes use of slowly working instrumentalities. Gradual development is the law of the present system. Around this, all other laws cluster, and to this, all considerations must bend, both in history and experience.

The world learns religious truth slowly. Nations are God's pupils; *time* is their term of study. It required ages for the world to prepare for the advent of our Lord; and after He came, although He was the embodiment of all truth, and spake as never man spake, yet, there must be terrible conflicts; the foundations of society must be shaken to their very center; the world must be drenched in blood, many long and weary years intervene before the deeply-rooted prejudices of the human heart could be so overcome, that the first principles of Christianity could be understood and promulgated. How many centuries have been required to teach the world that it is God's will that Church and State should remain separate? And even now, after so many terrible collisions and hard fought battles between these two powers, but a single nation has rightly learned this lesson.

Notice that plainest and most self-evident of duties—religious toleration. It is based upon the most simple of facts, viz: that no two men can look through the same eyes, and yet, how slow has the world been in learning this. The old continents waded, for ages, through bloody persecutions; but not until a *new* continent had been discovered—exiles driven to a barren shore—Washington raised up, a revolution fought, and America born, was this duty fully learned.

Nations are schooled by slow degrees. If one opposes the progress of religion, and is to be conquered, the conquest is not the work of a day or a year. The leaven must be thrown in the midst of a conglomerate mass of fallen, and degraded, and bigoted humanity, and then its silent, gradual work begins; changing, overturning and remodeling, perhaps, for centuries, until here in a lowly cottage, there in some forsaken street, yonder in some distant rustic nook, seeds begin to spring up; these must reproduce and scatter, and so on until the briars and thistles of sin are all rooted out.

Individual piety is not the work of a moment. A man is not changed from a sinner to a saint in an instant. It is true, the operations of the Holy Spirit are instantaneous, but that work will not be done until we open our hearts to its influence. To do this, our minds must be enlightened; conviction deep and pungent, must do its work; we must see ourselves helpless, condemned and undone before God. After our hearts are cleansed, we are men in Christ, undeveloped. Just as the helpless infant—every bone, sinew, and muscle is perfect; yet perfect in weakness. There must childhood, with its joys and sorrows, its rompings, plays and wanderings to develop, and manhood with labors and sorrows, to harden every part. So with the Christian; first we are babes in Christ. Our hearts have been changed; everything is new—new thoughts, new motives, new desires and aims; we are joyous and happy, and our resolutions are strong. But these are but the bones, sinews and muscles of the spiritual man, perfect in weakness. By degrees, victory, by storm and sunshine, by [illegible] and success; by [illegible] and weary hours of [illegible] are to be developed into the full [illegible] graces, such as [illegible] and love, hu-

New Orleans Gambling Houses

In spite of prohibitory laws, gambling houses are upon all the principal streets of New Orleans. The *Picayune* publishes a list of them, and calls upon the city authorities to suppress them. The New Orleans *Christian Advocate*, of last week, has a good editorial on the subject, which we quote entire:

Owing to the political influence of these gambling institutions have the city authorities concluded that it is inexpedient to enforce the law? It is time for the people who are in favor of good morals and an honest administration of city affairs to wake up to the fact that the highest interests of the community are being neglected or betrayed by those whose business it is to protect them. After all the promises of reform, and the bright anticipations of a better era, we are still the victims of a policy that ignores the existing laws, and that winks at their habitual violation. In some way public opinion should have such expression as to make itself respected. The city administration should be in the hands of capable and honest men, of men who are not afraid to enforce the law against vice, and who are heartily in sympathy with virtue and good order.

The present state of things may be largely owing to the attitude of inaction and indifference which characterizes the better class of citizens. They are generally content to leave the nominations in the primary meetings and conventions to the ward politicians, and to those who are intent upon the spoils of office, and who care nothing for the moral welfare. If the immediate responsibility lies with the mayor and council, and an inefficient police, the ultimate blame rests with the people themselves, by whose suffrages unfaithful men are put in office. Protests against this tolerance of gambling-houses in the face of the law which prohibits them, and the pressure of public opinion against this official negligence, may have some effect. The only effectual remedy, however, is to raise and purify the morals of the people, and to elect men to office who are neither trimmers nor time-servers, and who have the courage, vigor and integrity to enforce the laws against crime of every sort.

The fact that we have a mammoth gambling organization called "The Louisiana State Lottery Company," licensed by the State, does not, of course, palliate the negligence of the authorities to suppress private gambling-houses. The effect, however, upon the public sentiment is unfavorable. Until we have a Legislature that will repeal the law that established the Lottery Company there will always be this obstacle in the way of putting down gambling. The principle is recognized and approved by a law of the State in connection with an authorized monopoly of this phase of iniquity. Gambling regulated by law may be subject to fewer abuses, and attended by fewer vicious associations, than when left to itself and divested of all restraint; but the principle is the same, and is far more mischievous and wide-spread in its influences, because sanctioned by legislation. As between the private gambling-houses and the State Lottery, bad as the former are, we do not hesitate to say that the latter is the more objectionable and pernicious. The ax will not be laid at the root of the tree until the State Lottery is overthrown, and the law which established it has been repealed.

In the meantime we trust that our people will press this matter of suppressing gambling-houses upon the attention of the city authorities. When they find that the people who represent the property, business, intelligence and moral worth of the community are in earnest about the matter they may be constrained, however reluctantly, to see that the laws are enforced.

The Jetties.

A late visit to the jetties convinced us that all doubt as to the success of this great public work may now be cast aside. Capt. Eads has triumphed in spite of every species of opposition, fair and unfair. His experience is similar to that had by the great engineer who jettied the Danube. The latter was criticised and opposed by the official engineers of Germany and Austria, and every possible obstacle thrown in his way. But he triumphed and now the Danube jetties are a fact. Capt. Eads wanted the Southwest Pass to jetty, and when the bill was about to pass Congress the enemies of the measure inserted an amendment giving him South Pass. South Pass had for years been closed to all navigation having only a few feet of water at the mouth and fewer feet at the head. This greatly increased the difficulty, but nothing daunted Capt. Eads went to work. Up to this time over two million dollars have been expended. Five miles of jetties have been build at the mouth, extending two and a half miles into the gulf. Through this a channel, broad and deep, has already been washed. Only here and there are lumps of hard bottom not yet washed out. These are all that obstruct a through channel of twenty-five feet. The Jetty Company have built a powerful dredge boat in Pittsburgh to excavate those obstructing lumps and carry the material into the Gulf. As soon as the river rises sufficiently this boat will leave Pittsburgh. It is capable of excavating 30,000 yards a day—and will be at work early in October.

The jetties to-day furnish a clear channel of 21 feet. The number of yards now necessary to be removed in order to furnish a 22, 23, 24 and a 25 foot channel 100 feet wide, are as follows. These estimates and figures being furnished to us by Mr. E. L. Corthell, resident engineer of the Jetty Company:

For a 22 foot channel through the jetties, 1000 cubic yards.

For a 23 foot channel through the jetties, 2000 cubic yards.

For a 23 foot channel through the head of passes, 200 cubic yards—total 2200 cubic yards.

For a 24 foot channel through the jetties, 3000 cubic yards.

For a 24 foot channel through the head of the passes, 2500 cubic yards—total 5500 cubic yards.

For a 25 foot channel through the jetties, 10,000 cubic yards.

For a 25 foot channel through the head of the passes, 4000 cubic yards—total 14,000 cubic yards.

The facts as stated are sufficient to demonstrate to a certainty that the largest draught vessels can now come and load at this port. A few days' work of the James Andrews will enable them to load to their deepest line.

Justification is by Faith.

Faith is the instrumental means without which no man can be justified, and saved from sin. Faith does not make a man worthy of salvation, for lack of worthiness is met by God's infinite love. But neither the death of Christ, nor God's love, of themselves can save, for "without faith it is impossible to please God." The words of Christ to Nicodemus explain this: "God so loved the world that he gave his only begotten Son, that *whosoever believeth in him* should not perish but have everlasting life." Paul, to the Romans, asserts, proves and illustrates the doctrine announced to Nicodemus.

Reason proclaims what Revelation asserts. Sin, its consequences and man's inability to relieve himself from its power, are tremendous facts, evident to every observer of human nature and human society. Help must come from some higher source than man. An evil beyond human help can only be remedied by some superhuman agency. That which is above human skill to plan, or human power to command, can only be accepted by faith. Experience and observation prove that salvation from sin is beyond human skill and power, so it follows that salvation can only be by faith.

The great African explorer, Henry M. Stanley, has completed his trip across the continent of Africa. He left Nyange, Zanzibar, on the eastern coast Nov. 15th, 1876, nearly a year ago, and since that time not a word has been heard from him, until a few days since letters were received from him in London, dated Aug. 10th, 1877. He wrote from the Congo river on the west coast of Africa. The story of his journey tells of almost continuous war with the natives, and of a series of hardships which would have conquered any but the most resolute and daring. His one hundred and forty native guards who started with him forsook him. Many of his men were killed with poisoned arrows from the natives, and some died of fatigue and disease. Stanly kept his diary and observations regularly, so that soon we will have another book on Africa, telling us of its geography and people.

The war in the east goes on with horrible carnage. The loss of life is very great. Several thousands have been killed and wounded the past week. Besides this dreadful loss of life on the field, the two nations, Russia and Turkey, are feeling the effects of the war at home. The enormous debts are being increased. Turkey has made a forced loan, making no exceptions, save the officers and soldiers in the field. The religious and charitable societies are called upon to give their valuables from their mosques and private vaults, so they can be pledged to secure loans from foreign governments. On the field, the center of interest has been Plevna. It was at this point where, a short time since, the Russians suffered a great defeat. Since then the Turks have held Plevna against several terrific assaults from the Russians, in which the loss has been fearful. It is now reported that the attack on Plevna has been temporarily abandoned, which means, if true, that the Russians are unable to take it. The Russians still hold Schipka Pass in the Balkan mountains, but their position is reported critical as there is danger that the Turks will cut their communications with the main army. The Turks are thus far victorious, and their continued successes, first in Asia and now in Europe, have had a profound effect on public sentiment. The "sick man" is found to be a wonderfully well man when put on the defensive.

Affairs in France are becoming more and more serious as the time of election—October 14—approaches. The death of Thiers removed the ablest Republican leader in the nation. Gambetta, the next ablest leader, has been arrested, charged with speaking against President MacMahon, and sentenced to pay a heavy fine, and to imprisonment, which, as we understand the matter, disfranchises him for five years, so that he can have no voice in politics. Nearly every day some Republican newspaper or some Republican leader in some part of the nation is being threatened or silenced. On the 19th President MacMahon published his manifesto, in which he sets forth his views. While professing to be true to the Republic, he says that elections favorable to his policy will facilitate the regular conduct of the existing Government. Hostile elections would aggravate a conflict between the powers, as well as impede the course of business; and he maintains that France, in the midst of these complications, would become for Europe an object of distrust. This is simply a threat to overawe the weak, and to prepare the way for greater assumptions of power, if the election does not go to suit him.

President MacMahon is paving the way we fear for the destruction of the French Republic.

The storm which swept over the Gulf States last week was one of great force and did much damage. The water protection at the old lake end, built by this city at an expense of $200,000 a short time since, was washed away. Great damage is reported to the crops. The wind blew a continued gale for two days, and rain fell in torrents at short intervals. In Alabama the Warrior river suddenly rose sixty-three feet, and destroyed everything, (cotton, corn, &c.) It is doubtful whether the necessaries of life can be secured by the farmers in the valley. The steamer Gussie, of Morgan's line, from Indianola to Havana, arrived at Port Eads, disabled, last Tuesday, having broken one of her shafts. On the 19th the Captain sent out a boat with the mate and five men, to go to Port Eads for assistance, supposed to be about thirty-eight miles distance. The men have not been seen or heard of since. Reports from several of the parishes in this State speak of great damage to crops. Cotton and cane were blown down and covered with water.

The Rev. Wm. Moores, Downey City, Cal., sends the editor of the Nashville *Advocate* for the Vanderbilt Museum a ball of hair which came from the stomach of a cow. It is about the ordinary size of an orange. He says he has had it about twenty-five years. It used to be hard, and looked as if it had been glazed, without a crack. In licking herself a cow swallows her hair, which, revolving in her stomach, becomes compacted in a round mass.

The Roman Catholics are making special efforts just now for the conversion of the Indians. They organized two years ago the Bureau of Catholic Indian Missions, which appeals to the faithful for funds and publishes, annually, accounts of the missions. The *Catholic Review*, in an editorial on the second annual report, says: "The report also chronicles the increase which has been made in the number of churches and schools among the Indians during the four years since the Catholic Indian Bureau has been in existence. In 1873 the church had only two boarding and five day schools among them. At present there are eleven boarding schools, kept by Sisters of Charity, brothers, or by priests, and seventeen day schools. There are also fifty-three churches under successful administration, and the total number of missionaries and teachers has increased within two years from 117 to 137."

The Detroit Conference has established a most important precedent. It placed a brother on the superannuated list in spite of his earnest protest. There was nothing against his moral character, and the brother thought he was still an efficient preacher. The Conference however thought otherwise, and superannuated him. The action in this particular case may or may not have been just, but the precedent is a very important one. The Michigan *Christian Advocate* expresses our sentiments exactly when it remarks concerning this case:

We are gratified to know that there exists in the conference, not only the abstract power which was always understood, but the loyalty to God and the Church to put a man out of the ministry when satisfied of his inefficiency. It will be of immense moral force in clearing the decks of stragglers, that it be distinctly understood that a man must earn and deserve his place, year by year, or lose it. We shall be sorry if it transpires that there is no door out, but that which opens into a superannuated relation.

For once we can heartily shake hands with the New Orleans *Christian Advocate* over its position on fraternity between the M. E. Church and the M. E. Church South. That paper says:

"About the conditions of fraternity, it is enough to say that formal fraternity has been established without mention of any. No apologies for the past are expected of us, none are expected of them. Such treatment as good breeding and Christian charity demand is all that Southern Methodists require, in order that the *feeling* as well as the *form* of fraternity may be cherished by them."

So say we. Such treatment as good breeding and Christian charity demand is all that the ministers of the Methodist Episcopal Church in the South require, in order that the *feeling* as well as the *form* of fraternity may be cherished by them.

There are some statements in the editorial from which the above is quoted from which we wholly dissent, but they are of minor importance.

Bishop Haven, in the *Independent*, has a word on the reported failure of Methodism in large cities, and shows that Methodism has been only nine per cent. less successful in old established cities than in the country. He adds:

"Its Congregational brother has no such deficit. That has had no falling off in New York City. It had two churches in 1844. It has two to-day. Although one of the original twain has long since died, another has been born to its place. Mr. Hepworth kindly consented to join their Association, in order that Dr. Cheever's demise, deplored for so many years, might be made good. It is asserted, however, that Mr. Hepworth is still an independent. If so, New York Congregationalism has suffered a loss of fifty per cent. in this thirty years. We sincerely hope that he has joined the Association."

Tweed has made a complete *exposé* of his bribery transactions in getting the charter of New York City, through the New York Legislature. He bought up Republicans and Democrats, spending in all $600,000. The charter passed, and the city was robbed by Tweed and his partners of millions of dollars. The whole revelation is deeply humiliating to the American nation. Tweed says he has the documents to prove all he says. If so, let them be produced, and let every offender have his just deserts.

Bishop Harris presides at the following-named conferences: Holston, at Knoxville, September 27; Tennessee, at Shelbyville, October 3; Georgia, at Dalton, October 11; Alabama, at Andrews Institute, October 18; Central Alabama, at Dadeville, October 25; and Savannah, at Savannah, November 1.

The Memphis *Advocate* says it is reported that Edwin Booth realized $52,000 from his Southern trip, while the Southern Methodists of the Memphis Conference only paid their eighty pastors $45,823 53. One man's playing fifty nights cost more than eighty men's preaching one year.

The Flat River Baptist Association of North Carolina has adopted a resolution requiring the churches to report the number of moderate drinkers and the amount of liquor distilled by churchmembers. One of the speakers thought the churches ought not to be afraid to dismiss distillers and drinkers. Another thought the churches should be patient and forbearing with those who had contracted the habit of drinking.

The trouble in the English Established Church is increasing. It is said that 100 peers of the realm have signed a memorial to the Bishops expressing "alarm and indignation" at the introduction of Auricular Confession, and urging the Bishops "publicly to express their condemnation of the system, and withdraw all countenance from those who favor it."

Cardinal Manning has issued a mandate compelling parties to mixed marriages in England to content themselves with the Catholic service and to omit the Protestant. He also gives the church absolute control over the education of children.

Some of the women in certain villages of China having suffered so much from opium, appeal to the government for "prohibition," and touchingly say in their appeal, "Our beds have no coverlets, our cooking utensils no food, and our tears are red with blood" because of opium.

The Bible is being printed at the rate of more than a million copies every year, or five copies for every minute of working time.

Mr. Moody is going to work in the smaller cities of New England during the winter.

Our Southern Methodism.

Rev. L. L. Shumpert, Vaiden, Miss., says: "At a meeting now in progress there have been twenty-four conversions and twenty-two accessions to the church. Presiding Elder Johnson has just arrived to spend a week with us."

Rev. B. L. Crump, Hernando, Miss., says: "We have just closed a two weeks meeting. There were ten conversions and nineteen accessions to the church. Our Sunday School is constantly increasing in numbers."

Rev. Wesley Childs, Brewer's Hill, Texas, says: "Our new church has been completed. It is 25x40 feet in size. We at once commenced a protracted meeting, which resulted in fifteen conversions and ten accessions to the Church."

Rev. W. D. Sims, Meridian Circuit, Mississippi, writes: "At our recent protracted meeting we had thirty-seven accessions to the church. We have just completed a new house of worship. Our Sunday School scholars now number three hundred and thirteen."

Rev. A. M. Gregory, Waco, Texas, writes: "We have just closed a meeting in which forty-five persons united with the Church. The Lord has greatly blessed us during this year. Our people are now making preparations to receive and entertain the Annual Conference."

Rev. Wm. Leewood, Alexandria Circuit, Tenn., writes: "We have just closed a second protracted meeting on this work. Forty-four persons were happily converted and thirty-seven have united with the Church. Never before have our membership on this circuit been so revived as now."

Rev. Frank Walker, Campti, La., says: "Reports made to our last quarterly conference show that during the quarter forty-five persons were received in full connection and forty-six on probation. One hundred and thirty scholars are enrolled in the Sunday Schools. The church is in good condition."

Rev. H. L. Kennedy, Paulding, Miss., writes: "Our camp meeting was continued for nine days. There were thirty conversions and forty-six accessions to the church, and twenty-seven persons were baptized. Our accessions to the church during the year numbering seventy-eight. Presiding Elder Adams was with us during the camp meeting."

Rev. George Washington, Coushatta, La., writes: "The Lord is blessing us in Red River parish. We have just closed a meeting at this place, in which there were thirty conversions and sixty-five accessions to the church. The revival influence is spreading. May we see such an outpouring of the Holy Spirit as this community has never known before."

Rev. Edward Lee, Bryan, Texas, says: "Our camp meeting was continued for eighteen days. Forty persons were converted and fifty added to the Church. The power of the Spirit in moving upon the hearts of the people was very strikingly manifested. Some of the persons

under conviction fasted for two and three days, abstaining from eating or drinking. And the evidence given by those whose faith laid hold of the promises given us in the atoning blood of the Lamb was generally of the clearest and most satisfactory character."

Rev. L. R. Brown, Koscinsko, Miss., says: "We have just closed a protracted meeting in which there were twety-five conversions and thirty accessions to the church.—We begin a meeting at once at another appointment. Our churches are doing well. We hope that the sale of cotton will soon bring relief from the hard times the people have so long suffered."

Rev. Mack Henson, Victoria, Texas, says: "We had no campmeeting this year, but we have had a very gracious protracted meeting. There were nine conversions and four accessions to the church. At the close there were thirty-two persons who seemed deeply concerned about the salvation of their souls; may they speedily find that peace that comes through faith in Christ."

Rev. F. Landor, of Algiers, held the third Quarterly Conference at St. James Church, Louisiana Conference, on the 15th and 16th of September. In spite of the rain a good congregation was in attendance. The pastor reported three Sunday Schools in the circuit. Fifteen have been received into full membership. Brother Landor received a cordial greeting from his old parishioners at St. James, where he had been pastor for three years.

Power of Faith.

The New York *Tribune* of September 11, says:

The story of a successful trust upon [illegible] to procure the money needed to live and carry on a [illegible] object, was told last evening by the Rev. George Muller, at Dr. Baddington's Church, in Brooklyn. Every pew was filled. The greatest interest was manifested [illegible] English philanthropist [illegible] spoke with an energy [illegible] not often accompany seventy years, although he does [illegible] to ranting. He is tall, [illegible] bearing, and his gray [illegible] brushed back from a [illegible]. His elocution is [illegible] with a German [illegible], but he speaks with the earnestness of thorough conviction. [illegible] a native of Kroppenstadt, was graduated at Halle, [illegible] to England in 1829. In [illegible] a pastor of a small [illegible] chapel at Teignmouth. [illegible] refused to receive any [illegible] believing that God would [illegible] financial necessities [illegible]

there for two years and a half, and accepted a call from Bristol. After a time it seemed best for various reasons, that I should have no salary, but should leave the matter entirely in the hands of the Lord. So I said to the Church in 1829, that I no longer expected a stated salary, but would leave it to their love to supply me voluntary, just as they pleased to do. I have been going on now forty-seven years, simply dependent on the Lord for my necessities, both as pastor to the church and director of the institution, to which I have given the greater part of my time. But while I say this, it might be supposed that I had not the least income whatever. If anyone supposes I have been a loser and a sufferer he will be entirely mistaken, for the Lord graciously supplied me with all I have needed, and generally speaking, I had abundance; and assistance came, not only from England, but even from Scotland, Ireland, Canada, and the United States itself, and from New York, so that in all part of the world the Lord has touched the hearts of His people to supply any temporal necessities. So, sometimes I have been without any money whatever; generally I have had abundance, but sometimes nothing—not only all money gone, but a few times even all provisions gone, and then, in childlike simplicity, I fell on my knees and asked the Lord to supply me, and often, in the very moment of prayer, there was a knock at the door, and there was some one with relief. This was not once or twice, but many, many times that the Lord proved that though Elijah is dead, the God of Elijah is still living, and that in the nineteenth century He is as ready to answer the prayer of his children as 4000 years ago.

It came to my mind, when God answered my prayer in this way, that I might provide for the many neglected orphan children by trusting in God for the needed money. In 1834 I founded the orphan asylum. Its beginning was almost insignificant, but good. The principles on which it was founded were: That the living God should alone be its patron; and that we would never go into debt, but patiently wait on God to supply the means for caring for the children. So I prayed for help. The expense now for one day is as great as the expense of the whole first year of the institution. We require now on an average about $620 a day, or $225,000 a year. At the beginning I established only one school for poor children, relying on God for money. It was sustained. A few weeks later two more schools, and at the end of the first year six weekly schools were in existence, supported by faith in the living God. The first year we started our orphan home, we had ninety six orphans and ten helpers, and then I was taken ill. I had to leave the institution in the hands of God. Although the funds ran low, after a while large sums were given.

We had also a large Sunday School and an adult school, and circulated many books and tracts. The Orphan Home was added eighteen months later. I prayed one day for means, and before half an hour had passed, a letter arrived containing $300. I prayed for a house for the orphan institution, and $500, and I soon received $500, and other gifts in larger and smaller amounts for three months. I was enabled to rent and furnish a house, and was ready to open it for the reception of thirty orphans. I waited two hours, but they did not come. At last I remembered I had not prayed for them. I did so, and they soon arrived. Once again I lay on the floor in prayer for orphans for three hours. Since then about 16,000 orphans have applied. I had two buildings for boys and girls, and I prayed for ability to build a third. But I was taken ill, and the gifts were consumed by expenses. Only $100 remained. I gave myself to prayer, and soon large amounts came in, and we had more than abundance."

DON'T PUT THE POOR WORKING MAN DOWN! This is the title of a motto song, written and composed by Bobby Newcomb, 35 cents per copy. F. W. Helmick, No. 50 West Fourth street, Cincinnati, O.

Sunday School.

OCT. 7, 1877.—PAUL AT CÆSAREA.

SCRIPTURE.—ACTS 21: 8-15.

GOLDEN TEXT.—"But none of these things move me; neither count I my life dear unto myself."—Acts 20: 24.

TOPIC.—"The will of the Lord be done."

(Condensed from the Nat. S. S. Teacher.)

GOOD SOCIETY (8-9.)—The disposition of every Christian man to associate with other Christian men is well illustrated by his "finding" the disciples at Tyre and those at [illegible], and by his sojourning at the house of Philip at Cæsarea. [illegible]," and especially brethren [illegible] faith, like to associate with [illegible]. The visit at Tyre had [illegible] and effecting close. The [illegible] with their wives [illegible] accompanied him out [illegible] and, kneeling down [illegible] the [illegible] his own [illegible] Paul [illegible] for it argues

that Paul was beloved by them as well as by their parents, and that they as well as their elders, were included in his ministrations.

At Cæsarea he had company after his own heart. After his toilsome journeys, his conflicts and his persecutions, his stripes and his imprisonments, and his long wearying voyage, it is delightful to think of his entering into such a haven of rest, before the turmoil upon which he soon was launched. It was a place where, unconsciously, he was laying in strength for his coming trials.

A WARNING SIGN (10-11).—Hitherto the thickening warnings have been vague and indefinite; now comes Agabus, with a clearer revelation than had been granted to others, and exactly indicates what his trial is to be. His plain prediction of what was to occur was made more impressive by the symbolic act that accompanied it.

FAITHFULLY STEADFAST (12-16).—This acted prophecy brought upon Paul the great trial of his life. In order properly to appreciate the heroism that rose above this severe temptation, let us note the elements that make it almost irresistable. First, there were the forebodings that had caused him such despondency, and which had found expression in his letter to the Romans, and in his farewell at Miletus, to the elders of the church at Ephesus. Second, there was the protestation of the disciples, at Tyre, against his going—a protestation that must strongly have reinforced his own melancholy presentments of evil. Third, came the prophesying of the daughters of Philip, if we take the view that they predicted his captiviry. Fourth, was the prophecy of Agabus, set forth in such a way as to shake him from his purpose if anything would, for Paul was eminently a man of activity, strongly disliking quietude of any sort. And yet the vision that Agabus brings up before him is of himself, bound, lying for many mouths, and perhaps years, in prison. It takes more courage patiently to endure, than bravely to act. He reached the very climax of heroism in his life, when he silenced his friends with the solemn, yet joyful, declaration: "I am ready, not to be bound only, but also to die, at Jerusalem, for the name of the Lord Jesus." Fith, was the weeping entreaty of his dearest friends. Luke was one of the companions who joined in imploring him to turn aside from his intention. Philip, the evangelist, by implication, was among those of Cæsarea who brought him to recall his resolve. These men were men whose lightest word would be valued by Paul, and whose weeping solicitations could not but stir his very inmost nature. It was exceedingly hard to be firm as against such an assault through his affections.

What made him so tenacious of his purpose? Nothing but his own knowledge of his duty. He met their revelations as to what he should suffer with an inward consciousness, which was, also, a revelation, that the Holy Spirit intended him to suffer for the name of Christ. In the case of Stephen, he had seen how that the cause might receive more impetus from the death of a good man than from his life. Paul in prison, by the will of God, could accomplish more than Paul out of prison, contrary to his will.

The hard fought battle was over. The submission of the disciples to what, now, very apparently was the will of the Lord, is almost as remarkable as the apostle's unyielding persistence in obedience to the inner mandate of the Spirit. It is not always the one who goes to battle who suffers the most in parting. One can easily see that it may have been harder for these affectionate and to a certain extent, dependent friends, to say, "the will of the Lord be done," than for Paul himself to do so. For him to die was gain—but to them his loss was irreparable. Their acquiescence in the divine will, therefore, is to be commended along with his striking devotion to it. It may be well to notice, right here, that the very thing which the Christians at Cæsarea thought would take Paul away from them forever, and from which they were, therefore, specially anxious to deter him, was, actually, soon the means of again bringing him back in their midst, and giving them two years of uninterrupted intercourse with him. 24: 23.

Having submitted to the will of the Lord, they did not sit down in idle resignation, but were helpful in those little attentions that so well show thoughtful sympathy and affection. The Cæsarean brethren, by thus accompanying him, and securing for him a place to lodge, showed how deep and sincere was their interest in the apostle. Paul wonderfully succeeded in making devoted friends.

NEW PUBLICATIONS.

HARPER'S MAGAZINE FOR OCTOBER, 1877.

Harper's Magazine for October contains one hundred and five beautiful illustrations, and is a very attractive number.

The most important paper in the number is General M'Clellan's article on the Regular Army of the United States, advocating its increase, and making suggestions for its more efficient organization.

The very able and richly illustrated paper on the "Campaign of Burgoyne," by W. L. Stone, is timely in connection with the approaching celebration at Saratoga.

Mr. Benjamin's article, "From Brusa to Constantinople," with twenty-one engravings, gives considerable information of an historical character, but is in the main a lively description of scenes connected with the Eastern war.

William H. Rideing contributes a very entertaining paper, profusely illustrated, entitled "The Life of a New York Fireman."

Horace E. Scudder concludes his admirable and suggestive review of New England classical schools.

There are two beautiful illustrated poems: "An Old Umbrella," by C. P. Cranch, and "The Home Concert," by Mary D. Brine.

In his vivacious description of Walrus Hunting (*illustrated*), Mr. W. L. Alden writes in his most humorous vein.

But the most charming of the illustrated papers is that which opens the number—"Mytown" under which title Rose Terry Cooke describes a characteristic New England town. All but the title is real, and the illustrations, beautiful as they are, are from bona-fide sketches; if we except Mr. Albey's pictures of Ethan Allen and the "Disgusted Deacon."

Dr. J. W. Draper, in his seventh paper on the "Popular Exposition of some Scientific Experiments," treats of Burning-Glasses and Mirrors.

Blackmore's "Erema" approaches its conclusion. Constance F. Woolson contributes one of her best stories, "Raspberry Island." Mr. Philips's short story, "On a Melon Schooner," is novel and entertaining.

The Editorial Departments cover their respective fields as comprehensively and satisfactorily as usual, the *Drawer* for this month being especially good.

SCRIBNER FOR OCTOBER.

A paper of unusual interest in *Scribner* for October, is entitled "A Yankee Tar and his Friends," and is written by Mrs. M. F. Armstrong. It consists of a sketch of the friendship of Capt. E. E. Morgan, of a New York packet, with many of the English artists and litterateurs of the last generation, including Dickens, Thackeray, Turner, Sydney Smith, Doyle, Rogers, Landseer and many others. There are also reprints of two caricatures by Doyle. Another illustrated paper is a discussion of dress, from an artistic stand-point, and under the title of "Togas and Toggery," by Clarence Cook, author of recent papers on house-furnishing in the same magazine. Nearly 40 illustrations are given with this paper, and a dozen more are devoted to Wm. H. Rideing's description of "How New York is Fed," the meat, fruit, fish, and oyster markets receiving the chief attention. A biographical sketch of Hjalmar Hjorth Boyesen, by F. E. Heath, is accompanied by a faithful portrait, from a crayon sketch by Wyatt Eaton, and Woolf, the caricaturist, has a little poem with a drawing of his own. An illustration is given with each of the serials, Miss Trafton's "His Inheritance" and Dr. Holland's "Nicholas Minturn," the latter giving way to Eggleston's new story, "Roxy," which begins in the November number. Two special papers are George S. Merriam's hetero-orthodox essay on "Christianity and Free Thought," and an ex-Congressman's "Experiences in Post-Office Appointments," from which he deduces a strong argument for the reform of the civil service.

The poetry deals chiefly with autumn subjects, and is contributed by writers new to *Scribner*.

ST. NICHOLAS FOR OCTOBER

fitly closes up the fourth volume of the magazine, and ushers in the Autumn with brisk stories, lively pictures, and such gentle thoughts as suit the time of year.

Henry W. Longfellow supplies some strong and beautiful lines under the title "Haroun Al Raschid;" and Donald G. Mitchell ("Ik Marvel") contributes the biographies of "Two French Story-Tellers"—Bernardin de St. Pierre and Madame Cottin, whose portraits accompany the article—with able illustrated epitomes of their chief works, "Paul and Virginia" and "Elizabeth; or the Exiles of Siberia."

The poem, "Mother," by Mary Mapes Dodge, blends a rare hopefulness with the tender sadness of its theme; and together with the admirable frontispiece, forms a striking whole. George MacDonald brings to a close his simple narrative of Scottish life, entitled "Gone Astray," the lovely affection it depicts receiving a second charming illustration in the verse immediately following it, and beginning "There's a ship on the sea!" Thomas Moran has capped the stanza with an appropriate drawing. "The Little Girl who Grew Smaller," by Emily H. LeLand, is a story that will captivate the young folks; and "Which Had It?" by Sarah Winter Kellogg, with a capital illustration by J. W. Champney, is a tale that has no end of fun and puzzling uncertainty about it.

The boys will find Mrs. Kate Brownlee Horton's article on the game of "Hare and Hounds" a very attractive one; and the interest of the girls is likely to center upon a paper on "Moss-Pictures" which details a new kind of fancy work.

Quarterly Meetings.

Baton Rouge District.

FOURTH ROUND.

Island and Monroe, October 6; Lake Providence and Bastrop, October 12; Bayou Goula, October 21; East and West Baton Rouge, October 28; Stony Point and Magnolia, November 4; The Plains, November 11; Gross Tete, November 18; Point Coupee, or New Roads, November 25; Jackson, December 2; Clinton, December 9.
JOS. GOULD, P. E.

Greenwood (Miss.,) District.

THIRD ROUND.

Holly Grove, September 22 and 23; Silver Creek, September 28 and 29; Yazoo City, October 6 and 7; Benton, Octobr 13 and 14; Pickens, October 20 and 21; Goodman, October 27 and 28; Durant, November 3 and 4; Springhill, November 10 and 11; Panola, November 17 and 18; Hernando, November 24 and 25; New Midway, December 1 and 2; Walnut City, December 8 and 9; Roebuck, December 15 and 16; Greenwood, December 22 and 23; Shiloh, December 29 and 30.
J. W. DUNN, P. E.

Okolona (Miss.,) District.

THIRD ROUND.

Okolona, August 18-19; Corinth, August 4-5; Tupelo, August 11-12; Spring Valley and Union Grove, August 25-26; Houston, September 1-2; West Point, September 8-9; Tampico, September 10-11; Columbus and Circuit, September 15-16; Athens, September 17-18; Spring Valley and USion Grove, September 22-23; Big Black, pt-ember 24-25; Pontotoc, September 29-30; Union Grove, October 6-7; Tibbe, October 13-14; Calhoun, October 20-21; Aberdeen, October 27-28; Beuna Vista, October 26.

The Okolona District Conference, will meet at Aberdeen, October 29. All the Traveling and Local Preachers, Exhorters, District Stewards and Sunday School Superintendents, are requested to be present.
D. McLACHLAN, P. E.

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sept27-4t.

DEPPARTMENT OF FINANCE.

CITY HALL, New Orleans, Sept. 23, '77

The following is published for the information of all DRUMMERS and AGENTS SELLING BY SAMPLE:

City Ordinance No. 3779.

SEC. 58. Every person acting for him or herself or as an agent travelling for others, who shall receive orders, or display samples, or sell goods in any manner whatever, shall pay for his or her license the sum of $100.

The attention of those failing to comply with the above is called to section 74 of said ordinance:

SEC. 74. Any person or persons, firm or firms doing any business, or engaged in any trade, calling or profession, in this city, or performing any act or acts made subject to license by this ordinance, or any part or parts of the same, without license as herein provided for, or who shall violate in any way or manner the provisions of this ordinance, shall be and are hereby made liable to a fine in a sum not less than ten dollars, and in an additional amount according to the nature of the offense, but not to exceed one hundred dollars; or to imprisonment not exceeding one month.

The ordinance will continue to be strictly enforced, and all parties knowing of any violations of it are respectfully requested to notify this office.

J. C. DENNIS,
sept27-7t. Administrator of Finance.

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NOTICE.

OFFICE CHIEF SUPT. PUBLIC SCHOOLS, New Orleans, Sept. 20, 1877.

A competitive examination of applicants for positions in the city schools will commence on MONDAY, 24th inst., at 9 A. M.

The attention of all parties interested is drawn to the following programme of this examination:

On MONDAY, September 24, applicants for position in the Academic Departments, or City High Schools, will be examined at the Franklin School-house, St. Charle street. Applications for these departments must have reference to one of the four cources of study embraced in the curriculum of the High School namely: 1. English Language and Literature. 2. Natural Philosophy and Chemistry. 3. Algebra and Geomtery. 4. Latin and French Langunges.

On TUESDAY, 25th, and THURSDAY, 27th inst., the examination will be for Grammar Grades. Positions filled by Principals and First Assistants.

On WEDNSDAY, 26th, and FRIDAY, 27th, the examination will be confined to Primary Grades. Position known as Second and Third Assistants.

Applicants for either Grammar or Primary Grades who have registered their names, from A to L inclusive, will be examined in the Franklin School-House. The other applicants, whose names are registered, from M to Z inclusive, will be examined at the same time, in the Marshall School House.

WM. O. ROGERS,
Superintendent of the Public Schools.

PROPOSALS FOR CUSTOMHOUSE CARTAGE.

CUSTOMHOUSE, NEW ORLEANS, LA., Collector's Office, September 19, 1877.

In accordance with the provisions of section 25 of the act of Congress, approved June 22, 1874, which reads as follows: "That public cartage of merchandise in "the custody of the Government shall be "let after not less than thirty days' notice "of such letting to the lowest responsible "bidder giving sufficient security, and "shall be subject to regulations approved "by the Secretary of the Treasury"; and the instructions of the Secretary of the Treasury, the undersigned will receive sealed written proposals, addressed to him at this office, until 12 o'clock m. of SATURDAY, October 20, 1847, for doing the public cartage of dutiable merchandise at this port for a period of one year from date of contract.

Public cartage should be understood to include all goods in bond, whether passing from the vessel or other conveyance in which imported to the warehouse, or from one vessel or conveyance to another, or from the warehouse on permits for exportation, all unclaimed goods, and all goods ordered to the Appraiser's store for examination. Merchants, however, will be allowed to cart their own merchandise to bonded warehouses in their own bonded drays, should they desire to do so.

No proposal to charge more than twelve cents per package, large and small as they run, will be entertained.

The bidders, in making proposals, must accompany the same by evidence in writing of their responsibility and that they can give undoubted security in the sum of fifteen (15) thousand dollars for the faithful performance of the work and to indemnify the Government against any loss.

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Sept. 27-4t. Collector of Customs.

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AFTER.

After the showers the tranquil sun;
Silver stars when the day is done.
After the snow, emerald leaves;
After the harvest, golden sheaves;

After the clouds, the violet sky;
Quiet woods when the winds go by.
After the tempest, the lull of waves;
After the battle, peaceful graves.

After the knell, the wedding bells;
Joyful greetings, from sad farewells.
After the bud the radiant rose;
After our weeping, sweet repose.

After the burden, the blissful meed,
After the furrow, the waking seed.
After the flight, the downy nest
Over the shadowy river—rest.

Praise Your Wife.

Praise your wife, man; for pity's sake, give her a little encouragement; it won't hurt her. She made your home comfortable, your heart bright and shining; food agreeable—for pity's sake tell her you thank her, if nothing more. She don't expect it; it will make her eyes open wider than they have these ten years, but it will do her good, and you, too.

There are many women to-day thirsting for words of praise, the language of encouragement. Through summer's heat, through winter's toil, they have drudged uncomplainingly, and so accustomed have their fathers, brothers and husbands become to their monotonous labors that they look for and upon them as they do the daily rising of the sun, and its daily going down. Home every day may be made beautiful by an appreciation of its holiness. You know if the floor is clean, manual labor has been performed to make it so. You know if you can take from your drawer a clean shirt whenever you want it, that somebody's fingers have ached in the toil of making it fresh and agreeable, so smooth and lustrous.

Everything that pleases the eye and the sense has been produced by constant work, much thought, great care, and untiring efforts, bodily and mentally.

It is not that many men do not appreciate these things, and feel a glow of gratitude for numberless attentions bestowed upon them in sickness and in health, but they do not come with a hearty—"Why, how pleasant you make things look, wife!" or, "I am obliged to you for taking so much pains." They thank the tailor for their "fits;" they thank a [illegible] in a full omnibus who gives them a seat; they thank a young lady who [illegible] in a concert room—in short, [illegible] everybody out of doors, because [illegible] the custom; and come home, tip their chairs back and their heels up, and pull out [illegible] if their wife asks [illegible] to take [illegible] ld if the fire has [illegible] g is just right, [illegible] snap of satisfaction, but [illegible] say, "I thank you."

[illegible] that, men, young and old, if [illegible] ordinary civility to those con[illegible] housekeeping, your wives, if [illegible] give them the hundred and six[illegible] of the compliments you almost [illegible] with before you were married, [illegible] would seek for other sources of [illegible] Praise your wife, then, for all the [illegible] qualities she has, and you may rest as[illegible] her [illegible] deficiencies are counterbal[illegible] own.

A [illegible] Story of a Parrot.

[illegible] green parrot was [illegible] that made a great [illegible] allowed her the [illegible] She seemed to [illegible] many words. [illegible] hungry she would [illegible] cook! Polly wants a [illegible] t potato was as well [illegible] and if something [illegible] her pan when she [illegible] would take hold [illegible] her beak, upset it [illegible] have it! Turn it [illegible] much better than [illegible] some boys who [illegible] the house were [illegible] y, and she [illegible] "Sarah, [illegible] baboo!" [illegible] at break[illegible] she would [illegible] some [illegible] times: [illegible] Isn't, dear [illegible] of them in [illegible] anything she [illegible] she would [illegible] he would [illegible] it often hap[illegible] them in [illegible] was coming [illegible] loaded [illegible] was going [illegible] gave [illegible] lead. The [illegible] Irish[illegible]

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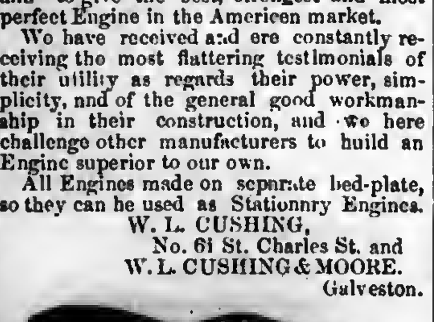

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Steam Engines, Threshers, Bells. Circulars sent free.

An assortment of all sizes for the smallest planter, and also for large plantations. For sale by
W. L. CUSHING, Agent,
61 St. Charles St., and
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The largest stock and variety of Machinery in the United States is kept on sale at our warehouses and stores. Stedman & Co.'s Steam Engines, Boilers, Saw Mills, Cotton Presses, Newell Cotton Screws, Draining Machines, Shaftings, Hangers, Couplings, Pulleys, Steam Pumps and Machinery of all kinds.

Victor Sugar Mills, Cook's Evaporators, Staub's Queen of the South Corn Mills, Ames' Portable Engines, Saw Mills, Sugar Kettles, Knowles' Steam Pumps, Eagle Cotton Gins, Newell Cotton Screws, Brooks' Cotton Presses, Ingersoll Cotton Presses, Planters' Cotton Presses, Hart's Cotton Presses, Reynold's Cotton Presses, Nesbit's Cotton Presses, Hay Presses, Saws of all kinds, Gas Pipe, Wood-Working Machinery, Belting, Shingle Machines, Steam Gauges, Mowers and Reapers, and PLANTATION and SAW MILL MACHINERY OF ALL KINDS, at lowest cash prices. Send for descriptive circulars.

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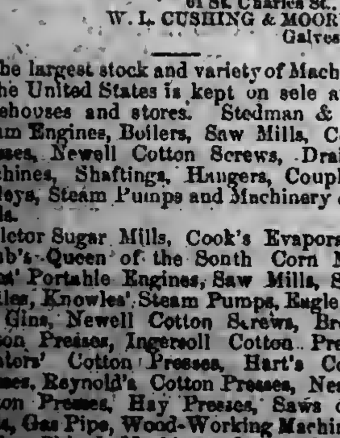

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ING, No. 61 St. Charles street, New Orleans, La., is our only authorized agent in that city, and no other house is authorized to sell our celebrated Victor Cane Mills, Cook Evaporators, Engines and other machinery of our make.

The Victor Cane Mills are the only ones suitable for Southern sugar cane and the Cook Evaporators the only successful ones for making sugar.

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In purchasing the Victor Cane Mill and Cook Evaporator you get perfect sugar machinery and will have no drawbacks to contend with. Mr. Cushing is authorized to make terms and liberal discount to merchants.

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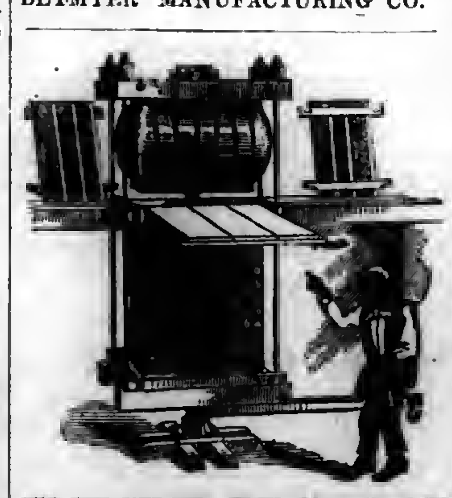

STEDMAN'S

IMPROVED SELF-SUPPORTING

NEWELL SCREW

COTTON PRESS.

Now the Most Convenient, Speedy and Reliable Screw Press in Use.

The Advantages Secured in this Press will Commend it to the favor of every one.

1. It is so very simple in its workings and construction that any one can operate it, and there is no necessity for sending a mechanic a long distance to set it up.

2. It is all complete, with all the wood-work.

3. It may be used either as a Portable or Stationary Press.

4. The horse power being directly applied to the Screw, there is no necessity for Cog Wheels or Gearing of any kind, thereby avoiding a great amount of friction and liability to get out of order.

5. The horses occupy the room under the platform, which is less available for any other purpose, leaving the space surrounding the platform entirely clear for baling Cotton, so as to be convenient to the Press, or for storing purposes. And when it is desirable to make a covering for the Press, the same roof which covers the Press will cover the horse-walk also.

6. The Cotton is put into the Press and taken out at about the same point, making a great convenience for the operators, as they have all their work on the same floor. And the bales are already at a convenient elevation for loading in a wagon or storing away.

7. These Presses never require any repairs; after using for thirty years they are as good as when new.

8. More Cotton can be put into the Press at a time than in any other Press, making a greater saving.

9. No Press in use puts so much weight in so small a bale. The bales, as they come from these Presses, are about square at the ends; whereas from most other Presses they are from twelve to fifteen inches higher than they are wide, making them very bulky, without a corresponding weight, while their shape makes them extremely inconvenient to handle.

10. The character of this Press is such that it is alike suited to a large or small operating force. One man and a boy can operate it to good advantage, or half a dozen may be fully employed.

11. There are no patents on this Press, except those held by STEDMAN & CO.; hence those who secure the right to these Presses will not be liable to pay a second fee.

The man tramping has his head and shoulders out of the Press all the time. The top Follower, or Platten, is hinged at each end; being made in two parts, it is thrown open allowing the top of the box to be used for putting in Cotton. No time is lost with this Press, as the Cotton is tramped in while the Follower is run down. The advantage to those who operate the Press of having head and shoulders above the top of the Press, while tramping the Cotton, instead of commencing at the bottom, after the Follower is down, will commend it to all. We use the best of oak for the Straining Beams, the Box doors are made of yellow pine or ash, and are framed together entirely with bolts, avoiding mortises and tenons, iron plates are used at all joints where any strain comes.

DURABILITY.

STEDMAN & CO., the manufacturers of the Improved Self-Supporting Newell Screw Press, have been engaged in the manufacture of Presses for 39 years. The application of the Screw for Pressing Cotton was the original invention of the late Dr. Thomas Newell, of Grand Gulf, Miss., Over 30 years ago Mr. Stedman made for Dr. Newell a Cast Iron Screw; this Screw was in constant use by Dr. Newell as a Horse Power Press for 15 years, during which time he pressed over 900 Bales of Cotton. The old reliable Newell Screw, since its invention, has been in constant use by the largest Planters, and has always been the only reliable Press in use, never requiring any repairs. The improvements which STEDMAN & CO. now offer on the old and reliable Newell Screw are such as to add to its already good qualities convenience of operating and speed.

With our improvements we do away with the three great objections to the old-style Newell Screw Presses; First, we reduce the cost one half. Second, takes up less room. Third, requires no heavy frame work in building to support the Press, and the heavy corner posts of the Press are replaced by Iron Rods. This is strictly a Portable Press, and can be moved from place to place at small cost, and at the same time it answers fully the place of the old-style Stationary Press.

It takes 3 feet less Screw to work this Press, with a ten foot Cotton Box, than any Revolving Press known, thus saving 36 revolutions in making each bale, which, providing the pitch of the Screw is 2 inches, as in all Revolving Presses, means 1,80 feet of travel saved to the mule each bale, or some 18 miles in making 40 bales. Price, Horse Power Press, complete, with wood work.....$200

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All orders should be addressed to
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W. L. CUSHING & MOORE,
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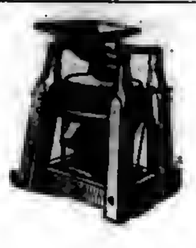
SOLE AGENTS FOR SOUTHERN STATES.



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These celebrated Corn Mills are far superior to any others, and are sold under full guarantee by
W. L. CUSHING, New Orleans.
The Staub Mill received the first premium over all others at the three last Louisiana Fairs.

IMPROVED CABINET ORGANS.

EXCELLING WHAT HAS PREVIOUSLY BEEN ACCOMPLISHED IN POWER, PURITY AND DELICACY OF TONES.

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(Style No. 501.—Five Octave; Seven Sets of Reeds of Two and a Half Octaves each, and One Set of One Octave; Fifteen Stops; New Scale of Reed-Board, Reeds and Actions, with Ventrillo Chest and other Improvements, patented 1876–7.

Base.—Contra Basso, 16 ft.; English Horn, 8 ft.; Viola, 4 ft.; Viola Dolce, 4 ft.; Sub-Base, 16 ft. Treble.—Corno, 16 ft.; Melodia, 8 ft.; Piccolo, 4 ft.; Seraphone, 8 ft.; Voix Celeste, 8 ft. Throughout.—Full Organ, (knee stop,) Vox Humana, Octave Coupler, (coupling up,) knee Swell, I. Forte, II. Forte.

The Mason & Hamlin Organ Co., have the pleasure of announcing that specimens of this fine Organ, (fac similes in their musical part of one furnished Dr. Franz Liszt,) are now ready, and may be seen at their Warerooms and Principal Agencies. The origin of this improved Organ, and of its name, is as follows:

Having occasion to make an organ expressly for the very celebrated Dr. Franz Liszt, in which full sonorous power was especially desired, as well as such delicacy and purity of tone as could afford satisfaction to so critical a judgment as that of the great maestro, we took the opportunity to carry out and introduce improvements which had been first presented in our Organs, at the U. S. Centennial Exhibition, with others which had long been in progress. The result was more than satisfactory to ourselves; the improvement greater than we had ventured to expect. In our own warerooms in Boston and New York the new Instrument was seen and tested by a number of the best musicians in the county, who pronounced it a material advance upon all that had before been accomplished. In the rooms of the Agent for the sale of our Organs in Hannover, Germany, it was also greatly admired. The Hannover Courier declared it to be "at the very height of development of instruments of the class," evincing "extraordinary progress." After its receipt and trial, Dr. Franz Liszt wrote to the Agent: "The beautiful organ of Mason & Hamlin Organ Company of Boston receives no less praise here than in Hannover. It fully justifies the remarkable, well-founded, and widespread renown of these superb instruments." It was immediately put in use in his orchestra.

We are confirmed in our judgment then, that the tones of this new Organ are the finest that have ever been produced from reeds, not because of mere oddity of effect, but from their true diapason-like quality and fulness, and from their excellent power and pervading and sustaining effect; and that, as a whole, it is, in proportion to its size and extent, much in advance of anything we have before been able to produce.

Circulars with full particulars, also Catalogues illustrating and describing all the styles of the celebrated MASON & HAMLIN CABINET ORGANS, which have taken highest honors at all the World's Exhibitions of recent years, are the only American Organs which have ever taken highest award at any such, sent free.

MASON & HAMLIN Organ Co.
154 Tremont St., Boston; 25 Union Sq., N. Y
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In view of the constantly increasing popularity and demand for the ***Celebrated Arrow Tie,*** the universally recognized favorite Tie of Planters, Cotton Pressman and Shippers of Cotton generally, the American Cotton Tie Co., Limited, sole proprietors and manufacturers of said Tie, commanding unequalled facilities, have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.50 per bundle, less 2½ per cent. discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting community and to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price and terms for future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

R. W. RAYNE, & CO.,
GENERAL MANAGERS,
e-21-77-1y] New Orleans, La.

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GOOD HEALTH
FOR 25 CENTS.

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Sewing Machines,
USING TWO SPOOLS.

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DOMESTIC
LOCK-STITCH MACHINES,
Stitch alike on Both Sides.
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Leased on Easy Terms. Warranted in every Respect.
BEWARE OF IMITATIONS.
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KING OF PAIN.

A Family Medicine,
Sure Cure for
CRAMPS, COLICS, DIARRŒA. SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART. NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle.

For sale by all druggists and country stores.
Prepared by
W. H. PEMBERTON, M. D.,
aug23-79-6m New Orleans, La.

BUCKEYE BELL FOUNDRY.
Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
Illustrated Catalogue sent Free.
VANDUZEN & TIFT,
102 and 104 East Second St., Cincinnati.
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Established in 1837.
Superior Bells of Copper and Tin, mounted with the best Rotary Hangings, for Churches, Schools, Farms, Factories, Court Houses, Fire Alarms, Tower Clocks, Chimes, etc. Fully Warranted.
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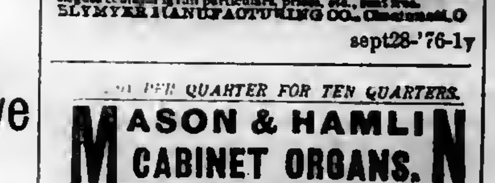
Jan 30 76 tf



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BLYMYER MANUFACTURING CO., Cincinnati, O.
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MASON & HAMLIN CABINET ORGANS.

HIGHEST AWARDS AT

FOUR GREAT WORLD'S EXPOSITIONS

Paris, 1867; Vienna, 1873; Santiago, 1875;
PHILADELPHIA, 1876.

ONLY ORGANS ASSIGNED FIRST RANK AT CENTENNIAL.

Great variety of styles at prices which would be impossible for work of such excellence without unequaled facilities for manufacture.

EXAMPLES OF NET CASH PRICES:

Five octave double reed organ, with tremulant, $100
Five octave organ, nine stops, with voix celeste, $114

Sold also for monthly or quarterly payments, or rented until rent pays. A superior organ may now be purchased by the easy payment of $7.50 per quarter for ten quarters. Catalogues free.

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GREAT REDUCTION IN PRICES

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Singer Family Sewing Machine!

THE SINGER MANUFACTURING COMPAMY, ever awake to the interests of the public, have determined to PUT THE PRICE OF THEIR MACHINES within the reach of every man, woman and child in the land.

THE GENUINE SINGER SEWING MACHINE IS NOW OFFERED AT PRICES BELOW THE BOGUS ONES, OR ANY OTHER.

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PRICES GREATLY REDUCED.

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NO NOISY COGS, AND NO RATTLING SHUTTLES.

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Wheeler & Wilson Sewing Machine

Above all its competitors. The WHEELER & WILSON Manufacturing Company have determined not to be outdone by the manufacturers of inferior sewing machines.

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$40 to $75 will buy a New Improved Wheeler & Wilson Sewing Machine, at Liberal Discount for Cash.

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WHEELER & WILSON MAN'F CO.,
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As low as any house North. Monthly Payments. Discounts for cash.
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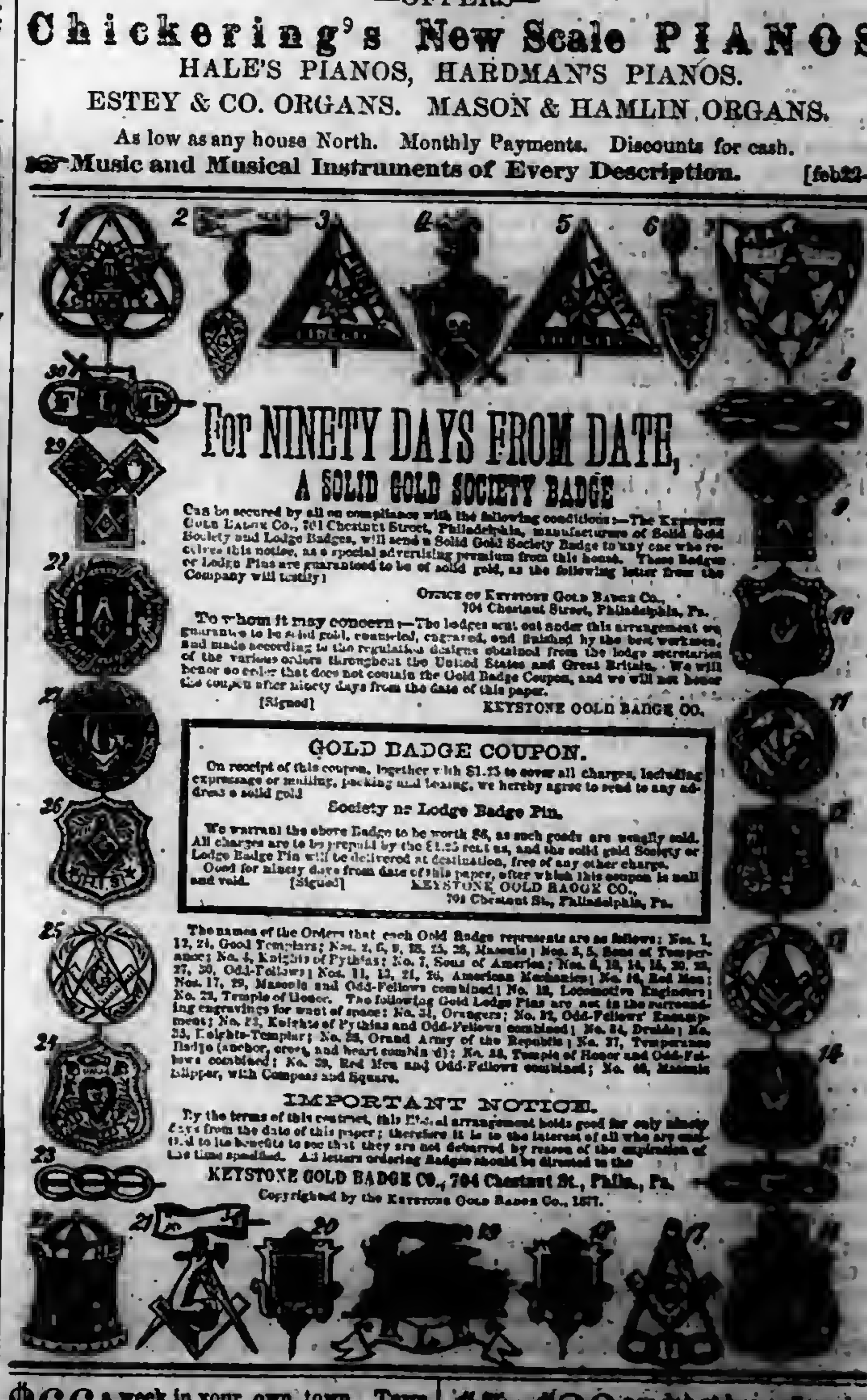

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[Signed] KEYSTONE GOLD BADGE CO.

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We warrant the above Badge to be worth $8, as such goods are usually sold. All charges are to be prepaid by the $1.25 received, and the solid gold Society or Lodge Badge Pin will be delivered at destination, free of any other charges. Good for ninety days from date of this paper, after which this coupon is null and void. [Signed] KEYSTONE GOLD BADGE CO.,
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IMPORTANT NOTICE.

By the terms of this contract, this liberal arrangement holds good for only ninety days from the date of this paper; therefore it is to the interest of all who are entitled to its benefits to see that they are not debarred by reason of the expiration of the time specified. All letters ordering Badges should be directed to the
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$66 a week in your own town. Terms and outfit free. H. Hallet & Co.
Dec 21 76 1y] Portland, Maine.

$5 to $20 per day at home. Samples worth $5 free. Stinson & Co., Portland, Maine. [Dec 21 76 1y

Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 40. NEW ORLEANS, LA., THURSDAY OCTOBER 4, 1877. WHOLE NUMBER 270

Southwestern.

PUBLISHED BY THE

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NELSON & PHILLIPS, Agents.

J. C. HARTZELL, D. D., Editor.

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Marriage notices	25 "
Special Notices	8 cents, net cash

NEW YORK OFFICE:
805 Broadway, New York,
WILLIAM BALDWIN, Special Agent.

The Other Shore.

That other shore, that mystic other shore!
[illegible] shall tell us of that great un-[illegible]
Whose [illegible] pierced its shadowy [illegible] o'er?
Whose [illegible] have wandered o'er that fragrant [illegible]?

O, could we [illegible] this mystic veil away,
That [illegible] the future from our yearning sight,
How could our spirits wait for death's delay,
To plume them for an everlasting flight?

Within the vale where all our hopes are hid
Of immortality and endless life,
Where earthly passions all are hushed and dead,
Forever ceased are earthly din and strife;

Within the vale passed from earthly sight,
Some friends have gone who erst to me were dear;
With me they laughed at many a gay delight,
With me they wept the sad, regretful tear.

Like me they loved; their hearts were loyal and true,
Like me they wept at cold neglect and [illegible],
[illegible] her radiance o'er their pathway [illegible],
[illegible] disappointment pierced them as a [illegible].

Where are they now, those buoyant hopes,
[illegible] their hearts so oft in days of [illegible]?
Where [illegible] love that brightened other [illegible],
[illegible] back to our yearning hearts [illegible]!

I call; [illegible] voice from out that mystic vale
[illegible] have gone, falls on my listening ear;
The [illegible] sigh a sad and pitying [illegible]
[illegible] from that other sphere.

No [illegible] God's can pierce the blue be-[illegible]
[illegible] the ones who've gone before;
[illegible] have crossed
[illegible] the other shore.

[illegible] we travel on
[illegible] feet before have
[illegible] us, when our journey's
[illegible] our father's house, to dwell

The Hands of Christ.

[illegible] OF A SERMON BY THEO. L. CUYLER, D.D.

[illegible] His hands.—John [illegible]

[illegible]

leaf, and sound rushed in. He touched the tongue of the dumb, and sound rushed out. Oh, may those Divine hands touch us this morning! We do not think enough of the importance of spiritual healing. We value physical healing. The touch of Christ is performing more marvelous cures to-day than opening the eyes of blind people, and curing the deaf and dumb, and raising the dead. He is quickening the world into spiritual health.

3. That is a beautiful picture where they brought little children to Christ and He *put His hands on them and blessed them.* Those little ones were not afraid of Christ. It would be interesting to know their after history. Tradition says that one of the great martyrs of the early church was one of those children so blessed by the Savior. He gathered the little lambs in his arms.

None are to old to need the Shepherd's care. Don't let go the hand of Christ for a moment. Look back, brother. In the dark days of your life, when you stumbled, fell, your hand was out of Christ's. You had let go that hand.

4. Those *hands grasped the hands of the sinking Peter.* Peter made an experiment which redounds to the good of the saints in all ages. I sometimes think Peter is the most instructive character in the New Testament. So impulsive, so generous, so quick to repent. Poor Peter sinking in the waves is a pitiable object. But he cries to Jesus for help, and grasps the outstretched hand. How many millions sinking have been encouraged to grasp the ever outstretched hand of Jesus! So powerful is that hand that none are able to pluck out of its grasp those it lays hold of to save. On this rests the final perseverance of the saints. The assurance is, God will hold on unto the end. Here is a precious thought for us as we come to the table of the Lord to-day. The merit of Christ's sacrifice is sufficient. No one who comes to Him will be cast out, and Christ assures that all whom the Father hath given unto Him will come to Him. With one of the greatest of Christians of all ages we can exclaim, I have no fear, Christ died for me.

5. The hands of the Savior are *evidence of His having suffered for us.* You remember, in that room with the closed doors, how He convinced by His pierced hands and wounded side the doubting disciple. Those pierced hands have lifted a world of sinners! What wonderful triumph! Those hands in six days created the world, and now are they saving the world.

6. Those hands are *evidence of the resurrection.*

7. They are used by Jesus *in intercessory prayer for us.* You remember the story of the Roman soldier who, wounded, returned from the wars and found his brother on trial for his life. The soldier held up the stumps of his arms, and turned the tide in the court-room and saved his brother's life. Here was a sacrifice turned into an intercessory prayer. Jesus, with His pierced hands, is ever making intercession at the right hand of the Father. Oh, what a delightful thought that the Father hears him always! I know a father in New York who never denies a request of his son, no matter what that request may be, all because of some noble act that son performed. A saint always ended his prayer, "I ask for Christ's sake, whom thou hearest always." No one led by those hands to the Father will be rejected. There is no danger of our being forgotten, for our names are written on the hands of Christ. Not the name of Nathaniel nor Peter only, but *our* names, *yours, mine.*

8. Then remember that *on the day of judgment we will all stand on one hand or the other of Christ.* On which hand wilt thou stand? We may never meet again until that day.

Now, in conclusion, I would press upon you one practical thought. Let the hand of Jesus hold you. You will be tempted much and often during this summer. Be sure that you go not where you cannot take hold with firm grasp the hand of Christ. I know no better motto to give you than this one: *Cling,* CLING to Christ's hand. It is all-powerful to save.—*Metropolitan Pulpit.*

The Little Penitent.

A sweet little boy, four years old [illegible] observed by his [illegible] to be wakeful and [illegible] engaged in thought. [illegible] "[illegible] you, dear?" he [illegible] said he in reply, [illegible]

President Hayes at Louisville.

President Hayes and Mrs. Hayes, together with several members of the Cabinet, in their recent tour South everywhere met with most enthusiastic receptions. The people turned out in great numbers, and a perfect ovation awaited the Presidential party at every stopping place. At Louisville Rev. Stuart Robinson made the address of welcome. We give the following extract of the reply of President Hayes:

After alluding to the early history of the States of Ohio and Kentucky, being so blended that the history of one could not be written without at the same time filling half the pages with the history of the other, and how they stood side by side in their conflicts with the savages, and in the days of the Revolution, he said:

This was the course of events in early times, but afterward there came an estrangement and then came division and discord, and the old friendships seemed to be gradually disappearing, and afterward there came war, but for the cause of that estrangement and hostility Kentucky was not responsible. Kentucky alone could not remove it, neither could Ohio alone remove, nor both together could not remove it, and every man who sees in the affairs of men on any occasion the finger of Almighty God, sees in that great struggle the ends of providence, and the difficulties perfectly removed, the only causes that could separate Kentucky from Ohio or Ohio from Kentucky. To-day the true history of Ohio and Kentucky is the epitome of the rest of the country, and now, when the cause is removed, whatever the hostility, whatever the prejudice, whatever the estrangement, let them also be removed. [Applause.]

I have been, fellow citizens, for the last few days among the soldiers of the Union, and the men most early to come together after this great division are those who made the acquaintance of one another on the fields of carnage. I have found it true on the other side of the river, and I have found it true here in Kentucky. A distinguished statesman said to General Scott during the war: "When the armies of the Union are successful there will be peace and content everywhere." General Scott remarked: "No, sir; not for some time after the war; for, after the successful close of the war, you will find that the whole power of the General Government will be necessary to keep the down the belligerent non-combatants of the country." [Applause.]

Perhaps the old man had the spirit of prophecy in him, said my friend. Those who fight upon the field learn to respect each other. The soldiers of both armies imperiled their lives for the cause, and such men always respect each other. [Applause.] It is for them to come together. In the beginning, I was under the impression that our Southern friends had the advantage of us; that you had better marksmen and better horsemen in proportion to us. We had to learn to shoot and ride, but after we had learned it then became a fight between Greek and Greek, and we all know that when the issue comes to that, that army will conquer that has the most Greeks. [Cheers.]

And now, my friends, that being over, why shall not we come together? Oh, we have come together. [Applause.] The demonstration in Louisville tells the whole story. I need not shout myself hoarse before this great audience in making a speech about the happiness and peace we are now enjoying in all sections of the Union. The demonstration has made the speech of the occasion. Nothing can be added to it. I think we can confidently look forward to the fraternal union on the basis of the Constitution as it now is with all the amendments. My friends, my Confederate friends, do you intend to obey the whole Constitution and the amendments? [Applause.]

I thought you would. I believe you will, and that removes the last cause of dissension between us. I look forward happily to the realization of the bright vision of a popular English author, when he said: "I see a vast confederacy stretching from the frozen North to the glowing South; from the white billows of the Atlantic to the calmer waters of the Pacific, that would contain one people, one language, and one faith, and everywhere a home for freemen and a refuge of every race and of every clime to come together." [Great applause.]

Faith is the condition of salvation; yet repentance is inseparable from saving faith. How much repentance is requisite? Enough to cause us to loathe sin and renounce it. "Let the wicked forsake his way and the unrighteous man his thoughts." And how much faith is necessary? Enough to lead us to Christ, who alone can save the soul. When we renounce self and works of righteousness, and accept Christ as our salvation, our faith becomes saving.—*California Advocate.*

The Edge of the Wedge.

A few years ago, before the death of the late Mr. Mark Lemon, the well-known editor of Punch, the writer had the pleasure of traveling with him on the railway from London Bridge to the Three Bridges Station on the Brighton line. Mr. Lemon's request to the inspector, "Let us be alone," secured the compartment to ourselves. This led to much frank and interesting conversation between us. After various topics had been discussed, such as improved dwellings for workingmen, the better education of the poor, etc., etc., the writer remarked: "There are many good things you have furthered, Mr. Lemon, by means of your pen, and the shaft of ridicule; but there is one thing in which you have always been on the wrong side."

"What is that?" he eagerly asked.

"You seem never to have lost an opportunity of throwing ridicule on those who uphold the sanctity of the Lord's Day, and who earnestly labor to prevent what you and others wish to see in this country, viz.: a Continental Sunday."

Feeling deeply in this matter, I spoke warmly, and expressed my belief that he, and others who sympathise with him on this subject, were seeking to bring about a state of things in our country that would in the end be most disastrous to our national welfare, and especially prove one of the greatest wrongs ever inflicted on the working classes. Mr. Lemon replied, with great frankness:

"Well, now, you speak very plainly; but I like to hear a fellow do so, when I feel sure he is honest and believes what he says, although I differ from him. Go on—I am listening."

The writer continued: "On this occasion I believe the working-men of this country are sounder than most Christians; and they are wide awake to the fact, that if the barriers which surround the Lord's day in this country are broken down, ultimately they will have to do seven days' work for six days' pay."

With a smiling face Mr. Lemon said: "Now I will make a confession to you which I have not made to others. Some [illegible] ago I got up a petition [illegible] of the British [illegible], and sent it into our printing office for the men to sign, when, judge of my astonishment, the foreman came to my room and said, 'If you please, sir, do you press for the signing of this petition? for unless you do, the men had rather not sign it. 'What in the world do they mean by that? Why it's for their benefit that we want museums opened on Sundays?' 'Well, sir,' replied the foreman, 'the men think that would not be the end of it—it would be only the thin edge of the wedge, and that before long work-shops and offices and all kinds of places, as well as museums, would be open on the Sunday, too.' Now," added Mr. Lemon, "the petition was never signed. The conduct of the men made a strange impression on my mind, and I honestly acknowledge it furnishes a strong fact for your side of the question."

From the day of our interview until his death I never heard of Mr. Lemon's having penned an unkind line against the promoters of the better observance of the Lord's Day. —*Parish Visitor.*

The Name of Texas.

There have been any number of conjectures as to the origin of the word Texas. 1. That Texas in the language of the aborigines means friends; it is also said that Texas has the same meaning. 2. That Tejas or Texas means tile-roofs, and that country received that name because the Indians lived in houses with roofs. 3. That Tecas means people, and it received that name because inhabited. 4. In an article on tribal names in America, in the *National Magazine* for August, it is said: "The Tachis, from whom the word Texas was derived, is a word from the Caddo dialect, and gives title to a population which calls itself Kiwomi; that is, two. The name Tachis or Tecuas was applied to a native confederacy, and an ancient province, Ticues, and is said to mean friends; just as Dakotas meant the allied or leagued." In this last statement there are two facts: 1st, That the name of Texas was that of an Indian tribe; 2d, That that tribe belonged to the Caddo family. Coronado, in 1540, found the tribe on Red river; he spelled the name Tayos. Joutel, in 1867, found the Tehas or Taos Indians on the Sabine river. The map of Bellin, published in Paris in 1744, locates the Tehas Teijas village on the Trinity. The old maps of Texas of the present century locate the Tehas or Teijas village on the East side of Neches River, at the crossing of the old San Antonio road. It was from that tribe that the name of our State was derived.—*Galveston Advocate.*

The premium on gold, a few days since, was two and seven-eigths.

Americanizing One Hundred and Fifteen Chinese Boys.

HARTFORD, CONN.—A thickset, short man, broad featured, and of a bilious complexion, attired in the latest style, is a daily passenger on the morning and evening trains between Hartford and Avon. He might be taken for a Spaniard, but, except for the broad nostrils, would never pass for a native of China. Such, however, he is, and the head of the Chinese Educational Commission, whose headquarters are in Hartford, and who have in their charge one hundred and fifteen of the brightest lads in all the Chinese Empire.

Thirty years ago this man, then a lad, in an interior Chinese village, was picked up by an American Missionary, and the stories he heard of the wonderful land across the Pacific induced him to run the risk that a native of China then incurred who left his country and came to America. After his arrival several gentlemen interested themselves in him. He was put to school, and at length he was graduated at Yale College. He was the first native of China to take a collegiate degree.

Young Wing's ten years in this country thoroughly Americanized him, and he decided to make it a life work to pry open the eyes of his sleeping fellow countrymen, and show them what their real condition is, and what they most do to put themselves on an equality with other nations.

He went back to China and began the work. He was too shrewd to tell the mandarins at first that China is far behind the rest of the world. He said nothing for some years, but made himself so valuable by the use of certain knowledge and suggestions that he soon became a person of some influence. Then he began slyly to drop hints as to the way in which things were done in America. So he went on cautiously—for the mandarins are very bigoted—until at last he suggested, and, as his influence grew more powerful, urged his plan, and in 1869, nearly twenty years after his return to China, the Emperor consented. He was allowed to choose one hundred and fifteen boys, from seven to fourteen years of age, and to bring them to this country and give them such an education as he saw fit. For this purpose the Chinese government appropriated $1,500,000, and in 1872 the first party of the boys arrived in Hartford, followed in 1873 and 1874 by others.

With them came Young Wing and four assistants and their servants, and these at their home in this city make a Chinese colony not only as peculiar as the Chinese, but unlike any other Chinese people in the United States. These represent the wealthy aristocratic Chinese. They are no more like the laundry Johns than the directors are like the laborers on a railroad.

As soon as the boys reached Hartford they were put by twos with American farmers' families in Connecticut and Massachusetts towns, so that they might learn the language as quickly as possible. But so that their Chinese schooling might not be lost, they came alternately to the headquarters in Hartford and spent three weeks in exclusively Chinese studies. A fine edifice has been erected in Hartford by Young Wing, near the residences of Marshall Jewell, Gen. Hawley, Mark Twain and Harriet Beecher Stowe.

Some of the boys have got far enough along to enter Yale College, and in the school contests they have invariably beaten their American schoolmates. From college they will go to the professional schools, particularly the scientific studies, and then will be ready to return to China, where they will spend their lives as teachers.

It is Young Wing's opinion that the influence of one hundred and fifteen able men, thoroughly educated, and more than all, thoroughly Americanized by the fifteen years spent here in their boyhood, cannot fail of ultimately removing all obstacles that Chinese bigotry has thus far put up to progress.

Gospel Leaven in Politics.

The more of gospel truth and gospel life that are cast into the stream of political action, the purer and sweeter its flow will be, the more securely it will bear the people along the highway of national safety. The effort of good men should be to make dominant in the State those principles of love and purity which are the essence of the Gospel, and which men confess ought to reign everywhere. Political duties should be held as sacred as church duties, and entered upon in the spirit of "Whatsoever ye do, do all to the glory of God," as well as those that are more specifically called religions. A people shall be reckoned godless, or otherwise, not as the name of God shall enter their organic law or be left out, not as formal acknowledgements shall be made of Him, as upon fast days, but as their actions shall agree with God's law or contradict it.—*Pittsburgh Christian Advocate.*

Ideas Irresistible.

All our political disasters grow as logically out of our attempts in the past to do without justice, as the sinking of some part of your house comes of defect in the foundation. One thing is plain; a certain personal virtue is essential to freedom, and it begins to be doubtful whether our corruption in this country has not gone a little over the mark of safety, so that when canvassed we shall be found to be made up of a majority of reckless self-seekers. The divine knowledge has ebbed out of us, and we do not know enough to be free. I hope better of the State. Half a man's wisdom goes with his courage. A boy who knows that a bully lives round the corner which he must pass on his daily way to school is apt to take sinister views of streets and of school education. And a sensitive politician suffers his ideas of the part New York or Pennsylvania or Ohio is to play in the future of the Union to be fashioned by the election of rogues in some counties. But we must not gratify the rogues so deeply. There is a speedy limit to profligate politics. Fear disenchants life and the world. If I have not my own respect I am an imposter, not entitled to other men's, and had better creep into my grave. I admire the sentiment of Thoreau, who said: "Nothing is so much to be feared as fear; God Himself likes atheism better." For the world is a battle-ground; every principle is a war-note; and the most quiet and protected life is at any moment exposed to incidents which test your firmness. The illusion that strikes me as the masterpiece in that ring of illusions which our life is, is the timidity with which we assert our moral sentiment. We are made of it, the world is built by it, things endure as they share it; all beauty, all health, all intelligence, exist by it; yet we shrink to speak it or to range ourselves by its side. Nay, we presume strength of him or them who deny it. Cities go against it; the college goes against it; the courts snatch at any precedent, at any vicious form of law to rule it out; Legislatures listen with appetite to declamations against it, and vote it down. Every new asserter of the right surprises us, like a man joining the Church, and we hardly dare believe he is in earnest. But what we do and suffer is in moments; the cause of right for which we labor never dies, works in long periods, can afford many checks, gains by our defects, and will know how to compensate our extremest sacrifice. Wrath and petulence may have their short success, but they quickly reach their brief date and decompose, while the massive might of ideas is irresistible at last. Whence does this knowledge come? Where is the source of power? The soul of God is poured into the world through the thoughts of men. The world stands on ideas and not on iron or cotton, and the iron of iron, the fire of fire, the ether and source of all the elements is moral force. As cloud on cloud, as snow on snow, as the bird on the air, and the planet rests on space in its flight, so do nations of men and their institutions rest on thoughts.—*Ralph Waldo Emerson in North American Review.*

Women and Home.

There is a bundle of delight bound up in the sweet word home. The word is typical of comfort, love, sympathy, and all other qualities that constitute the delights of social life. Were the everyday enjoyments of many of our pious, intelligent and affectionate families faithfully portrayed they would exceed, in moral heroism, interest and romance, most of the productions of the pen of fiction. The social well-being of society rests on our homes, and what are the foundation of our homes but women's care and devotion?

A good mother is worth an army of acquaintances, and a true-hearted, noble-minded sister is more precious than the "dear five hundred friends."

Those who have played around the same door-step, basked in the same mother's smile, in whose veins the same blood flows, are bound by a sacred tie that can never be broken. Distances may separate, quarrels may occur, but those who have a capacity to love anything, must have at times a bubbling up of fond recollections, and a yearning after the joys of by-gone days. Every woman has a mission on earth. There is "something to do" for every one—a household to put in order, a child to attend to, some class of unfortunate, degraded or homeless humanity to befriend. That soul is poor, indeed that leaves the world without having exerted an influence that will be felt for good after she has passed away.

There is little beauty in the lives of those women who are drawn into the gay circles of fashionable life, whose arena is public display, whose nursery is their prison. At home, in the inner sanctuary of home life, woman appears in her true glory.

Church Extension.

A gentleman living in a prosperous town of New York State has recently deeded $20,000 worth of real estate to the Board of Church Extension of the Methodist Episcopal Church, remarking as he did it, "A deed is better than a will." The property consists of two store buildings, with the lots on which they stand. The gentleman and his wife are to have a life-interest in this property. After their departure the property will be sold and the money go to the loan fund, to be used perpetually in aiding Churches upon the frontier.

News Items.

Schuyler Colfax, in an address before a Wisconsin agricultural fair last week, came out in favor of a restoration of the silver dollar as a cure for hard times.

General Sherman has obtained from the Secretary of War permission to establish an infantry school for training and practice at Fort Leavenworth, similar to the artillery school at Fortress Monroe.

The Mobile News learns from a Cedar Point friend that the oyster crop this year is unusually large and the oysters better than for years. The same is true at Norfolk, Baltimore and other notable oyster markets.

A LARGE SHIPMENT OF WHEAT.—Two hundred thousand bushels of wheat were recently exported from Baltimore in one day, being the largest single day's shipment in the history of the port.

The Kemper county, Miss., grand jury found six indictments for murder in the Chisholm affair, involving about fifteen persons, who will be arraigned for the trial at the next term, in March.

Red Cloud, Spotted Tail, Little Big Mon, Man-Afraid-of-his-Horses, No-Water and other Indians, will go to Washington the latter part of this month. General Crook will be there when these chiefs arrive.

Three Tatum brothers, new comers, rented twelve acres of ground in M'Lellan County, Texas, for $5 an acre, and sold $3,000 worth of water-melons, exclusive of those that were stolen from them.

At the next election in Wyoming Territory the women will have separate voting places, and the judges of these polls will be women. Quite a number of the candidates for the Legislature are women, and some of them, from present indications, will be elected.

Prof. Jao Bull, of Dallas, Texas, says the arsenic in Paris green, used to destroy the cotton worm, injures the cotton and ruins the land. The ground, after a number of years, will be impregnated with arsenic more or less, and after a time unfit for all cultivation. And, more than all, this poisoning of the soil can never be counteracted or remedied.

The international rifle match at Creedmoor last week resulted in a sweeping victory for the Americans, who took the lead at every range in both days of the shooting. The grand totals for the two days were as follows: Americans, 3,334; British, 3,242, out of a possible 3,600. The Americans won the match, therefore, by 92 points.

The Howard family of Paris, Ky., in weight and height: Father, six feet four, and 200 pounds; his six sons, six feet three to six feet eleven and a half, and average weight, 219 pounds; the mother, *see Current,* six feet and a half inch; weight, 285 pounds; and her three daughters, from six feet two to six feet three inches, and weight 150 to 165 pounds. Many of the relatives and descendants of those mentioned are nearly as large and tall.

The *Railway Age* says that last year not a single railroad company in Vermont, Kansas, Nobraska, Missouri, Dakota, Colorado, South Carolina, Florida, Alabama, Mississippi, Louisiana, Texas, Arkansas, California, Oregon, Nevada or Washington Territory paid a dividend to its stockholders. That is, the entire railway system of seventeen States and Territories, with an aggregate mileage of 15,511 miles, paid its stockholders nothing. Only one fourth of the railroads of the country paid any dividends.

The New York *Herald* has received a dispatch from its African explorer and correspondent Henry M. Stanley. He has reached the western coast of Africa, having had a fearful journey, enduring great privations, fighting his way through and losing a large number of his men. He has solved one of the African problems, having proved by actual exploration that the Lualaba river and the Congo are identical. His journey through Africa was one of the most perilous and heroic on record. The last of his white assistants, Francis Pocock, an Englishman, was swept over the falls of the Massassa on the 3rd of June last. His faithful companion, Kalulu, was also lost.

Massachusetts has detective officers traveling with the tramps. The men dress and live like the rest of the fraternity, make no attempt to arrest or obstruct them in crime, and even join them in their petty thefts, which latter proceeding some people might think was going it pretty strong. Their observations thus far convince them that the great body of tramps are professional thieves. Occasionally one travels by himself, but they generally form into gangs for a few days or longer, under the direction of a chief, who assigns them to duty. It is suspected the tramps have a general headquarters for stolen property among the hills in the western part of the State.

Southwestern.

[illegible] Street, New Orleans, La.

THURSDAY, OCTOBER 4, 1877.

Rev. J. Matthews, pastor of Carondelet street M. E. Church, South, has been confined to his room for several weeks with malarial fever. Rev. Dr. C. K. Marshall, of Miss., filled his pulpit last Sabbath.

Rev. Dr. McCarty, of this city, is in New England raising money to clear Annes Church, of which he is the popular pastor, of debt. He is also delivering lectures for the Grand Army of the Republic to raise money for the monument to be erected at Chalmette National Cemetery. At last accounts the Doctor was well and having success.

Rev. M. V. Berk was expelled from the Methodist Episcopal Church and ministry by the Michigan [illegible] at its late session [illegible] denied natural death, moral physical resurrection, [illegible] taught that there is a state after death. The [illegible] days and nights [illegible] are heretic [illegible] doctrine. [illegible] as to resurrection if [illegible] letter of the creed. [illegible] sure that a large [illegible] Methodist ministry, [illegible] of the Bishops, [illegible] in a literal resurrection [illegible] body.

General Key in his President's banquet [illegible] his celebrated [illegible] brethren, [illegible] people of the [illegible] was [illegible] and that the [illegible] in "federal [illegible] separate gov[illegible] never that cost [illegible] millions, killed [illegible] and spilled [illegible] that section [illegible] This is true, and that [illegible] man knows [illegible] Mr. George [illegible] alt., in [illegible] proposed of [illegible] that [illegible] was [illegible] in [illegible] to his [illegible] with, went in [illegible] compact [illegible] 1862, [illegible] Bank, [illegible] New [illegible] native [illegible] for forty [illegible] mourn[illegible] birth and [illegible] John [illegible] They revolt[illegible] of Mor[illegible]

How to Maintain Republican Principles.

The following article is from the pen of a gentleman of Southern birth and culture. We publish it with pleasure, not only because of its origin, but because of its wise counsels to all who believe that the political, commercial, social and religious interests of Louisiana and the South, demand the maintainance of Republican principles:

The resolutions adopted by the Conservative Legislature of Louisiana at its last session, and endorsed by the Governor, correspond exactly with the basis of action laid down by the Republican party. The object, then, of every Republican must be to reinforce and maintain this position. How may this be best done? Some may may say that there must inevitably come a division between the Democrats and the Conservatives, and that the reorganization of the Republican party will triumph over these embattled and conflicting sections of their opponents. Such is not our opinion. The reorganization of the Republican party would compel an adjournment of the differences among their opponents, and a perfect reunion as against the restoration of what they would persist in calling "carpet bag rule." The difficulties of a reorganization among the Republicans would be very great. Would they call the same leaders to head the movement? Those leaders could not sustain themselves with the aid of the Federal Government. The masses of the Republicans, scattered through the distant parishes, without military or moral protection, would be compelled to seek safety in staying away from the polls or supporting their employers. The Republican party would, in such case, consist of a headquarters and staff without soldiers. In adopting other leaders the Republicans would be divided somewhat like their opponents. It is well known there are many men aspiring to lead the party, who abandoned the State administration and in effect went over to the Democracy. Some of them accepted office and others stand charged with having received patronage and even money as the consideration of their treachery. The Republicans could neither go to battle under the officers who have lost their eagles in the combat, nor under those who stood suspected of having betrayed their friends.

It is as well, therefore, for the Republicans to look the situation in the face. The United States, in giving freedom and equality to the colored race, has placed it upon the same level of equality with others. The Government is under the same obligations to maintain the rights of one citizen as of another. It does not seem disposed to do anything more for the negro race than for the Jewish or any other nationality represented among us. The child is protected and provided for until he has reached the age of maturity. He must then fare as others.

What, then, is the future duty of the Republicans of Louisiana? It is to discard from its councils all men suspected of personal or political dishonesty. To repose confidence in none, except then allied in interest and connected by ties of family or investment to the destinies of Louisiana. It is to give their support to the most conservative men, who will maintain the pledges of the Legislature and Governor made to the President of the United States. Republicans should ask nothing for themselves save the recognition and establishment of their principles.

The people of the South have put away those party leaders who have come from abroad to conduct the affairs of the South.

The people of the South have no more love for the ultra and intolerant fire eater than for the unprincipled carpet bagger. The country having been cleared of the one, the other must follow. The Republicans can promote the latter object by giving their support to the Conservatives who will protect them. Should such a division take place between the ultra and conservative [illegible] of the State, let not the [illegible] jeopardise their rights, [illegible] their political [illegible] by reorganizing. It will [illegible] give a new victory to the [illegible] constitute a con[illegible] their rule. Let it be [illegible] Liberal support will [illegible] premium to the men [illegible] by the pledges of [illegible] and Governor, and [illegible] stand by and pro[illegible] at the polls, [illegible] principles will be [illegible] Republicans made [illegible] of those rights [illegible] wealth, intelli[illegible], the mili[illegible] community to [illegible] We conclude [illegible] to the Re[illegible] 1. No re[illegible] de[illegible] to nomi[illegible] or city [illegible]

Death of Dr. Duncan.

The death of Rev. Dr. James A. Duncan of the Methodist Church, South, removes one of the most loved and brilliant men of that denomination. He was born in Norfolk, Va., in 1830 and was therefore but 40 years old. He was president of Randolph Macon College. The New Orleans *Christian Advocate* says:

For several years he was editor of the Richmond *Christian Advocate*, and we believe for the last nine years he has been president of Randolph-Macon College. At the General Conference in Memphis, in 1870, he lacked but a few votes of being elected Bishop. Dr. Duncan was genial and cheerful, a conversationalist of rare attractions, and a born orator, equally at home on the platform, in the city pulpit, or in the camp meeting stand. As an educator and head of one of our most important literary institutions, his death will prove a most serious calamity. He was one of our fraternal messengers to the General Conference of the Methodist Episcopal Church in 1876, and the admirable address which he delivered on that occasion was a model of manly eloquence. Truly—and sadly we say it—a great man and a prince in Israel has fallen.

Another New Paper.

The *Weekly Critic* is a neatly printed, four-paged sheet published in this city by several enterprising colored young men. J. Madison Vance Jr., is proprietor; James D. Kennedy, editor, and Chas. Roxborough, business manager. The sixth number is before us, and we are pleased with its tone, and trust that these young gentlemen may succeed in their laudable efforts. The following has the right ring in one of the editorials. Such sentiments should be everywhere spoken and acted upon. Speaking of the colored people the *Critic* says:

Having attained by legislation all that can be, or could possibly be expected, it is the duty of colored men now to understand, that to assist in building up the South, commercially, financially and other material ways, will reflect not only credit on us as a people, but will bring us in closer communion with our white friends, who control and direct almost exclusively, the commercial and planting interests of our section.

Heretofore we have been drawn into the devious ways of politics, under the impression that by and through them our happiness and ease should be assured. But no greater mistake could have been made, and no greater injury self-inflicted. We are now absolutely dependent on ourselves. Our resources cannot be augmented by politics, but they must come through thrift, education and a careful husbanding of our means. We do not say that politics must be abandoned; but we do say that we must stop looking at it, as a means of suddenly rising from poverty, to affluence and wealth.

How his Wages Went.

The *Irish World* gives the following excellent item. We only wish that our working men, who think they must spend a few cents each day at the saloon for beer or whisky, could all read it:

In a large city a laboring man leaving a large saloon saw a costly carriage and pair standing in front occupied by two ladies elegantly attired, conversing with the proprietor. As it rolled away, he said to the dealer: "Whose establishment is that?" "It is mine," replied the dealer complacently. "It cost $3,500; my wife and daughter cannot do without it." The mechanic bowed his head a moment in deep thought, and looking up, said with the energy of a man suddenly aroused by some startling dash: "I see it! I see it!" "See what?" queried the dealer. "See where for years my wages have gone. I helped pay for that carriage, for those horses and gold mounted harness, for the silks and laces and jewelry for your family. The money I earned that should have given my wife and children a home of our own and good clothing I have spent at your bar. My wages and others like me have supported you and your wife in luxury. Hereafter my wife and children shall have the benefit of my wages, and by the help of God, I will never spend another cent for drink. I see the mistake and a cure for it."

The New Orleans University opened October 1st, as announced, with a good attendance.

Those of our friends who intend to patronize the institution this year had better send in promptly, for the prospect is that every room will be full early.

No institution in the South offers better advantages for thorough culture than this. Address Prof. J. S. [illegible], Acting President, for a circular and all desired information.

The Democrats of New Jersey have nominated Gen. George B. McClellan as a candidate for Governor.

The death of Leverrier removes from the world the greatest astronomer of the nineteenth century. He died in Paris, a few days since. He discovered the planet Neptune. He noticed that the planet Uranus made certain variations in its orbit, and following Newton's theory that the orbits of all the planets are effected by each other's gravitation, he supposed that there must be another planet outside of Uranus which caused the variation of its orbit. He made a series of most elaborate calculations, and determined what must be the size, weight and distance of that unknown planet, and he predicted the time and place where it could be seen. No single fact in nature more fully demonstrated that the whole universe has been created and governed by the most exact and perfect laws, proving that over and above all there must preside an infinitely intelligent creator. Neptune was discovered in the year 1846.

The Louisiana sugar crop of the present season is confidentially estimated at 200,000 hogsheads. From 1850 to 1862 the product had grown from 108,000 tons to 190,000. In 1863 it sunk to 30,000; in 1865 to 5,000 tons. Since the war the revival has been very slow. For the last three or four years it has been gaining at the rate of 25,000 hogsheads a year. The average of the hogsheads is somethig over 1,100 pounds. The crop of last season amounted to 190,672,570 pounds. The estimate of 200,000 hogsheads for the present crop shows that this industry is now increasing at a handsome rate. There is plenty of room for this. The duty on foreign sugar, although adjusted to favor the refiners, is a large protection. The consumption of sugar is continually increasing.—*Ex.*

San Marco's River, Texas.

Bishop Doggett, of the M. E. Church, South, in a letter to the *Richmond Advocate*, gives the following description of San Marcos River, Texas:

The marvel of this wonderful river, however, is not its abrupt origin, or its crystal clearness, but the wealth of its sub-aquatic vegetation. Its margin is not only lined with overhanging shrubs and clustering heaps of wild cresses; and its surface, in many places, floating with waving tresses of long and silken grass, springing from its depths and floating in the current off for twenty or thirty feet; but its entire bottom is covered with an almost unbroken tissue of delicately tinted and beautifully variegated vegetation blooming beneath the surface, under whose picturesque foliage the lithe and agile fishes perform their graceful motions; and whose crystal caves the imaginative Greek would have peopled with laughing water-nymphs. I doubt if any water-scene, of the same extent, abounds with more transcendent beauty. It is a genuine, original green-house. It is nature's own conservatory, where her rarest productions are preserved in amaranthine freshness, encased in a frame-work of rustic grandeur, and seen through surfaces of perpetual purity. Could the San Marcos' natural museum be reproduced in the Eastern States and in higher latitudes, it would attract the attention of the fashionable world and arouse the enthusiasm of rival artists. One must be incurably obtuse to look into this mirror of nature, and not be transported with its exquisite imagery.

In Tennessee the President during his late tour was waited on by a delegation of colored people. Their representative, a colored minister, Rev. Mr. Milton, made an address of welcome. The President replied:

MR. MILTON AND FELLOW-CITIZENS:—It is very gratifying indeed to be so welcomed by the colored people of this section of the country. The testimony which this address bears to me of the condition of the colored men in this part of the United States since the policy of peace and harmony has been adopted is indeed very satisfactory. I rejoice to hear such testimony from the colored people. It is precisely in accord with what I believed would occur when the effort to give to the country complete and permanent pacification was made. Among the most anxious inquiries and investigations that I made were those in regard to the probable condition the colored people would be in after the policy was adopted. My desire was, as was that of all associated with me in the Government, as it is the desire I am sure of all good citizens, that the colored people should be safe and secure in all their rights under the Constitution as it is, and under the laws of the land. (Applause.) We were solicitous that their rights and interests should be regarded, and our belief, our confidence we may say, was perfect, that with the bayonets removed from the South the people of color would be safer in every right, in every interest, than they ever were when protected merely by the bayonet. (Applause.) I rejoice that your address assures me that so far as you are concerned here the result is according to our anticipations. I thank you for coming here to bear this testimony before the country. I trust, my colored friends, that your future will be brighter and brighter, your condition better and better, and that you will always remember that to command respect men must have the virtues to deserve respect. Industry, good conduct and intelligence are good alike for white men and for colored men. (Applause.)

The members of the syndicate were in consultation with the Secretary of the Treasury and other officers of the Department. The accounts of the 4½ per cent. loan were closed. The whole amount is $200,000,000, of which $185,000,000 is for refunding purposes and $15,000,000 for resumption purposes, and will appear in the next debt statement. The 4 per cent. loan is being rapidly paid for and adjusted, and will be settled during next month as the calls mature, the first call maturing October 5 and the last November 3. Five millions each for the months of August, September and October will be applied for redemption purposes.

The Charleston *News* of the 19th inst. says: "Those having charge of the Liberian exodus report that the scheme is progressing quietly but satisfactorily. Eight hundred and seventy shares amounting to $87,000 of stock in the Liberian steamship have been subscribed, and a good portion paid for. Arrangements have been made for the reception of the first cargo of emigrants, which they expect to send over at a comparatively early date. The recently chosen Commissioners will accompany the first ship-load.

The Directors of the New York Elevated Railroad, of which Cyrus W. Field is President, have resolved to commence the work of construction of the east side, to all ferries, the Grand Central station and Harlem River, and lay double tracks also on the west side. The recent decision of the Court of Appeals, removed all obstacles to the foregoing rapid transit enterprise. It is stated that over 3,000 men will be set to work soon.

Mr. Elihu B. Washburne, ex-Minister to France from the United States, in the course of a conversation, said that both Gambetta and ex-President Thiers told him a few days before he left his post that they were confident that at the approaching elections the Republicans would triumph and elect a majority of the Deputies to the French National Assembly, even larger than is expected on this side of the Atlantic.

James Newby, a negro newsboy, who went from New London, Conn., to the West ten years ago, accompanied Moody and Sankey to Scotland. Since then he has studied for the Church of England ministry at London, and passed an examination before the bishops, which prompted the Bishop of London to say, "I would to God all our clergymen were like this young man." He has sailed for Africa to be Bishop Crowther's assistant.

The Washington People have found the soup-house a failure, and discovered that charity unpaid for encourages idleness, and brings to the city hundreds of lazy persons from the country and adjoining towns. They are going to build on the Bible—"The workman is worthy of his hire"—and help those who are willing to help themselves.

It has been discovered that the wires of an electric apparatus used in Providence for lighting street lamps, can be utilized so that any policeman, wherever in the city he may be, can talk with an officer at headquarters by simply stepping to a lamp-post and attaching to the wire a small telephone which is carried in his pocket.

The Treasury had upon the Union Pacific train recently attacked by robbers, in Wyoming, 30,000 ounces of silver bullion in large bars, so heavy that the robbers were unable to carry it with them. Not an ounce was lost. The bullion was purchased in Nevada, and was destined for Philadelphia.

Levi Coffin, well-known before the abolition of slavery as President of the "Underground Railroad," always a prominent anti-slavery man, died at his residence in Avondale, near Cincinnati, Sept. 16th. His age was about seventy-five years.

Those who would like to read the *verbatim* reports of Joseph Cook's six great lectures, and Dr. Doremus's scientific lectures, as well as the addresses of Dr. Newman, Francis Murphy, John B. Gough, Dr. Warren, Dr. Hays, Prof. Lattimore, Prof. Bowne, and the Home Papers of Mrs. Emily Huntington Miller, besides many more valuable articles, reports of *conversazioni*, etc., would do well to send one dollar (with their address) to Mr. M. Baily, Jamestown, N. Y., and receive a file of the *Assembly Daily Herald*, which will enable them to enjoy a "Chautauque at Home." We are promised for the coming season the *Herald* in a new and improved form, with a monthly issue throughout the year.

Horace Greeley died broken hearted. After his defeat for the Presidency he wrote a letter to his friend, Col. M. W. Tappan, of Bradford, N. H., which is supposed to be the last confidential letter he wrote. It is dated New York, Nov. 8, 1872. Here is a paragraph:

"We have been terribly beaten. I was the worst beaten man that ever ran for the office. And I have been assailed so bitterly that I hardly knew whether I was running for President or for the Penitentiary. In the darkest hour my long suffering wife left me, none too soon, for she suffered too deeply and too long. I laid her in the ground with hard, dry eyes. Well, I am used up. I cannot see before me. I have slept little for weeks, and my eyes are still hard to close, while they soon open again.

The chief political event of late was the meeting of the New York Republican Convention, at Rochester. U. S. Senator Conkling, an opponent of the present Administration, had the support of three-fourths of the Convention for permanent chairman and in support of resolutions condemning President Hayes' plan of civil service. On the Southern policy the Convention was neutral. George William Curtis made a powerful speech in favor of the Administration and offered amendments endorsing it, but was voted down three to one. This is the first real outburst among Republicans against Mr. Hayes.

A large portion of the United States Patent office at Washington was destroyed by fire Sept. 24. The fire broke out 11.30, and at 2 p. m. it was stayed with the loss of the West and North wings. A large number of models and relics, and the original draft of the Declaration of Independence were destroyed.

Theodore Adams, leader of the Central road strikers, at East Syracuse, in July, has been indicted by the grand jury, for obstructing trains, interfering with the property of the Railroad company. He is in the penitentiary.

It is reported that a systematic plan involving the election of a Speaker of the House favoring the project to consolidate the friends of the Texas Pacific Railroad is matured.

Our Southern Methodism.

Our Church at La Teche, La., was blown down during the late storm. But under the lead of Rev. Mr. Matlock, the pastor, and Madam J. S. Roberts, the money is being raised to rebuild.

Rev. Samuel Allen, San Felipe, Texas, says: "At our Campmeeting, which lasted ten days, nineteen persons were brought into the church. We are since protracting a meeting in which there is great interest, with many seekers for salvaion."

Rev. J. M. Shumpert, Holly Springs, Miss., says: "Our Church is in good spiritual condition. During the year there have been twenty conversions and fifty accessions. Now that the students of Shaw University and the Normal School have returned, our Sunday School is filled to overflowing."

Rev. J. H. Cook, Quincy, Miss., writes: "At recent meetings held by us at the five appointments on this work there have been fifteen conversions and thirty accessions to the church. The Holy Spirit is abroad among the people in convicting power, and our prayer is that many more may be brought into the ark of safety."

Rev. T. O. Abbott, Shreveport, La., says: "At a meeting just closed there were thirteen accessions to the Church. A deep spiritual feeling is aroused among our membership. Our church is being put in thorough repair, so as to be comfortable in winter."

THE CITY.

There is no yellow fever in the city.

Soule's College opens. See Advertisement.

Bishop Ward, of the African M. E. Church, is in the city.

Harrington removes to 149 Canal street on the 15th inst.

Cartmen should read the advertisement of Collector King.

Absentees on business and pleasure are returning home in large numbers.

The arrival of cotton is two weeks later than last year, which retards the fall trade.

A. H. Nelson, 57 Camp street, keeps a first class lot of stationery, and does Job Work promptly and well.

Heath, Peppey & Lara, 97 and 99 Camp street, have just received a new and splendid lot of carpets, and will sell them at very low prices.

The old and reliable dry goods house of B. & W. Croner has changed its location from 147 to 141 Canal street. The new buildings have been fitted up in fine style, and a very large and splendid stock of new goods have been received. The stock includes a magnificent lot of foreign and domestic fabrics, such as hosiery, notions, corsets, carpets, matting, window shades, curtains cornices, rugs, etc. Call and examine for yourself.

The bond of Pension Agent, Isabelle, in this city has been discovered to be a fraud. There are several bondsmen for smaller amounts who are known and reliable, but two for a hundred thousand each are straw men and cannot be found. Mr. Isabelle says he placed the matter of his bond in the hands of Attorney General Lacy and knew little or nothing about it. To us this is a very strange proceeding on his part. The office has been taken charge of by a special agent from Washington.

The city School Board passed, last July, a resolution that the schools should be separate, white and black. This is in direct violation of the Constitution of the State which forbids that any child should be refused admittance in any public school of the State on account of color. Mr. Paul Trevigne, a leading colored man of the city, has taken out an injunction, before the Sixth District Court, against the School Board restraining them from carrying their resolution into effect. A public meeting was held last week, in the Common street Baptist Church to second Mr. Trevigne's movement with sympathy and money.

The Centennial and the Sabbath.

The Permanent Centennial at Philadelphia is having an ignominious ending. Against the protest of the religious papers and the various denominations in the City of Brotherly Love, the managers of the Exposition insisted on opening its doors on Sunday. It was an astonishment and a mystery that this wholesale violation of the Sabbath should be insisted on in a place famous for Sabbath observance. Expostulations and resolutions and protests had no more effect than paper balls on a locomotive. The management went obstinately ahead, opened the doors and kept them open. It was, from the first, a losing operation. But they went doggedly on. What was back of it? The telegram brings us the explanation, by which it appears there was crime at the back of it. A Mr. Morton has recently been acting President of the Exhibition. One of his first orders on coming into power was to open the gates on Sunday. This same man was President of the Market Street Railway Company. A stream of Sunday travelers over the Market Street Railway and to the Exposition would be water for his mill. Moreover, as the event now shows, his mill was sadly in need of water. Hence the Exposition, in spite of the protests of the better class of the population, and of the largest exhibitors themselves, was turned into a Sunday holiday for the idle population of the great city.

Now for the *denouement*. Mr. Morton got into financial trouble with the stock speculators. There seemed to be but one way out—that was to make an overissue of shares amounting to over a million dollars. In plain words, as it now appears, Mr. Morton forged paper in the above amount, and raised money on it to cover his personal obligations. He is now under arrest to answer the serious charge. And those who suffered themselves to be led by him into an acquiescence with his purpose of wholesale Sabbath violation have the poor consolation of the reflection that they were helping him in his desperate measures to stave off the publicity of his crimes.—*Interior.*

A Relic of the Dark Ages.

We reproduce the contents of a printed postal card that is being sent through the postoffice to many people:

METHODISM.

Deposited in the ASTOR LIBRARY, may be found a "Catalogue of Works in REFUTATION OF METHODISM, from its origin in 1729 to the present time, of those by Methodist authors, on LAY REPRESENTATION, METHODIST EPISCOPACY, etc., etc., and of the POLITICAL pamphlets relating to Wesley's "*Calm Address to our American Colonies.*"

The copy expressly prepared for the Astor Library is largely expanded by Manuscript additions, the whole number of titles enumerating over Seven Hundred. A *very large* collection of said works are to be found in the Libraries of the Gen'l Theo' Sem'y of the P. E. Church, N. Y.—Theo' Sem'y of the Presbyterian Church at Princeton, N. J., and the Library Company of Philadelphia.

Surely the benevolent parties distributing this valuable and charitable information must be making room for the *Reformed* Episcopal Church. For the need of being superseded by something reformed is evident. In answer to the few volumes referred to in the foregoing card, we refer to the twelve millions of Methodists—men and women, whom Methodist agencies have saved from sin and brought into the Church of Christ. Most people in this common-sense land believe that a Church that does the saving work of the Son of God is far more essentially a Church than an [illegible] which contents itself with teaching its ministers to make the longest display of some of their garments. It is hard to believe that having tall boots, fancy hook and bait, and a patent pole (reaching back to the apostles), and an empty basket, has more to do with making a fisherman than a full basket of freshly caught fish. Methodism has taught mankind that *the tools belong to him that can use them.—Christian Advocate.*

Reunion in Heaven.

Heaven is not a solitude; it is a [illegible] city, a city in which there are no strangers, no homeless, no poor, where one does not pass another in the street without greeting, where no one is envious of another's [illegible] or of another's more brilliant crown. When God said in the ancient Eden, "It is not good for man to be alone," there was a deeper signification in the words than could be exhausted [illegible] by the family tie. It [illegible] of an essential [illegible] Creator in his highest [illegible] has impressed upon [illegible] of his works. That is [illegible] don't call that life [illegible] hermit in some moor[illegible] drags out a solitary ex[illegible] where the captive in [illegible] of bondage frets and [illegible]! That man does not [illegible] solitude.

[illegible] of life, tend to [illegible] and rejoice in it, [illegible] and buzzing insect [illegible] and the [illegible] It is a social state [illegible] to be introduced, [illegible] of conscious[illegible] does [illegible] disciples, [illegible] whose [illegible] with me [illegible] behold [illegible] are in [illegible] are said [illegible] general as[illegible] of the first [illegible]. Aye, and [illegible] and dearer to [illegible] spirits of just [illegible]

[illegible] recognition [illegible] in heaven, and [illegible] remain with [illegible] enable [illegible] absolute [illegible] the fact [illegible] resurrec[illegible] is this [illegible] happy so[illegible] the fact [illegible] im[illegible]

The South Carolina Indictments.

The indictment, says the *Independent*, found by the grand jury of Columbia, in South Carolina, includes the following ex-officers: Two governors of the State, but *not* Gov. Chamberlain, one United States senator, one lieutenant-governor, four State senators, two members of the legislature, two representatives in Congress, two State treasurers, two comptrollers-general, one secretary of State, one judge of the supreme court, one clerk of the house of representatives, one clerk of the senate, one financial agent, and one revenue collector—making a batch of twenty-four officials charged with different crimes under the laws of that State. The grand jury that has just found these indictments is composed of persons of both parties and races, and was drawn while Governor Chamberlain was in office, and, hence, has not been extemporized for this particular occasion. Indictment, though by no means conclusive proof of the charges made, is a presumption of guilt. We can hardly doubt whether there has been a South Carolina Ring, composed of Republican officials and engaged in robbing the State. Facts enough have come to the knowledge of the public to justify this conclusion; and now that the whole matter is to undergo a judicial investigation, our earnest hope is that every rascal whether black or white, will receive his due award. Let justice be done, no matter where it falls. We should be glad to hope for similar justice to those barbarous Democratic murderers that, previous to the last election, rioted in the blood of colored citizens.

Gen. Grant, replying to various addresses which he received at Sheffield, England, September 27th, referred to the American tariff, and reminded his hearers that the United States had to raise money to pay off a great debt incurred by the war. The revenue from imports was regarded solely as a means attaining the end. If the United States abolished revenues from imports foreign bondholders would very soon cry out when their interest was not forthcoming. He added: We get along well enough with the payment of our debt and will compete with you in your manufactures in the markets of the world. The more of your merchants and mechanics that go to America, the better; nothing pleases us more than the immigration of the industry and intelligence of this community. We have room for all, and will try to treat you as you have treated me to-day.

"Cardinal Antonelli," says *The Catholic*, in discussing the Countess Lambertini scandal, "was not a priest, never celebrated a single mass. He was an eminent statesman, connected with and always willing to render valuable services to the Holy See." Certainly he never was a priest; but he was a deacon, the clerical order just below that of priest, under the same vow of celibacy and chastity, and was the closest adviser of the Pope.

Gen. Grant is not sanguine of success in the effort to reform office-holders. In a recent interview with a New York *Herald* correspondent, he said of it:

I do not believe it will succeed, though I wish it could, in some practical way. Take Schurz, for instance. He is making a business of civil service reform. But he is a humbug, and Mr. Hayes will find him out before long.

Sunday School.

OCT. 14, 1877.—PAUL AT JERUSALEM.

SCRIPTURE.—ACTS 21: 27-39.

GOLDEN TEXT.—"The servant is not greater than his Lord. If they have persecuted me they will also persecute you."—John 15: 20.

TOPIC.—"Blessed are they which are persecuted for righteousness' sake."

(Condensed from the Nat. S. S. Teacher.)

When the seven days were almost ended.—What seven days are here referred to is not quite clear. They are supposed to be the final seven days in which the vow would be completed. *Jews which were of Asia.* The hatred which had been toiled at [illegible] had a sudden and better opportunity granted it at Jerusalem. The Jews from that city saw, and [illegible] their old opponent, and, [illegible] made use of unscrupulous means to rid themselves of him [illegible]. Adroitly cloaking their [illegible] in the guise of zeal for the [illegible], they raised the cry that he [illegible] polluting that holy place, by bringing into it an uncircumcised [illegible]. Nothing would so quickly [illegible] the anger of a Jewish mob as [illegible] that in their midst was [illegible] Jew, guilty of such a [illegible]

[illegible] *him out of the Temple.* So [illegible] not be desecrated by [illegible] act of violence. The [illegible] the proprieties, and such [illegible] is a keen satire on [illegible]. Many would never [illegible] against *them*, who [illegible] to [illegible] for [illegible] would now shut a church in the time of such a disorder. *Went about to kill him.* That is, *trying* to kill him. Weapons were not at hand, and so they were seeking to accomplish their end by beating him.

BOUND (33-36).—The sudden appearance of the Roman soldiery put a stop to their murderous proceedings. The Roman government knew that its throne in Palestine was seated over a volcano, which was liable, at any time, to break forth, and, hence, they kept a large force at hand, ready to quell any popular uprising. Especially were they watchful during the progress of a feast like that of Pentecost, for, then, great numbers assembled from all parts of the world, more bitter in their hatred of the Roman rule, even, than those who had constant experience of it. On this account, therefore, there was a guard more than usually large, and more than usually vigilant in the tower of Antonia. The watchman, looking down upon the court, easily could see the commotion that had arisen, and, in a moment, it was filled with Roman soldiers. Like the mob at Ephesus, they knew that they were liable to be called in question for that day's uproar, and the thought of this, as well as the sight of the disciplined ranks of the soldiers, had something to do with the alacrity with which they left off beating Paul. *Ran down.* To the mob it looked as if the soldiers were going to charge upon them. The Romans were a little more prompt and merciless in dealing with a mob than our authorities lately were.

Bound with two chains. To two soldiers, just as Peter was bound, when sleeping in prison. His arms only being prisoned, he was able still to walk. When thus pinioned, he scarcely could have helped thinking of the prophecy of Agabus, and of its quick fulfillment. It is an old heathen motto that "The mills of the gods grind slowly," but, sometimes, they grind exceeding fast. When God is ready there are no delays.

The endeavor of the captain to ascertain the offense of which, he took it for granted, Paul was guilty, was unsuccessful. Like the similar riotous assembly at Ephesus, "the more part knew not wherefore they were come together." A blind rage had given them the voices of Babel. No two agreed as to the cause of their assault upon the prisoner. Despairing of finding out what his crime was, he commanded him to be carried into the "castle," or, rather, barracks.

BRAVE (35-39).—In all this there was much to try one's nerve. It takes a courage which but few possess, nublenobiugly to face an enraged mob. He, already, had had a taste of their anger, and now that he was surrounded by the guard, the multitude, disappointed of its prey, crowded so against the soldiers that the pressure lifted Paul off from his feet. It was in that way that he was "borne of the soldiers." A mob has not the claws and fangs of a beast of prey, but it is none the less dangerous and ireful when interrupted in its feast of blood. They could not get at him, but they could, and did, show their impotent spite, by crying: "Away with him!" It was the same cry that had spoken the doom of Christ, some thirty years before. And how did Paul bear himself in the midst of this terrible ordeal? In a way that compels our admiration. His courage never deserts him; he never loses even his composure. His behavior is simply heroic. His question to the captain indicates his self-command. That question, spoken as it was, in Greek, revealed the fact to the captain that he had been laboring under a mistake. He had taken Paul to be the Egyptian impostor, who, Josephus says, led out a rabble on the heights near the city, promising them that, at his word, the walls of Jerusalem should fall down. His deluded followers were routed and scattered by Felix, but he escaped. Perhaps the captain was a little disappointed that Paul was *not* the Egyptian! His question, literally, is: "Then thou are *not* that Egyptian?" Upon learning whence he was, he treats him with more respect, and readily grants him leave to speak to the people. But this permission never would have been granted, we may be sure, merely from the fact that Paul was a citizen of Tarsus. His carriage in peril had commanded the respect of the soldier, who knew how to appreciate true courage. As the raging of the waters but the more clearly show how immovable is the rock against which they dash, so every trial but made the real greatness of the apostle the more conspicuous.

This arrest was God's way of answering Paul's desire to go to Rome! He put him on his way without expense to himself or to the churches, and that, too, without materially hampering him in his mission of preaching the gospel! No doubt that he would have chosen differently, had a choice been given him—but would he have chosen so wisely? We see in this, as in so many of the instances we have studied, how "all things work together for good to them that love God," and how it is that the Lord can make the wrath of man to praise him.

Anxiety about salvation is the most reasonable thing in the world; and we feel ready to ask, can that man have a soul, or know that he has one, who is careless about its eternal happiness? Is he a man or a brute? Is he in the exercise of his reason, or is he a maniac?—*John Angell James.*

New Publications.

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THE HOMILIST.

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The Second District Conference will meet at East Church, Galveston, November 21st, and will close November 25. All the members of the conference are requested to take notice and be present.

W. L. MOLLOY, P. E.

Marshall (Tex.,) District.

FOURTH ROUND CONTINUED.

Jefferson Circuit, October 6 and 7; Hickory Grove, October 13 and 14; Unionville, October 20 and 21; Montery, October 27 and 28; Marshall, October 27 and 28; Texarkana, November 3 and 4; Clarksville, 3 and 4; Paris, November 10 and 11; Vanzandt, November 17 and 18; Quitman, November 17 and 18; Jacksonville, Nov., 24 and 25; Jefferson, December 2 and 3.

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Baton Rouge District.

FOURTH ROUND.

Island and Monroe, October 6; Lake Providence and Bastrop, October 12; Bayon Goula, October 21; East and West Baton Rouge, October 28; Stony Point and Magnolia, November 4; The Plains, November 11; Gross Tete, November 18; Point Coupee, or New Roads, November 25; Jackson, December 2; Clinton, December 9.

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Greenwood (Miss.,) District.

THIRD ROUND.

Holly Grove, September 22 and 23; Silver Creek, September 28 and 29; Yazoo City, October 6 and 7; Benton, Octohr 13 and 14; Pickens, October 20 and 21; Goodman, October 27 and 28; Durant, November 3 and 4; Springhill, November 10 and 11; Panola, November 17 and 18; Hernando, November 24 and 25; New Midway, December 1 and 2; Walnut City, December 8 and 9; Roebuck, December 15 and 16; Greenwood, December 22 and 23; Shiloh, December 29 and 30.

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Navasota (Tex.) District.

THIRD ROUND.

Brenham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brewer Hill, Oct. 27-28; Hempstead Circuit, Nov. 3-4; Hearne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

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PROPOSALS FOR CUSTOMHOUSE CARTAGE.

CUSTOMHOUSE, NEW ORLEANS, LA., Collector's Office, September 19, 1877.

In accordance with the provisions of section 25 of the act of Congress, approved June 22, 1874, which reads as follows: "That public cartage of merchandise in "the custody of the Government shall be "let after not less than thirty days' notice "of such letting to the lowest responsible "bidder giving sufficient security, and "shall be subject to regulations approved "by the Secretary of the Treasury"; and the instructions of the Secretary of the Treasury, the undersigned will receive sealed written proposals, addressed to him at this office, until 12 o'clock m. of SATURDAY, October 20, 1847, for doing the public cartage of dutiable merchandise at this port for a period of one year from date of contract.

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Sept. 27-4t. Collector of Customs.

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SEC. 74. Any person or persons, firm or firms doing any business, or engaged in any trade, calling or profession, in this city, or performing any act or acts made subject to license by this ordinance, or any part or parts of the same, without license as herein provided for, or who shall violate in any way or manner the provisions of this ordinance, shall be and are hereby made liable to a fine in a sum not less than ten dollars, and in an additional amount according to the nature of the offense, but not to exceed one hundred dollars; or to imprisonment not exceeding one month.

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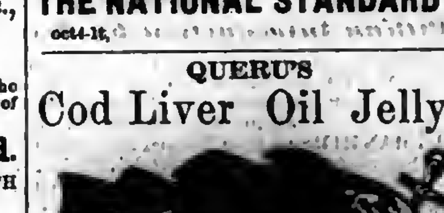

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Agnes Stout
Poked it out,
Tommy Voles
Fetched the coles,
Alice Good
Laid the wood,
Bertie Patch
Struck the match,
Charlotte Hays
Made it blaze,
Mrs. Groom
Kept the broom,
Katy Moore,
Swept the floor,
Fanny Froth
Laid the cloth,
Arthur Grey
Brought the tray,
Betty Bates
Washed the plates,
Nanny Galt
Smoothed the salt,
Dicky Street
Fetched the meat,
Sally Strife
Rubbed the knife,
Minnie York
Found the fork,
Sophie Silk
Brought the milk,
Mrs. Bream
Sent some cream,
[illegible]
[illegible]
[illegible]
Made the toast,
Mrs. Dee
Poured out tea,
And they all were as happy as happy could be.—*Churchman.*

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[illegible] desire information concerning [illegible] whose mother was [illegible]. She formerly belonged to [illegible] Nancy Walker, of [illegible], but was sold to [illegible], who took her to [illegible], since which we have not [illegible] her. Address Thad. [illegible], care Rev. A. M. Greogory, Texas.

[illegible] of my sisters [illegible] I left them [illegible] the [illegible] care Rev. [illegible]

[illegible] are tired of twirling [illegible] … "[illegible] and [illegible] … incomprehensible man- [illegible] … It is worse [illegible] Piper picked a peck [illegible]

[illegible] five cents' worth of [illegible] little girl to a grocer [illegible] to tease [illegible] "What do you [illegible] worth of starch [illegible] for five cents, of [illegible] answered, and the clerk [illegible] his own business.

[illegible] Boy's Faith.

[illegible] boy who had been lost in [illegible] forests of the [illegible] all night, gave [illegible] of his con- [illegible] of darkness; [illegible] kneeled down [illegible] take care of [illegible] went to [illegible]

[illegible] pusillanimous and [illegible] being taken [illegible] it hurts [illegible] you [illegible] hopes to [illegible] Brother

[illegible] days ago, a [illegible]

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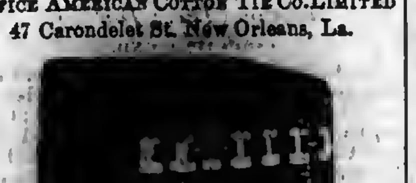

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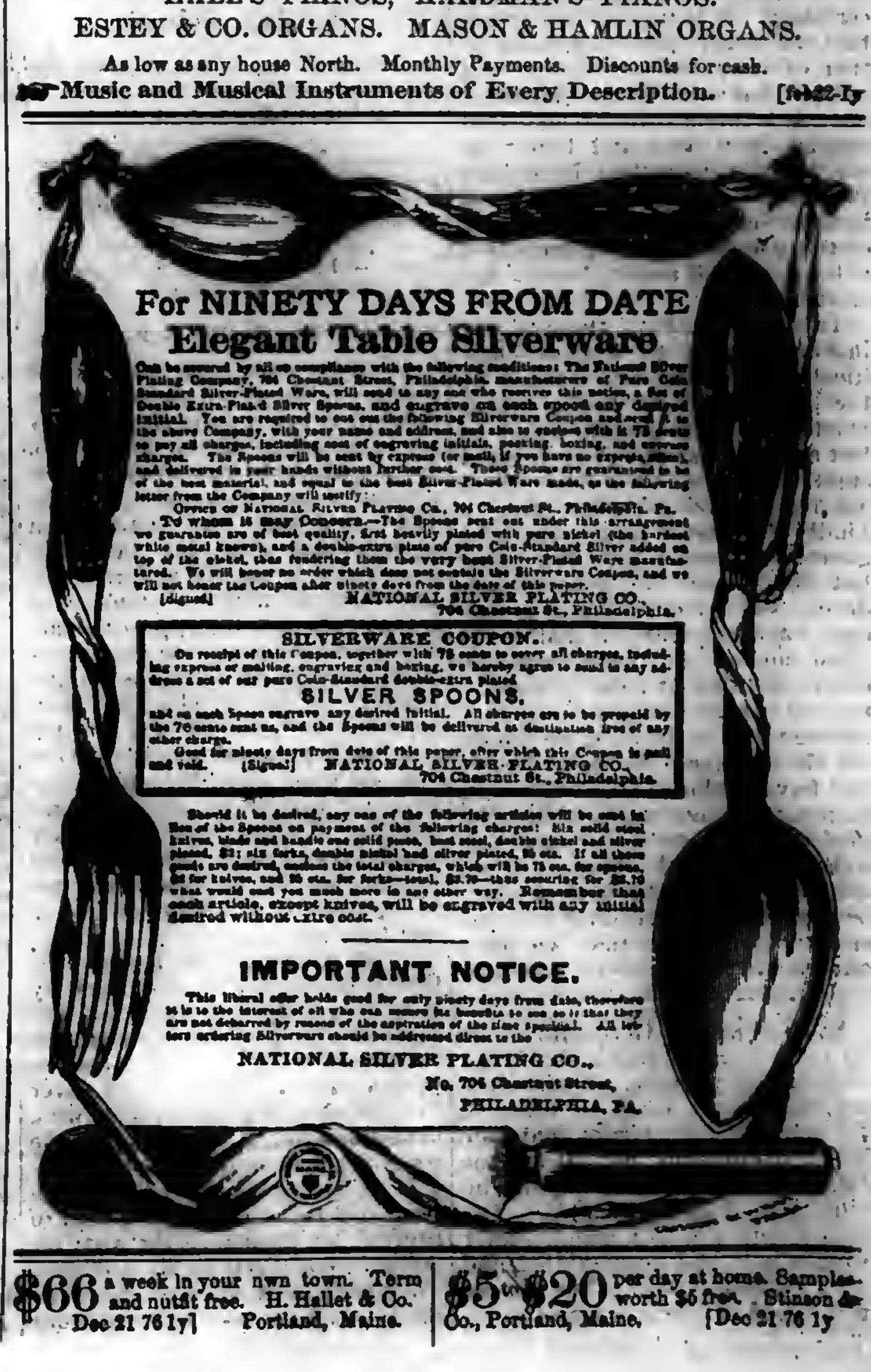

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NEW SERIES—VOL. 1—NO. 41. NEW ORLEANS, LA., THURSDAY OCTOBER 11, 1877. WHOLE NUMBER 271

Southwestern.

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FAITH.

Faith of our fathers! living still
In spite of dungeon, fire and sword;
Oh, how our hearts beat high with joy
Whene'er we hear that glorious word;
Faith of our fathers! Holy Faith!
We will be true to thee till death.

Our fathers, chained in prison dark,
Were still in heart and conscience free;
How sweet would be their children's fate,
If they, like them, could die for Thee!
Faith of our fathers! Holy Faith!
We will be true to thee till death.

Faith of our fathers! we will love
Both friend and foe in all our strife;
And preach thee, too, as love knows how,
By kindly words and virtuous life;
Faith of our fathers! Holy Faith!
We will be true to thee till death.

Manhood.

OUTLINES OF A SERMON TO YOUNG PEOPLE BY REV. GEORGE H. SMITH, NEW YORK.

Now the days of David drew nigh that he should die; and he charged Solomon, his son, ... I go the way of all the earth; ... and show thyself a man. [illegible]

[illegible] ... listened to one ... he stood begging ... The last words of ... when spoken ... to them, are ... interest.

I. ... of the dying father ... to his successor ... [illegible] ... Yes, but what is ... a man ... the divorced ... [illegible] ... tall, robust ... [illegible]

manly character. The liar is a coward. He is afraid to tell the truth. He is essentially mean and unmanly. Stealing is the resort of weak, cowardly felons who have not head, hands, heart and manly courage to earn an honest living. All vice is weakness, all virtue is strength, and hence

III. The foundation of manhood is strength.—Strength of purpose, will-power, determination, self-control, power to resist popular customs when wrong, prevalent vices that have become aristocratic, fashions and habits of evil that have fastened on people whom you consider above you in age, experience and profession; power to be called eccentric, odd, queer, to be sneered at. You need a courage that will not dilly-dally with evil, but at the first solicitation say "no," that will "dare to do right, dare to be true." Hence in this brief charge the very first accents are, "Be thou strong." David knew it required strength.

IV. The source of this strength is in God, and many are the exhortations in His Word to be strong and courageous. Joshua i: 6—"Be ye strong and of a good courage." 1. Cor. xvi: 13—"Watch ye, stand fast in the faith, quit ye like men: Be strong." Eph. vi: 10—"Be strong in the Lord and in the power of His might." Moses, Joshua, Paul, Luther, Wesley, were men of mighty power, and they all found their strength in God.

V. The important aim of this charge was the right development and formation of character.—This should be the first aim of every young man. This is the first aim of the gospel, now so often overlooked in this busy, bustling, noisy age. We have Sabbath-school conventions, Christian conventions, temperance conventions, all discussing questions of work. All right, proper, and to be commended. But sometimes, in our anxiety to know what to do and how to do it, we forget what we are to be and how we are to be it. The Sabbath-school and prayer-meeting are run on time after the fashion of an express train and with as much engineering. The king did not waste his dying breath telling his successor what to do and how, but what to be. Soon after the disciples were commissioned, they returned to tell the Master of their great work, "Even the devils are subject to us." "Rather rejoice because your name are written in heaven," was the reply. Christ said little about methods of work, much about the character of the worker. Paul's first instruction to Timothy was, "Take heed unto thyself, and unto the doctrine, for in doing this thou shalt both save thyself and them that hear thee." Hence this charge of father to son, "Show thyself a man." Deceit, falsehood, lust, etc., are all intruders. Cast them out, show thyself. Let not the animal reign, but the man. Be a man, and then you will be what every true man is—a king.—*Metropolitan Pulpit.*

Premium Bonds.

We take from the *Times* of the 5th inst., the following explanations of the *Premium Bond Plan* for scaling and funding the city debt:

The old bonded city debt was abolished by law on the first of July, 1875. Since then no interest has been paid upon it. The premium bonded debt was substituted in its place. On that date 1,000,000 premium bonds, of $20 each, bearing five per cent. interest until paid, were printed. They are held by the city for exchange for the old bonds, at dollar for dollar. About 12,000,000 of old bonds have already been thus exchanged for premium bonds. The remaining premiums are still in the hands of the city.

The 1,000,000 of premiums at twenty dollars each amounts to twenty millions of dollars. This is the city debt. A portion of this debt is to be paid every six months for sixty years. But which portion? That is the thing determined by lottery, and here is where the "allotted series" and the "drawn" ... "elect" come in. For the purpose of this drawing ... of bonds are ... [illegible] ... There are ten ... in the million ... contains one hundred ... two thousand ... drawing ... [illegible] ... Under the premium ... the total amount of taxes ... for 1877, for principal ... prizes, is $329,250 ... it is true, will in-

for it, or keep it three months, and take his chances in the next drawing. But if it belongs to one of the drawn series he has made a double strike. Because it will be redeemed in January, and is receivable for taxes and licenses; it is at once worth par or $20. In addition to this it has five per cent. accrued interest from July, 1875, which will be redeemed with it. This makes it $22 50. But this is not all. It has, on top of all, an important and fascinating value as a genuine lottery ticket. This brings us to the premiums.

Next January when the principal and interest of the nine thousand bonds drawn in July and October are paid, fifty thousand dollars in addition thereto will be distributed among the lucky holders, in the shape of prizes ranging from $20 to $5000. Then each of the nine thousand drawn bonds will stand one chance in eight to win a prize of not less than $20 nor more than $5000. To illustrate, suppose the laborer with $7 goes on to Carondelet street to-morrow and buys, say premium bond No. 163 of series No. 2. At the "drawing of the series," on October 15, suppose series No. 2 is drawn. His bond being one of that series is instantaneously worth $22 50. He can sell it for that and as much more as its value as a ticket in the January prize drawing may command for it. He will, however, be most likely to keep it until the drawing, when he will receive his $22 50 certainly, and perchance No. 163 will be the number that will draw the $5000 prize.

The triple point to this plan is, that it has all the chances of a lottery with none of the losses, all the convenience of a deposit of money in bank with none of the risks, and all the profit of loaning money on ordinary interest with none of its trouble, dangers or expenses.

The only weak spot about the whole thing is the fact that the holders of four million three hundred thousand dollars of old consolidated bonds, are refusing to exchange those bonds for premiums, and litigating the city with a view to enforce the payment of their old bonds in preference to others. But all they can do is to litigate until they become exhausted and accept the situation. There is a first class chance that the city will beat them, but if it does not, if they have the law and the courts all with them, it will nevertheless take them about as long as it is taking Mrs. Gaines to bring an unwilling community to its knees.

In the meantime their hostility is really and in truth a great advantage to the city's interest as against the immediate interests of the premium bondholders. It raises a cloud of dust and keeps the price of bonds down, and this is turned to the city's benefit by a most excellent feature of the plan. So long as these consolidated bondholders refuse to fund, $4,300,000 in premium bonds will remain in the hands of the city awaiting their exchange.

All the while, however, some of them are being drawn in the series to be paid, and consequently in the prize drawings also draw prizes. The money which is set aside to pay their interest, principal and prizes is not kept on hand for the obstinate holders of the old bonds whenever they make up their minds to come in. On the contrary it is used to redeem the city's debt by buying in from the lowest bidder in the open market, either old unfunded bonds or new outstanding premium bonds, which of course are cancelled.

For example, suppose that all the forty-five series or four thousand five hundred bonds to be drawn on the 15th belong the bonds the city still has on hand. Their principal of $90,000, their accrued interest of $11,250 and the prizes of $50,000, if they should draw them all, making $151,250 in cash, instead of extinguishing $90,000 of the premium bonded debt will be used in the market to purchase premium bonds at the rate say 33⅓ cents on the dollar and will thus extinguish $453,750 of the debt, or more than three times as much as would be extinguished if all the old debt was already funded and all the new bonds outstanding.

The success of the plan thus far has been simply brilliant. Its operations speaks for themselves in facts that are more eloquent than words. Already it has reduced the debt $1,129,146 53. It has not done this by increasing taxation. On the contrary, the city taxes have been reduced from three per cent. in 1873 to one and a half per cent. in 1877. This reduction has been made possible only by the workings of this plan. ... it has saved two millions ... to our people in taxes ... Three years ago our city ... for the simple item of interest on the city debt, amounted to ... Under the premium ... the total amount of taxes ... for 1877, for principal ... prizes, is $329,250 ... it is true, will in-

crease gradually each year, but on the other hand it must be remembered that the ability of the city to pay will increase as this breathing spell enables her to recover, and that the size of the debt is being certainly reduced.

The idea that premium bonds don't bear interest is a mistake. They bear five per cent until they are drawn and paid, which on the present market value is equal to 15 per cent. The interest is not separable from the principal. It cannot be cut and spent. But each year it is kept, the bond becomes five per cent more valuable. The series to which it belongs may be drawn next year or forty years hence. But when it is drawn, the principal with the accumulated interest to date are all paid in a lump, and it has a chance to draw a prize.

In the normal state of affairs which is now restored, the market value of undrawn bonds will increase more than five cent. per annum, and thus the interest can always be more than realized by selling the bond, the intrinsic money value of an unknown premium bond ten years from now will be 98½ cents on the dollar. The market value on account of the prizes will necessarily be more.

There are two distinct drawings—The "series drawings" which are quarterly, and the "premium drawings" which are semi-annual. The series drawings occur on the 31st of January, the 15th of April, the 31st of July, the 15th of October. The premium drawings and semi-annual payments of drawn bonds, their interest and prizes, occur on January 15th and July 15. The second year of the operations of the plan ended with last June.

During these two first years of the plan, 250 series, or 25,000 bonds, were drawn, amounting to $500,000, on which the interest was $33,750, all of which amount was paid in cash. During the present, or third year, 9000 more bonds, with interest and prizes, will be likewise redeemed. Of the $1,129,146 53 of bonds cancelled and extinguished $568,386 53 were old unfunded and $560,760 were new premium bonds.

A Mother's Influence.

A distinguished public man of Indiana, the late Hon. D. D. Pratt, was engaged at the time of his sudden death, in writing for his own town paper, reminiscences of his life. Afflicted with heart disease, and otherwise in feeble health, he dictated to his daughter what he designed for publication. He was narrating, and his daughter writing the story of a terrible temptation which assailed him when quite a youth. By attention to business and correct deportment, he had won the implicit confidence of all who knew him. This confidence was shown, when on one occasion—before the days of rapid and easy communication by means of railroad and telegraph—he was sent with twenty-two thousand dollars, to deliver in the far distant Cincinnati. Day after day on his long horse back journey, he guarded his treasure with the most scrupulous fidelity, without a thought of dishonesty. But he said:

"There was a moment, a supreme and critical one, when the voice of the tempter penetrated my ear. It was the old tempter that sung in the ear of Eve. It was when I reached the crown of those imperial hills that overlook the Ohio River when approaching Lawrenceburg from the interior. The noble stream was the great artery of communication at that day, before a railroad West of Massachusetts had been built. What a gay spectacle it presented, flashing in the bright sunlight, covered with flat boats, with rafts, with gay painted streamers, ascending and descending, and transporting the passengers in brief time to the Gulf of Mexico, the gate way to all parts of the world. I had but to sell my horse and go aboard one of these with my treasure, and I was absolutely beyond the reach of pursuit.

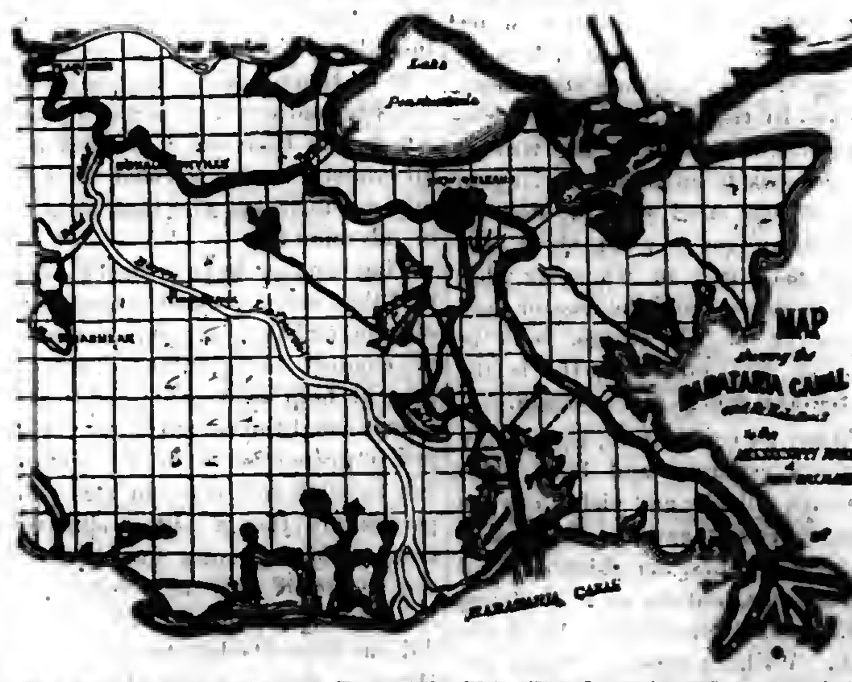
There were no telegraphs then, flashing intelligence by any agency more subtle than steam and far outrunning it; no extradition treaties requiring foreign government to return the felon.

The world was before me, and at the age of twenty-one, with feeble ties connecting me with those left behind, I was in possession of a fortune for those early days.

I recall the fact that this thought was a tenant of my mind for a moment, and for a moment only. Bless God it found no hospitable lodgement any longer. And what think you, gentle reader, were the associate thoughts that came to my rescue? Away over the rivers and mountains, a thousand miles distant, in a humble farm-house, on a bench, an aged mother reading to her boy the oracles of God." * *

At this point his voice choked, his emotion overcame him, he said to his daughter, "We will finish this at another time"—he laid his head back over his chair, and died almost instantly without a groan.—*Kentucky Presbyterian.*

THE BARATARIA CANAL.



The line proposed for the Barataria Ship Canal, projected and originally surveyed by John Cowdon, starts from the Mississippi River, at Harvey's Canal, opposite New Orleans, and enters the Gulf through Grand Pass, at Fort Livingston.

The distance by the surveyed route to the Gulf is less than sixty miles. The cost of the work, as estimated by J. J. Williams, who in connection with G. C. Forshey, made a careful and accurate survey of the route, is as follows, to-wit:

The cost of 24 foot lock at New Orleans and sea walls on the bar and a channel to the depth of 12 feet clear through will cost $1,768,758.

2. The cost of the 24 foot channel clear through, 150 feet wide, will cost $4,535,431.

3. For the cost of a 36 foot channel $6,620,000.

4. For the cost of a 36 foot channel, in round numbers, say $10,000,000.

The Barataria Ship Canal Company was chartered by the last Legislature of this State, which also passed the following resolutions:

Whereas, This Legislature regards the opening of the Mississippi River, with a deep and permanent outlet to the Gulf of Mexico, through Barataria Bay, as a matter of great importance to not only the city of New Orleans and the State of Louisiana, but the whole Union, as well as the commercial interest of all civilization; therefore be it

Resolved, by the House of Representatives of the State of Louisiana, the Senate concurring, That we urgently request the Congress of the United States, at its earliest possible moment, to grant such charter or other legislation as may be necessary to enable the Barataria Canal Company to place this great enterprise properly before the capitalists of the world.

A Cat's Curiosity About Bees.

Charles Kaiser, who has the only hive of bees in town, says that when he first got his swarm, his old cat's curiosity was much excited in regard to the doings of the little insects, the like of which she had never before seen. At first she watched their comings and goings at a distance. She then flattened herself upon the ground and crept along toward the hive, with tail horizontal and quivering. It was clearly evident that she thought the bees were some new kind of game. Finally she took up a position at the entrance to the hive, and when a bee came in or started out, made a dab at it with her paws. This went on for a time without attracting the special attention of the inhabitants of the hive. Presently, however, "Old Tabby" struck and crushed a bee on the opening leading to the hive. The smell of the crushed bee alarmed and enraged the whole swarm. Bees by the score poured forth and darted into the fur of the astonished cat. Tabby rolled herself in the grass, spitting, sputtering, biting, clawing and squalling as cat never squalled before. She appeared a mere ball of fur and bees as she rolled and tumbled about. She was at length hauled away from the hive with a garden rake, at the cost of several severe stings to her rescuer. Even after she had been taken to a distant part of the grounds, the bees stuck in Tabby's fur, and about once in two minutes she would utter an unearthly "yowl" and bounce a full yard in the air. On coming down she would try to scratch an ear, when a sting on the back would cause her to turn a succession of back somersets and give vent to a running fire of squalls. Like the parrot that was left alone with the monkey, old Tabby had a dreadful time.

Two or three days after this adventure, Tabby was caught by her owner who took her by the neck and threw her down near the bee-hive. No sooner did she strike the ground than she gave a fearful squall, and at a single bound reached the top of a fence full six feet in height. There she clung for a moment with tail as big as a rolling-pin, when with another bound and squall she was out of sight and did not again put in an appearance for over a week.—*Virginia City, (Nev.,) Enterprise.*

Vos Bender Henshpecked?

Any shentleman vot vill go round behind your face, and talk in front of your back about sometings, vas a shwindler. I heared dot Brown say week pefore next apont me dot I vas a henshpecked huspand. Dot vas a lie! De proof of de eating vas in de puddings: I am married twenty year already, and I vas yet not pald-headed. I doon't vas conder some pettygoats goferaments; shtill I tinks it vas petter if a feller vill insult mit his vife and get her advices apout sometings or oder.

Dem American vomans don't know sometings nefer apout his huspant's peesnesses, und vhen dem bart times comes, und not so much money comes in de house, dot makes not some tifference mit her. Shtill she moost have vone of dot pull-pack-in-de-front hoop-skirt-pettigoats, mit every kind trimmings. Pooty soon dot huspant gets pankerupted all to pieces. Dey send for de Doctor; und vhen de Doctor comes de man dies. Den dot vomans vas opliged to marry mit anoder mans vot she don't maybe like mit four or six shildrens, on account of his first vife already, und possobably vone or two mudders-by-law,—vone second-handed, und de oder a shtep-mudder-out-law. Den she says mit herself, "I efen vish I vas dead a little."

Now if a Chermans goes dead, dot don't make a pit of tifference. Nopody vould hardly know it, except maybe himself. His vife goes mit de peesness on shust like notings has happened to somebody.

American vomans und Cherman vomans vas a tifferent kind of peobles. For inshtinct, last year dot same feller, Mr. Brown, goes mit me in de putcher poesness togeder. He vas American man,—so vas his vife. Vell, many time when efery peobles got de panic pooty bad, dot vomans comes to her huspant und says she *moost* have money. Don she goes out riding mit a carraiges.

Vonce on a time, Brown says to me, "Bender, I vould'nt be henshpecked." So he vent off und got himself tight—shust pecause his vife tells him, blease don't do dot. Den he sits down on his pack mit de floor, und if I am not dere dot time he nover vould got home.

Vell, dot night, me und my vife, ve had a little talk apout sometings; und de next tay I says to Brown, "Look here vonst! My vife she makes sausages, und vorks in dot shtore; also my daughter she vorks py de shtore und makes bead-skeeses; und your vife vas going out riding all de times mit de horse-car, und a patent-tied-pack-cardinal shtriped shtockings. Now your vife moost go vork in de shtore und cut peefshteaks und make sauerkraut, or else ve divide not equally any more dot profits."

Vell, Brown goes home und he tells his vife apout dot. Den she comes pooty quick mit Brown around, und ve had a misundershtanding apout sometings, in vhich eferypody took a part, including my leetle dog Kaiser. Pooty soon up comes a policemans und arrests us for breeches of de promises to keep de pieces, und assaulting de pattles mit sometings. Den de firm of Bender und Brown vas proke up. I go apout my peesness, und Brown goes mit his peesness. My vife she helps in de shtore. His vife goes riding mit de horse-cars, und efery nights she vas by de theater.

Vot's de gonsequences? Along comes dot Centennial panic. Dot knocks Brown more high as two kites, py Chimminy! My income vas shtill more as my outcome. But Brown, he goes 'round dot shtreets mit his hands out of his pockets, und he don't got a cent to his pack. VON BOYLE.

Congress will meet at noon, Oct. 15.

News Items.

The honors to General Grant abroad continue as enthusiastic as ever.

Spain is considering a scheme to tunnel the Strait of Gibraltar, at a cost of twenty millions of dollars.

Over 600 Chinamen, including several entire families, sailed from San Francisco for home in last week's steamer.

A cable dispatch from London announces the death of William H. F. Talbot, the chief discoverer of photography.

President Lincoln's monument at Springfield, Ill., is nearly completed. The groups of statuary are being lifted to their places.

Business is looking up in New York. Broadway begins to seem like the Broadway of old. More goods are leaving the city than at any time since 1872.

Havana papers publish particulars of the discovery of what are alleged to be the remains of Columbus in San Diego. It is highly improbable that the remains are those of the great discoverer.

The contest over the will of Mary Danser, the gambler's daughter, who left her fortune to charities in New York, has been compromised, the relatives agreeing to let the $225,000 of specific bequests stand, on condition that the residue of $200,000 be handed over to them.

The first train of palace cattle-cars, invented by United States Senator McPherson, of New Jersey, arrived at Jersey City, having been eighty hours on the journey from St. Louis. The cattle were fed and watered twice a day on the road. The result of this better accommodation will be a better quality of meat.

The Japanese have profited by their observations at our Centennial Exhibition, and on August 21 a National Industrial Exposition was opened at Tokio by the Mikado in person. The Empress, with the court officials and the members of the government, and the diplomatic corps were present. The display is pronounced a brilliant success.

A curious experiment was made with the telephone in New York a few days since, by which, first one man, and subsequently five, became electrical conductors for the verbal messages that were sent from the *Tribune* building to Broadway and thirteenth street. These men simply joined hands, numbers one and five holding the terminating wires from the two instruments. They experienced no sensation whatever, and the messages were transferred with the usual distinctness.

The new Presbyterian church at Ellerslie, six miles above Cumberland, is on Mason and Dixon's line, one half being in Maryland and the other half in Pennsylvania. An exchange remarks that weddings in this church will cost according to the aisle the parties take. Going up the aisle on the Maryland side the license fee is $4 50, besides whatever fee is paid to the clergyman; going up the Pennsylvania aisle a couple may be united in the holy bonds of matrimony by a justice of the peace for the legal fee of 12½ cents.

The *Herald's* Salt Lake dispatches report the indictment and arrest of Orrin Porter Rockwell, the notorious Mormon murderer, and chief of the Danites, for participation in the Aitken massacre in 1858. Rockwell was a ready tool of the Mormon leaders. He was accused in 1840 of the attempted assassination of Gov. Tilburn and W. Boggs of Missouri. It is believed Rockwell and associates murdered Almon W. Babbitt and companions on the Plains in 1856. The massacre of a party of apostle Mormons, is also laid to his charge. Several additional murders are imputed to him. He promises to make a confession.

A formal reception was granted the Sioux chiefs who recently visited Washington, at the President's mansion, at which Spotted Tail and several of the leaders made speeches stating their wants. They ask to be transferred to good lands upon the White River, and when they are established in their new homes they wish to remain permanently. If this shall be granted they offer to abandon all claim to the Black Hills. They profess a desire to settle down to the cultivation of the land. They ask for free trade with the whites, and protest against the policy which forces them to buy their goods from post-traders only, who, having a monopoly of the Indian market are able to plunder their customers. Still another reform they wish is the right of transferring their supplies from the posts to their homes in their own wagons, and they argue intelligently that it is an extortion to compel them to pay the traders high prices for work they are able to perform themselves. The chiefs are now awaiting the response of the Government.

Southwestern.

30 Natchez St., New Orleans, La.

THURSDAY, OCTOBER 11, 1877.

[illegible] To Advertisers.

We send this number of the SOUTHWESTERN to many of the leading advertisers of New Orleans, and ask them to consider our claims as an advertising medium. Our circulation in the city, exceeds that of any other religious weekly. Our paper goes to every part of Louisiana, Mississippi and Texas, and largely into other Southern States. We have a specially good circulation in Texas.

General Joseph Orr of Indiana has contributed $5000 cash to the Indiana Asbury University.

One of our first page articles last week, entitled Purpose, was copied from the *Northwestern*. Failure to credit was an oversight.

The General Missionary Committee will meet on Wednesday, Nov. 14th, at 10 o'clock a.m., at the Mission Room 805 Broadway, New York.

[illegible] Lagniappe for Oc[illegible] mentions our criticism on its [illegible] South before on Wire [illegible] says: "It was never [illegible] to slander any body [illegible] ministers." We are glad of this statement.

An exchange says that Congress [illegible] to appropriate $50,000 [illegible] preliminary survey of a rail[illegible] the Republic of Liberia [illegible] Bishop Haven [illegible] something of this [illegible] letters from Africa.

We are indebted to the pastor, Rev. [illegible] Smith, for a copy of the [illegible] Clark Chapel, [illegible] Nashville, Tenn. [illegible] gives a history of the [illegible] of officers, mem[illegible]. It is a pamphlet of four[illegible]

[illegible]

God our Refuge.

The forty-sixth Psalm is a sublime ode, expressive of the highest Christian confidence. The first verse strikes the key-note: "God is our refuge and strength, a very present help in trouble." What a very shout of triumph this is. The world may look to its own wisdom for counsel in the day of trial; it may cling to its formulas of unbelief in the day of soul affliction; it may trust in chariots and horses, backed by earthly thrones and principalities, to overcome the wrong; it may seek to satisfy the cravings of an immortal mind with the dictates of human reason; in short, the world may trust in whom or what it pleases, but *God* the creator and preserver of all things, both in Heaven and on earth, He is the Christian's refuge and strength.

What we call nature, is, in many respects generous and kind. Her laws are reliable, and yield to us the means of sustenance. The earth yields her fruits, the skies descend in blessings, and the air is burdened with grateful fragrance. All this is well. Without these, we could not live, and if it was all of life, simply to live, then man would need no other refuge than nature provides. His body could be fed, and when like all else in nature it decayed, it would find a resting place. But the nature that we see, is only the outer garb of the real world, and our bodies that are allied to that nature, are but the temporary homes in which the real man lives for a brief time.

If to what nature does for us in the movements of her laws, we add the highest fruits of human thought we advance greatly in providing a refuge for the soul. We have crossed the Rubicon toward our highest destiny. Mind is superior to, and must triumph over matter, and every hour given to the study of nature, to the investigation of her laws, and the solving of her mysteries, and the practical bearing of her teachings, only prepares the way for the inflowing of higher truth.

If we add to the teaching of nature the intuitions of the soul, we rise a step higher. We then enter the realm of moral truth. We acknowledge the distinctions between right and wrong. We then catch glimpses of the proper relations we sustain to nature, to our fellow men, and to ourselves. We even dream of immortality, and feel within us the quickenings of its thought. The stars above us may come to be sentinels pointing onward and upward to their Creator. All things in nature may speak of their Maker, and awaken longings to know Him and be like Him. There have been periods of the world when the most diligent and profound study of nature has been combined with the thoughts of the best intellects and purest souls. This combination occurred amid the grandest triumphs of human progress in art and social culture. Socrates was one of the purest types of such an age. He even combined more than we have mentioned. It is quite probable that he was the object of a special inspiration. At any rate, he was a pure and noble type of man, seeking rest for his soul amid the teachings of nature, and the best impulses of this life. He succeeded in part, but the uncertainty with which he spoke of the future, shows that his soul-rest was not perfect. When about to drink his death, he said to his executioner: "I take this not knowing whether I shall be better off than you to-morrow."

Add to what nature and the intuitions of the soul may yield us, the power of human sympathy, and the soul has another aid to rest. What it is that binds heart to heart, and links destiny with destiny, we cannot tell, but that all are definitely [illegible], and that each soul is [illegible] affected by other souls about [illegible] are well established facts. Now, when sorrow comes; when calamity [illegible] our substance, or the [illegible] away our loved [illegible] then we yearn for human [illegible]. And how grateful it is [illegible] poured upon our souls [illegible] upon the drooping [illegible] and bless us. O, [illegible] live in this world with[illegible] the power of [illegible] They [illegible] calamities of life, [illegible] these as well as [illegible] when the [illegible] from [illegible] Then there [illegible] life in which [illegible] bring no solace [illegible]

Next above the sympathy of human hearts, is that of the angels:

"Angels are men of a superior kind:
Angels are men in lighter habit clad,
High o'er celestial mountains winged in flight.
And men are angels loaded for an hour,
Who wade the miry vale and climb with pain,
And slippery step, the bottom of the steep."

"The angel of the Lord campeth round about them that fear Him and delivereth Him." Christ said, "take heed that ye despise not one of these little ones: for I say unto you that in Heaven their angels do always behold the face of my Father which is in Heaven." "Are they not all ministering angels sent forth to minister for them who shall be heirs of salvation?"

That angels have a being, and that they are interested in the affairs of men, and that they are a source of comfort to the afflicted, and a present help in trouble, are truths clearly taught in God's Word. And just in proportion as they are superior to earth and man, in that proportion are they a higher spiritual refuge. Man knows but little of the power of this help because of his sins. Were our lives but pure, did our thoughts but dwell more in Heaven; were our aspirations more after God, and was our communion unbroken with Him, then the power of the unseen world would more truly be felt and recognized.

But let us suppose the life to be pure, and the heart to be brought into all possible sympathy with the angelic hosts—would the soul then have a refuge and help that would be sufficient? No. He alone that created the soul, that formed its wonderfully intricate being, that knows its every want, that comprehends its highest destiny, and its greatest possible danger. He *alone*, who has power to create and redeem the soul, can give it a sure refuge and strength. Beyond law, the soul's refuge is in Him whose word is law—back of the souls own best impulses we must go to Him whose breath those impulses are—above the friends that circle about us, we must go to Him that is a friend indeed—*above* the angels that circle about the throne the soul must go to Him by whom angels were created. Hence we sing—

"Nearer my God to Thee,
Nearer to Thee,
E'en though it be a cross
That raiseth me,
Still all my song shall be
Nearer my God to Thee,
Nearer to Thee."

The Jetties and the Barataria Canal.

An old adage says, that "it never rains but it pours." It seems that we are to have an exemplification of this in the solution of the question of deep water to the sea. A water route, by which sea-going vessels of the first-class, could be brought to this port, was a prime necessity, not only to the commercial interests of this city, but of the Mississippi Valley. Whether this was to be obtained by improvements at the mouth of the river, or by canal, was a question upon which our most eminent civil engineers have always been divided in opinion. Captain Eads, backing his faith by his works in taking all risks, has given us the former, in the Jetties, and the interest aroused in the latter, in the past few weeks by Captain John Cowdon, at Memphis, Louisville, Cincinnati and other points, indicates that the Barataria Ship Canal is to become a reality in the near future.

We give on the first page of this paper a map, showing proposed route of this canal, with estimates of cost. The distance by it to deep sea-water is some fifty miles shorter than by the river. The friends of this enterprise claim that when it is completed, a vessel can be put to sea at less cost by way of the canal than by the jetties—that the charge for towage in the greater distance on the river would amount to more than the tolls required by the canal. In addition to all commercial advantages, it will be pleasant for the people of this city to be placed in more direct communication with Barataria Bay—its delightful summer resorts, fishing and salt-water bathing. The following is Captain Cowdon's description of the Barataria route:

It is designed to commence the canal opposite New Orleans, at what is known as the Harvey Canal, which is now 6 feet deep and 60 feet wide, and five miles long, which brings us to where the work of nature commences, where we strike the Barataria Bayou, which is, for 12 miles, 150 feet wide and 20 feet deep. A continuation of this bayou widens from 300 to 600 feet, with a clear twenty-feet channel all the way; thence another bayou 2 miles long, with a depth of 8 feet and a width of 120 feet; thence a cut through the marsh of 8 miles, which intersects Bayou Saint Denis, which is from 1500 to 1800 feet wide and from 20 to 30 feet deep, for 6 miles; thence through Barataria Bay, with a depth of from 7 to 10 feet, 10 miles to Barataria Harbor, where there is now an area of from 3 to 4 superficial square miles of water, from 24 to 70 feet deep. The Grand Pass is 1500 feet wide, with a depth of from 40 to 70 feet. Through this pass there is a daily in and outflow of Gulf water, as computed by Professor Forshey, of 8,029,000,000 cubic feet. When this vast volume of Gulf water may be confined between guard walls across the bar, the walls placed 2000 feet apart, it will give an easy and permanent channel of at least 40 feet in depth, there being no mud or silt from the mouth of the Mississippi or from the upper end of the canal, to fill it up, as the month of the canal at the river end will be secured by locks. This great work can be accomplished at a comparatively trifling expense. A company for the construction of the canal is organized, and has the money with which to complete the work, and will commence as soon as some more legal legislation shall be secured from Congress at its next session.

As to the success of the Jetties, we subjoin a few extracts from the recently published letter of Captain Eads, reviewing the last official report of the United States inspecting officer, Captain M. R. Brown.

Section 17 on Captain Brown's chart, located immediately in advance of the jetties, contains an area of about 38 acres. By his report, this section has actually had an average increase of depth in twelve months of almost four feet.

Instead then of the rapid reformation of the bar that was to have occurred according to the arguments and statements of the opponents of the jetties, we find that the building of them has produced results in advance of them, the very reverse of those predicted in the letter of the chief of engineers previously referred to; and that from the district on which the anticipated shoaling was to occur, there has been actually taken away from it under the effect of the jetties, in twelve months, according to Capt. Brown's surveys, 1,145,976 cubic yards of deposit—a quantity sufficient to fill a street or canal fifty feet wide and ten miles long to an average depth of eleven and a half feet, and this too occurred while the river current took up from the jetty channel an additional amount sufficient to fill to the same depth a canal twice as large.

The report shows that the amount of materiel removed from between the jetties in a period of one hundred and seven days was equal to 1,546,917 cubic yards. Surely if the reformation of the bar is to take place within the next century, it would show some signs of it during the period when the channel between the jetties is being washed out and formed. Already about five million cubic yards have been removed from between them, and a very large additional amount has been removed by the effect of our works at the head of the pass, where a channel has been scoured out with a minimum depth through it of nearly, or quite 23 feet, and yet we find a continual deepening of the sea immediately in advance of the discharge from the jetties.

Certainly, after the testimony furnished by the government surveys and those of my assistant engineers, no man who regards truth and fair play will now assert that the theories and conditions relied upon for securing a permanent channel by the jetty system are not triumphantly demonstrated by these results.

The substantial and permanent character of the jetties has been endorsed by the commission appointed to examine them last winter, composed of Generals Barnard, Wright and Alexander, United States engineers. They have been subjected during their construction to some of the most severe storms ever known in the Gulf of Mexico without sustaining important injury, and the one which occurred a few days ago equalled or surpassed in fury the previous ones without doing any damage to them whatever.

When these facts are contrasted with the extensive injury reported to have occurred to the jetties being constructed at Galveston, the value of the plan of construction we have pursued must be apparent.

The porous character of the mattress work has permitted a large portion of the water received at the upper end of the jetties to pass off latterally through them without reaching the jetty month. While this delays the deepening of the channel at the lower end of the jetties, the sediment carried off through them has built up extensive shoals against them on the sea sides of the work, and they are thus immensely strengthened against the attacks of the sea almost all of the way out to their seaward ends. These shoals are now visible at low tide, and cover many hundred acres, and they are already so high as to materially lessen the wastage of the water that formed them. Although the river has been extremely low for several months, and its erosive forces greatly reduced, the solidification of the jetties by sedimentary deposit in them and by the compressing effects of the large quantity of stone put on them, has tended to give us more benefit from the river current and from tidal action than we could otherwise have had, so that a continual improvement in the channel has been noticable ever since the low water season began.

The improvement of the channel has been such that the government has ceased its dredging operations at Southwest Pass, and the jetty channel is now the recognized highway for the deep draft vessels trading to New Orleans. Capt. Brown, in his August report, gives 20 feet and 6-10 as the least depth of channel through the jetties. Recent advices give a wide channel over 21 feet deep.

The Pastor and Stewards.

A brother asks, "Can a pastor remove a steward from his office and fill it with another without due trial?"

Stewards can only be removed by a vote of the Quarterly Conference, on the motion of the pastor. If a steward is tried and expelled from the Church that removes him from his office, because stewards must be members of the Church. The pastor, of himself, can neither remove nor appoint stewards. Look at the discipline.

Louisiana State Consols are now in demand and stand high. Not a few attribute this to the change in our State Administration. This is a mistake. The change has helped them some, but the real cause is in the fact that the late Administration under Governor Kellogg, by Constitutional amendment, limited the State debt to $15,000,000, and provided that the income of each year should go only to pay the expenses of that year. Added to this was the scaling and funding bill, by which the doubtful claims against the State were subjected to legal tests, and the whole debt scaled forty per cent. and funded in new bonds. The provisions of the law were partly carried out under Governor Kellogg, and have been completed under Governor Nichols. The final result has just been published in the *Democrat*, and shows the debt of the State to be now not quite $12,000,000. That is $3,000,000 less than the Constitutional limit. It is the bonds of this reduced debt that are valuable. The Chamber of Commerce, while Mr. Kellogg was Governor, appointed a committee, of which Gen. C. Bussey and Hon. J. H. Oglesby were members. This committee secured the framing of the above law and a Republican Legislature passed it, and also submitted the Constitutional amendments, and Republican votes made the amendments a part of the Constitution, while Democratic papers and votes sought to defeat them. We are in favor of doing justice to all parties.

The war between Russia and Turkey still furnishes the chief topic of interest in foreign news. In Europe the Turks hold Plevna, and have repulsed several attacks. The Russians hold Schipka Pass in the Balkan mountains, but this seems to be of little practical importance. Winter has come and it is probable that the campaign for this year is over in Europe. In Asia the battle has been renewed by Russia. An attack was made along the line defending Kars, the chief fortified town protecting Constantinople from the East. Accounts differ, but it seems certain that the Russians were repulsed with the loss of several thousands. Thus a second time, has Russia been defeated in Asia.

The unexpected and almost uninterrupted success of Turkish arms has had a powerful effect upon public sentiment. Russia is threatened with being reduced to a second rate power in military prowess. Still the final victory of Russia is generally conceded, because of her immense reserve forces. Everything indicates that the war will be carried on another year. Up to Sept. 12th., Russia reports a loss of 52,000 men.

Will the editor of the *Central Methodist* please give his readers our explanation of what we mean by *Our Southern Methodism*, and let *them* judge whether that explanation covers the case or not? We are willing to abide by their verdict.

So far as that editor himself is concerned, the following paragraph from his pen in his paper of the 22nd ult., is of a character to make his opinions of but little value. A more ungentlemanly item we have not seen disgrace a Christian paper. It is false in its statements, and displays a degree of uncharitableness of judgment truly pitiable. Here is the item:—

Now that the title to three churches in New Orleans, taken from us during the war at the point of the bayonet, has been confirmed to the Northern Church, the editor of the *Southwestern* hollows, in substance, Hurrah for fraternity. Well said. But for the advantage Northern Methodism expected by it, fraternity with us would not have been thought of. Every time the settlement of a church trial results in our favor they talk mad at us, and use hard names, but when they win, a shout is ordered, and their joy is full.

Rev. Jesse Boring suggests in the interests of fraternity in the *Southern Christian Advocate*, Macon, Ga., that the Methodist Episcopal Church withdraw *entirely* from the Southern territory, and that the Methodist Episcopal Church, South, as *equally* withdraw from the territory of the Church, North.

We advise that brother to study the general minutes of the two churches he names. One or two conferences of the Methodist Episcopal Church in the South we could name, has more members, ministers and churches than the M. E. Church, South, has in all the northern States and territories.

Our Southern Methodism.

Rev. D. Mucker, Georgetown, Texas, writes: "We have just closed a ten days meeting in which there were ten conversions, and eight accessions to the Church. We have a good Sunday-school."

Rev. R. Anderson, St. Paul circuit, Miss., says: "At a meeting just closed there were fifteen conversions and twelve accessions to the church. The Sunday-school shares with the church the spiritual blessing."

Rev. J. D. Walden, Goodman, Miss., writes: "At a meeting just closed at Ebenezer, there were seven conversions and thirty-three accessions to the church. May the blessings of the Lord abide with us."

Rev. A. Wesley, Cotton Gin, Texas, says: "So far this year, we have had sixty-eight accessions to the church, and thirty-nine persons have been baptized. This is in a wild portion of the State. Pray for us that the Spirit may direct us."

Rev. G. L. Lynch, of St. Charles, La., reports an excellent Sabbath of services, Oct. 7th, Rev. M. Dale, of New Orleans, was present and preached an excellent sermon, and conducted communion services at night. Bro. Lynch is well liked by his people. He has been quite sick but is better.

Rev. Jesse P. Price, Brownsville, Tenn., says: "I have just closed a protracted meeting at my appointment in the country at which seven persons professed faith in Christ, and four united with the church. The members of both church and Sunday-school are greatly revived, and our prospects for the future bright."

Rev. D. James, Shubuta Circuit, Miss., says: "We have just closed a protracted meeting in which there were twenty-five conversions, and the same number of additions to the Church. There are five appointments on this Circuit, and the work at each is in good condition. I am seventy years of age, but the Lord has strengthened me and blessed me in my labors."

Reuben Patton, Nolensville, Tenn., sends an interesting account of a grand union Sunday-school exhibition and pic-nic held at Mint Springs in his vicinity. Five schools were present and a delightful time was experienced by all. Among the subjects discussed by the speakers were "Education, its advantages and the difficulties of obtaining it," "Sunday-schools," "Temperance," and an essay by a young lady on "Manners."

Rev. W. M. Estass, Gonzales, Texas, writes: "At our Camp meeting, just closed, we received eight persons into the Church in full membership, and six on probation. This makes twenty-three accessions during the year, including two Baptist preachers and one from the A. M. E. Church. We have had to labor under many disadvantages this year. Our house of worship having been burned up, our people are greatly disheartened and discouraged. They think it useless to put up another wooden building, and they are too poor to build of brick or stone. I support myself in part by teaching. May the Lord bless this people and direct them in their afflictions."

First Street Church, New Orleans, had an interesting series of meetings on Sunday, October 7th. The morning was given to the Sunday-school, the children spoke pieces and sang, and made an offering of $11 for the missionary cause. The school was addressed by Rev. E. Williams, who urged upon the children the necessity of industry, economy, morality and education. The pastor, Rev. H. Green, also spoke, and Messrs. Campbell and Blunt. At 3 o'clock the old veteran, Scott Chinn, preached, and at night Allen Luster spoke. Thirty-two dollars were collected during the day.

Rev. D. McLachlin, Presiding Elder of Okolona, Miss., District, says: "We have just held the Third Quarterly services for Columbus, and Columbus Circuit. The work of both we found in a most encouraging condition. Rev. Wesley Jones, at Columbus, has received during the year ninety-two persons into the church, and there have been eighty-one conversions. The Sunday-school numbers one hundred and seventy-five, and is very prosperous; has recently purchased a new organ at a cost of $310. Rev. H. Hardy in charge of the circuit commenced the year under unfavorable circumstances, but the Lord has blessed his labors. He has had sixty-nine accessions and there have been about sixty conversions."

The City.

The *Louisianian* is out again.

U. S. Marshal Wharton has gone to Washington.

Dr. M. A. Southworth has gone on a business trip to the North.

Mr. T. H. Dickson, Secretary of the Vicksburg Cotton Exchange, was in the city last Monday.

Hon. W. L. McMillen, it is reported from Washington, will be offered the pension Agency, vice Isabelle, suspended.

There is a report that the *Republican* is to be revived as a weekly, with Mr. Tracy at the head. We hope this is true.

The receipts at the Custom House for the week ending Oct. 6th, was $110,165.12 in coin, and $3,624.93 in currency; total $113,790.05.

Rev. Mr. Alexander has returned to the pastorate of the Gasquet Congregational Church, and takes the Presidency of Straight University.

The result of the late examination of teachers, for the Public Schools has not been published as yet. Several hundred were examined.

Among the evidences of returning good feeling between the North and South, one of the best is the increasing willingness of Northern capitalists to invest money in the South. One instance is that of the White Star Shoe Company of Boston and Philadelphia. This large firm has established a branch at 596 Magazine street, in this city. We welcome it to our midst and trust that its success may be excellent.

The Fulton Canning Company, of Fulton, Texas, have an office at 51 Carondelet, under the management of Hon. E. Pilsbury. The Company is engaged successfully in a most important enterprise. They supply in two and six pound cans, roast beef, beef tongues, beef kidneys, green turtle for soup, &c. All the original flavor is retained. We have tried these meats and they are excellent.

There was a grand convocation of Odd Fellows in New Orleans last week. Delegates were present from many States and Canada. Only colored Odd Fellow Lodges were represented. The procession was one of the most orderly, best uniformed and drilled that we have seen on the much paraded streets of this city. About fifteen hundred were in line. At night, in St. Patrick's Hall was an immense gathering, an oration by J. M. Vance, Jr., music and good cheer for many hours.

From Nashville.

The President's reception here was a very flattering endorsement of his Southern policy. The old flag waved everywhere, and it reminded one of the glorious 4th in anti-bellum times North of Dixie. The President could not object to the display of popular enthusiasm. Wade Hampton, of South Carolina, was of course warmly received. He was entitled to the particular respects of his old associates in the Confederacy. His presence, however, did not detract from the cordiality of the popular ovation to the President. The Committee in charge of the preparations, blundered in arranging some of the de-

tails of the reception, and placed the different speakers—the President, Hampton, Key and Evarts—where they were surrounded by a score of men, and but a few individuals of the thousands that were on the Capitol grounds could see or hear them.

The schools of Nashville open with a larger attendance than usual. The city schools are crowded, and many of the colored children have been refused admission because every seat was full. There is talk of building another house for the colored children. It is very much needed, scores, if not hundreds, of them are compelled to run the streets, when they should be acquiring the elements of an education. The Central Tennessee College shares in the general increase in attendance upon the schools. The increase over the first month of the last school year is about forty per cent. Yesterday the Tennessee Conference of the A. M. E. Church visited the college in a body by the invitation of the faculty. Bishop Wyman was present, and the Conference and students being assembled in the college chapel, the president welcomed the Conference as co-[illegible] in the great educational [illegible] the colored people. [illegible] speeches were made by the bishop and the secretary and assistant secretary of the Conference, Brothers Thomas and Shafer and the Rev. J. G. Thompson, vice-president of the board of trustees of the college. At the close of these exercises in the chapel the Conference repaired to the dining room, where all partook of an excellent repast that had been prepared by the matron, Mrs. Lucy Dean, assisted by willing [illegible] among the students. The whole affair passed off pleasantly and will be remembered by the students and members of the Conference as one of the pleasantest episodes in life.

Some of the churches in the city are enjoying seasons of revival. The Temperance reform, under the lead of some of the most prominent clergymen, is moving on in the form of the Murphy reformation.

[illegible] to the expectation of many [illegible] and Democrats, the [illegible] of the city [illegible] a very large [illegible] in the municipal election last [illegible], Sept. 29th.

J. BRADEN.

Nashville, Tenn., Oct. 3rd, 1877.

Tennessee Conference.

FIRST DAY.

[illegible]

From our Mission Rooms.

Dr. Nast is once more in America.

The Secretaries of the following Conferences will confer a great favor on the Mission Rooms, 805 Broadway, New York City, if they will furnish them with a copy of their Conference minutes, to-wit: New Mexico, Delaware, Colorado, Montana, Utah, Columbia River, S. California, Oregon, Central German, Iowa, Detroit, Michigan, Cincinnati, N. W. Swedish, E. Ohio, Des Moines, California, N. W. Indiana, Indiana, S. W. German, and all others, not mentioned, meeting this fall.

The Fourth Annual Meeting of the Japan Mission was held this year in Tokio, July 10—16. Rev. J. C. Davisson preached the opening sermon, who was chosen Secretary, with Bro. Keedo as assistant. Seven young men passed the examinations. Six of them were recommended for admission on trial in an annual Conference, and will be duly presented to one or more of the home Conferences accordingly.

A very interesting Conference meeting with the Missionary of the Methodist Church of Canada was a feature of the occasion. A uniform hymn book for these two Methodist bodies seemed desirable, and much effort was made to secure uniformity in these Methodist bodies in the use of theological terms and ecclesiastical phraseology in the translation of the Ritual.

Home methods are imitated in many or most of these foreign Conferences and annual meetings, and hence the anniversary occasions become seasons of interest there as here. The native preachers catch the spirit of these occasions, and the inspiration of the audiences, and even their enthusiasm rises to a high degree. At the Biblical Anniversary in this case the Agent of the American Bible Society of China and Japan, Rev. L. Gulick, lent his encouragement to that cause. He spoke through an interpreter. On Sunday cake and tea were substituted for bread and water at the Love Feast. Dr. Maclay preached in Japanese and baptized a child of Bro. Davison. The Canada Methodist, represented by Rev. Geo. Cochran, who presided at the sacrament of the Lord's Supper on Sunday. Two native brethren addressed the Sunday School in the afternoon, and Rev. J. H. Correll preached in Japanese at night.

The public debt reduction during September amounted to $3,882,524 80.

Sunday School.

Oct. 21, 1877.—PAUL AND THE BIGOTED JEWS.

SCRIPTURE.—Acts 22: 17-30.

GOLDEN TEXT.—"But woe unto you scribes and Pharisees, hypocrites, for ye shut up the kingdom of Heaven against men."—Matt. 23: 13.

TOPIC.—"Cast down, but not destroyed."

[Condensed from National S. S. Teacher.]

Paul had just come out from under the hands of the mob. His clothes must have been torn, his hair dishevelled, his face bruised and bleeding, and his whole person covered with dust. He presented anything but the appearance of the ideal orator. Hampered in his gestures by his chains, and his aspect reduced to caricature, he, certainly, had none of those accessories that help to give an orator success.

Directed (17-21).—*When I was come again to Jerusalem.* Three years in Arabia intervened before that visit. Gal. 1: 18. Denounced (21, 23).—Very wisely he had kept back that hated word "Gentiles" until he was compelled to speak it. Not just at that word itself, but at this plain declaration of his calling, occurred such a scene as discloses better than anything else could, how they abominated the idea that men of other nations could stand upon an equality with them before God. Their [illegible] mere mention of the thing betokens how much more they were the children of the devil than the favorite children of God, as they claimed to be.

[illegible] the reprobation so strongly expressed, the chief captain could scarcely avoid the conclusion that Paul must be guilty of some horrible offense, and so commanded him to be brought into the barracks again, that he might "examine" him by scourging. Torture has been resorted to in all ages to make men confess their crimes. It is not a very long time ago that [illegible] many a [illegible] from [illegible] that did not have a word of truth in them. That process [illegible] to call "putting men to the question."

[illegible] *him with thongs.* It is un[illegible] whether this should be [illegible]

no Roman could be scourged at all, whatever was his offense. That indignity was reserved for the back of slaves. Neither was it lawful to degrade one with bonds before he was convicted of any offense. All violations of these immunities, on the part of magistrates or others, was punishable with death. The chief captain, therefore, had cause for fear. Without waiting to be dismissed they "which should have examined him" departed. Paul, though not freed, still was the victor. Once more his presence of mind saved him from indignity and suffering. As ever, he was superior to the circumstances by which he was surrounded.

Debarred from proceeding in the forcible way in which he had intended, to find out the crime which he still assumed Paul had committed, he brought him before the Jewish Sanhedrim. But, before he did this, he loosed him from his bonds. He stood in the presence of the council unshackled, and, not only that, but with the whole power of the Roman government pledged to see that he was robbed of none of his rights. Paul before the council, invested with the inviolable prerogatives of a Roman citizen, is in a very different position from the unprotected Jew who was, so short a time since, the subject of their hate.

In 1869, a man was taken up in Cuba under suspicious circumstances, and, by the Spanish authorities, was condemned to be shot. He was an Englishman by birth, and an American by naturalization, and the consuls of the two countries united in an effort to save his life. The authorities, however, were inexorable, and the man was taken out for execution. At this critical moment the English consul threw around the doomed man the British flag, and the American wrapped him in the folds of the stars and stripes, and both dared the Spaniards to fire upon those national emblems. That they did not care to do. Firing on them was a different thing from shooting at a single individual, whose death prevented all danger of retaliation. This incident, illustrating so closely as it does Paul's experience, suggests how thoroughly protected the sinner is who has wrapped around him the robe of Christ. And, further, that Paul had a better citizenship than that to which he appealed. He was a fellow citizen with the saints and of the household of God." He belonged to the royal household of the Great King. If the chief captain was afraid because unwittingly he had bound a Roman citizen, much more reason had he for fear at having shown such indignity to an accredited ambassador of the Most High God. It is a mistake to suppose that he is indifferent to what is done to his subjects. "He that toucheth you toucheth the apple of his eye." No outrage upon a single one, even the most humble, of his servants, ever passes unnoticed or is unfelt by him. If those who give to his disciples a cup of cold water are sure of a reward, then those who oppress them are equally sure of punishment. "Shall not God avenge his own elect?" "I tell you," says Christ "that he will avenge them speedily." And the fearfulness of that retribution—who can imagine it! Could it be known, every arm that is now lifted against any one of his "little ones" would fall paralyzed. Let the oppressors of the saints, and the saints themselves, realize that no citizens of any human government are so jealously guarded and so fully avenged as those whose citizenship is of that better country, that is, the heavenly.

Died,

Near Shubuta, Miss., Sept. 13, 1877, Edmund Carter, aged forty-seven years.

Bro. Carter had been a faithful member of the M. E. Church for the past eighteen years. His last words were, "I go to my home in Heaven." He leaves a wife and a large family of children. D. JAMES, Pastor.

Quarterly Meetings.

Houston (Tex.,) District.

FOURTH ROUND.

1st. Church, Houston, October 20 and 21; Richmond and Frost's Chapel, October 20 and 21; Stafford's, October 27 and 28; Columbia and Brazoria, October 27 and 28; 2nd. Church, Houston, November 3 and 4; West Point, November 3 and 4; Ed Chapel, November 3 and 4; Oyster Creek, November 10 and 11; Spring Creek, November 17 and 18.

The Second District Conference will meet at East Church, Galveston, November 21st., and will close November 25. All the members of the conference are requested to take notice and be present.

W. L. MOLLOY, P. E.

Marshall (Tex.,) District.

FOURTH ROUND CONTINUED.

Jefferson Circuit, October 6 and 7; Hickory Grove, October 13 and 14; Unionville, October 20 and 21; Montery, October 27 and 28; Marshall, October 27 and 28; Texarkana, November 3 and 4; Clarksville, 3 and 4; Paris, November 10 and 11; Van Zandt, November 17 and 18; Quitman, November 17 and 18; Jacksonville, Nov., 24 and 25; Jefferson, December 2 and 3.

F. C. MOORE, P. E.

Baton Rouge District.

FOURTH ROUND.

[illegible] and Monroe, October 6; Lake [illegible] and Bastrop, October 12; [illegible], October 21; East and West [illegible], October 28; Stony Point [illegible], November 4; The Plains, [illegible] 11; Gross Tete, November 18; [illegible] or New Roads, November [illegible] Jackson, December 2; Clinton, December 9. JOS. GOULD, P. E.

[illegible] (Miss.,) District.

THIRD ROUND.

Holly Grove, September 29 and 30; Silver Creek, September 28 and 29; Yazoo City, October 6 and 7; Benton, Octobr 13 and 14; Pickens, October 20 and 21; Goodman, October 27 and 28; Durant, November 3 and 4; Springhill, November 10 and 11; Panola, November 17 and 18; Hernando, November 24 and 25; New Middleway, December 1 and 2; Walnut City, December 8 and 9; Roebuck, December 15 and 16; Greenwood, December 22 and 23; Shiloh, December 29 and 30.

J. W. DUNN, P. E.

Navasota (Tex.) District.

THIRD ROUND.

Breoham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brewer Hill, Oct. 27-28; Hempstead Circuit. Nov. 3-4; Heerne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

The District Conference will be held at Hempstead Oct. 18-19-20.

W. M. COLE, P. E.

Meridian (Miss.,) Dist.

Paulding, Aug., 30 to September 8; Garlandsville, September 5 and 6; Newton Sept., 8 and 9; DeKalb, September 13 and 14; Shuqualak, September 18 and 19; Mishnlarville, September 19 and 20; Ex Prairie, September 22 and 23; Rome, September 22 and 23; Louisville, September 15 and 16; Carthage, September 15 and 16; Whitefield, September 15 and 16; Brooksville, Sept., 26 and 27; Crawford, September 29 and 30; Trenton, September 29 and 30; Claiborne, September 29 and 30; Landerdale, October 6 and 7; Dalesville, October 13 and 14.

Macon, October 27 and 28; Meridien November 3 and 4; Meridian circuit, Nov. 7 and 8; Shubuta, November 10 and 11; Qoltman, November 13 and 14; Waynesboro, November 17 and 18; State Line, November 17 and 18; Enterprise, November 24 and 25; Enterprise circuit, November 26 and 27.

The *District Conference* will be held at Starkaville, October 17 and 21.

M. ADAMS P. E.

The Season of Intermittents.

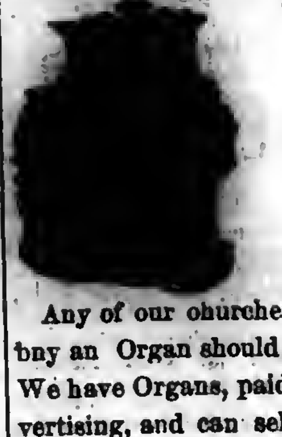
All miasmatic complaints, in other words, all disorders generated by unwholesome exhalations from the earth or water, are prevalent at this season. In every section subject to the visitation of fever and ague, or other intermittent diseases, the causes which produce these maladies are now actively at work. This, therefore, is a period of the year when the inhabitants of such districts should prepare their systems to meet the unwholesome conditions of the atmosphere by a course of tonic and alterative treatment. Foremost among the invigorants, recommended by time and experience as a means of fortifying the system against all endemic and epedemic maladies, stands Hostetter's Stomach bitters. By a timely use of the bitters, the feeble resident of an unhealthy soil may escape the sickness which, without the aid of this potent ally of nature, will be apt to overtake the strongest.

No man engaged in business in this country makes more fair and generous offers to those unacquainted with him than does Daniel Beatty, Esq., of Washington, N. J., and certainly no man can keep them better. Every instrument he sells, piano or organ, is fully warranted for six years, and, while he sells for cash, and thus gives the advantage of the lowest prices, yet no stranger is asked to advance a dollar out of his own control, until he has seen and tested the instrument. See his advertisement in this paper, and if you intend buying an instrument, write to him and examine his method of doing business.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

New Advertisements.

CHURCH ORGANS,



Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,

tf] Lock Box B, New Orleans.

SEWING MACHINES

Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,

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Handsome Pictures Free!—Two Elegant 6x8 Chromos, worthy to adorn the walls of any home, and a Three Month's Trial of LEISURE HOURS, a charming 16-page literary paper, full of the best Stories, Poetry, Wit, etc., Sent Free to any one sending Fifteen Cents (stamps taken) to pay mailing expenses. Money returned to those not satisfied. They get *Double Value.* J. L. Patten & Co., Publishers, 162 William street, New York. News dealers sell LEISURE HOURS, price seven cents.
oct11-4t-eow.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine,* will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

WHITE STAR SHOE COMPANY,
—OF—
Boston and Philadelphia.
—BRANCH—
No. 596 Magazine Street,
NEW ORLEANS.

Boots, Shoes, Hats and Trunks at Northern prices. oct11

Agents Wanted for Dr. Night Scenes in the Bible. **March's Works**
HOME LIFE IN THE BIBLE,
and OUR FATHER'S HOUSE.
No books ever published have received such universal approval from the Press, Ministers and leading men everywhere. The choice reading, fine steel engravings, and superb bindings make them welcome in every home. *One sample sells all.* Send for terms. Begin a paying business at once.
J. C. McCURDY & CO., St. Louis, Mo.
oct11-3m-eow.

Notice.

TO TAX AND LICENSE PAYERS.

OFFICE STATE TAX COLLECTOR 1st DIST. 169 Gravier street, New Orleans, October 5, 1877.

Under instructions of the Auditor, the Roll of Delinquent Taxes on real estate and capital, First District, 1876, payable in 1877, is now being made up.

Delinquent Licenses will be collected by suit and seizure. E. A. BURKE,
State Tax Collector, First District.
oct11-1t.

BEATTY PIANO —and— ORGAN.

There is no manufacturer of Pianos and Organs in this or any other country who has received as many unsolicited indorsements as has Mr. Beatty. From every State and Territory comes the same verdict, "They are the best in the world." Illustrated ADVERTISER (Catalogue Edition) free. Address, DANIEL F. BEATTY, Washington, New Jersey. oct11-1t.

WONDERFUL SUCCESS!

$75.75 made by six agents in one day, recently, taking orders for the "Illustrated Lord's Prayer" and the GRAND picture entitled "Weighed in the Light of Eternity." Ministers, Book and Picture Agents, male and female, are reaping a rich harvest. Send $1 for sample copies, circulars, terms, etc., or 10c. for small sample. Address REV. S. T. BUCK, Box 346, Milton, Penn. Sept. 27, 4t.

PIANOS 7⅓ octaves, fine rosewood cases, (not used over six months,) only $130.00; cost owner $650.00. Other great bargains.

ORGANS nearly new, four sets reeds, 12 stops, sub-bass, octave coupler, beautiful solo stop, etc., cost owner $350 00, only $55

Five octave organ only 20. Rare opportunities. MELODEONS $10 and upwards, used only a short time. The above second hand instruments are in perfect order and fully warranted, (but not our own make,) have recently been taken in exchange for our new celebrated BEATTY PIANOS and ORGANS, and having no space for storage in our warerooms, our immense trade being daily on the increase, hence the above liberal offers. Best offer ever given by any manufacturer, now ready, on our new instruments. Agents discounts given away in new localities, in order to have them introduced where I have no agents. Fully warranted for six years as strictly first-class, and sent on five to fifteen days test trial. Money refunded and freight charges paid both ways if unsatisfactory. Agents Wanted. New organs to the trade $55 and upwards. Illustrated catalogue (testimonials of purchasers, some of whom you may know) sent free. Very liberal discounts to Teachers, Ministers, and Churches to introduce them AT ONCE. Address, DANIEL F. BEATTY, Washington, New Jersey. oct11-2t.

FULTON CANNING COMPANY
Fulton, Texas.

Having very superior facilities for putting up CANNED MEATS, under the direction of an experienced manager, the company is NOW enabled to supply the following articles, which, being free from all chemicals in the preparation, retain all the original flavor and stand any climate:

ROAST BEEF, BEEF TONGUES, BEEF KIDNEYS, GREEN TURTLE for SOUP, TURTLE STEAK, and OX-TAIL SOUP, in TWO and SIX POUND CANS.

Located in the very heart of the cattle raising portion of Texas, the cattle are healthy and in fine condition when slaughtered, and the turtle being caught fresh in the Gulf of Mexico and delivered immediately to the company, are saved from all injury by transportation.

Under these favorable conditions for canning, and the superior manner in which their goods are put up, the company, with great confidence, can recommend them to Grocers, Sea Captains, Planters and Others requiring meats that are equal to fresh when opened, and will stand any voyage, climate or time without injury.
ED. PILSBURY,
oct11-1m, 51 Carondelet street.

30 Elegant Cards, 10c.; 20 Ladies' Favorite, 10c., with name. Seccomb & Co., Kinderhook, N. Y. oct11-6m.

SOULE'S COMMERCIAL COLLEGE AND LITERARY INSTITUTE, New Orleans.—This institution comprises the following schools on the elective system: A Practical Business College; an Eclectic English Institute for boys 14 years and upward; and an Object Teaching School for boys 9 to 14 years. There are also Departments for the Higher Mathematics, Languages and Natural Sciences.

There are Day and Evening Sessions, Daily Lectures and Gymnasium Exercise. Special care is given to native capacity, disposition, health and manners. Students are free to the College Literary and Debating Society. It is non-sectarian, has a full faculty, large, well-ventilated study rooms, lecture halls and all necessary apparatus.
GEO. SOULE, President.

N. B.—Soule's Philosophical Commercial and Exchange Calculator, the Great Arithmetical work of the Age, Soule's Introductory Philosophic Arithmetic, and Soule's Contraction, in Numbers are for Sale at the College office.

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Insurance Company,
37......CARONDELET STREET......37

Paid up Capital..........$1,000,000 00
Assets, 30th April, 1877...$1,282,903 66

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R. A. PALFREY, President.
JOHN CHAFFE, Vice-President.
THOS. F. WALKER, Secretary.

PHOTOGRAPHERS should forward me their address if they wish to obtain a Piano or Organ in exchange for Photographing. Address, DANIEL F. BEATTY, Washington, New Jersey. oct11-1t.

NEW CHURCH RECORD.

We can now sell "The Record" at a price much less than we have ever been able to do. It is a large quarto containing about one hundred and eighty pages, divided into sections, namely:
Record of Pastors.
Record of Classes.
Record of Official Members.
Alphabetical Record of Full Members.
Record of Probationers.
Record of Baptisms.
Record of Marriages.
We are confident that this record will meet the demand long felt, namely, a cheap book suitable for the majority of our churches. Price, $2 50. Address NELSON & PHILLIPS, Lock Box "B," New Orleans.

Change of Business Location.

We take pleasure in informing our customers and the public generally, that having leased the elegant store at the
Cor. of Canal and Bourbon streets,
Touro Buildings, and having made extensive interior alterations, it is now one of the
FINEST
DRY GOODS Establishments
IN THIS CITY.
We have a
MAGNIFICENT STOCK
OF
FOREIGN AND DOMESTIC FABRICS,
Hosery, Notions, Corsets, Carpets, Mattings, Window Shades, Cornices, Rugs, Druggets, etc., etc.
B. & W. CRONER,
131 Canal Street, - - - New Orleans.
oct4-3m

A. P. HARRINGTON,
Will Remove, on the 14th of October, to
149.... CANAL STREET.... 149
NEAR
HOLMES' DRY GOODS STORE,
and will open the largest and best selected stock of
LAW, SCHOOL, MEDICAL AND MISCELLANEOUS BOOKS,
ELEGANT STATIONERY,
FANCY ARTICLES,
GAMES, TOYS, Etc.,
Ever brought to this city.

He will also introduce to the public one of the greatest novelties and most useful inventions of the age. The
Inexhaustable Inkstand.
REQUIRES NO INK. CAN BE USED WITH ANY PEN, NEVER CORRODES, NO ACID CAN EXTRACT IT.
Any color desired can be obtained, Blue, Black, Violet, Carmine and Copying Ink.

SOLE AGENT FOR
LOUISIANA AND MISSISSIPPI,
For GRATZ'S AUTOMATIC
Sponge Cup.
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PROPOSALS FOR CUSTOMHOUSE CARTAGE.

CUSTOMHOUSE, NEW ORLEANS, LA., Collector's Office, September 19, 1877.

In accordance with the provisions of section 25 of the act of Congress, approved June 22, 1874, which reads as follows: "That public cartage of merchandise in "the custody of the Government shall be "let after not less than thirty days' notice "of such letting to the lowest responsible "bidder giving sufficient security, and "shall be subject to regulations approved "by the Secretary of the Treasury"; and the instructions of the Secretary of the Treasury, the undersigned will receive sealed written proposals, addressed to him at this office, until 12 o'clock m. of SATURDAY, October 20, 1847, for doing the public cartage of dutiable merchandise at this port for a period of one year from date of contract.

Public cartage should be understood to include all goods in bond, whether passing from the vessel or other conveyance in which imported to the warehouse, or from one vessel or conveyance to another, or from the warehouse on permits for exportation, all unclaimed goods, and all goods ordered to the Appraiser's store for examination. Merchants, however, will be allowed to cart their own merchandise to bonded warehouses in their own bonded drays, should they desire to do so.

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The bidders, in making proposals, must accompany the same by evidence in writing of their responsibility and that they can give undoubted security in the sum of fifteen (15) thousand dollars for the faithful performance of the work and to indemnify the Government against any loss.
JOHN E. KING,
Sept. 27-4t. Collector of Customs.

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CITY HALL, New Orleans, Sept. 23, '77

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City Ordinance No. 3779.

SEC. 58. Every person acting for him or herself or as an agent traveling for others, who shall receive orders, or display samples, or sell goods in any manner whatever, shall pay for his or her license the sum of $100.

The attention of those failing to comply with the above is called to section 74 of said ordinance:

SEC. 74. Any person or persons, firm or firms doing any business, or engaged in any trade, calling or profession, in this city, or performing any act or acts made subject to license by this ordinance, or any part or parts of the same, without license as herein provided for, or who shall violate in any way or manner the provisions of this ordinance, shall be and are hereby made liable to a fine in a sum not less than ten dollars, and in an additional amount according to the nature of the offense, but not to exceed one hundred dollars; or to imprisonment not exceeding one month.

The ordinance will continue to be strictly enforced, and all parties knowing of any violations of it are respectfully requested to notify this office.
J. C. DENNIS,
sept27-7t. Administrator of Finance.

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STARS AND FLOWERS.

When Eve had led her lord away,
And Cain had killed his brother,
The stars and flowers, the poets say,
Agreed with one another

To cheat the cunning tempter's art
And teach the race its duty,
By keeping on its wicked heart
Their eyes of light and beauty.

A million sleepless lids, they said,
Will be at least a warning;
And so the flowers would watch, by day,
The stars from eve till morning.

On hill and prairie, field and lawn,
Their dewy eyes upturning,
The stars still watch from reddening dawn
Till western skies are burning.

Alas! each hour of daylight tells
A tale of shame so crushing
That some turn white as sea-bleached shells,
And some are always blushing.

But when the patient stars look down
On all their light discovers
The traitor's smile, the murderer's frown,
The lips of lying lovers,—

They try to shut their saddening eyes,
And in the vain endeavor
We see them twinkling in the skies,
And so they wink forever.

"Home, Sweet Home!"

They [illegible] household words, clothed in the [illegible] melody that singer ever [illegible]. Yet to how many these words are [illegible] a mockery, and in how many [illegible] is no responsive chord to their [illegible] ... [illegible] flowers of Eden we still inherit; but the trail of the [illegible] over them all." The flowers of [illegible] too often by the trail of [illegible] tongue. This is the blight [illegible] our household roses of their [illegible] and their bloom; this is the [illegible] shadow that rests heavily upon [illegible] places, and drives out the [illegible]. This it is that mars the [illegible] produces only discord; this it [illegible] a place of torture of what [illegible] a pure Eden of happiness and [illegible] ... [illegible] take a look into all the [illegible] earth, we would see how true [illegible] may be the father's violent [illegible] produces the discordant [illegible] mar the music of home. It [illegible] speaking tongue that [illegible] should drop only honey. [illegible] words and rude [illegible] angry clamor [illegible] it may be the [illegible] daughter, who for[illegible] thing in woman [illegible] ... [illegible] by this domestic de[illegible] cannot be told. It breaks [illegible] those God has [illegible] the world, [illegible] it not. Men [illegible] before God to [illegible] until death [illegible] forever, unmindful [illegible] tamper [illegible] very often tempt[illegible] by ... [illegible] if you wish to [illegible] has caused [illegible] you will see the [illegible] to the very [illegible] confesses [illegible] committed [illegible] there. [illegible] "sweet home," until [illegible] of its every nook [illegible] truly call it "home, [illegible] the solitary [illegible] discord, [illegible] all the [illegible] beauty, richer frag[illegible] palace [illegible] lovingly, [illegible] really be [illegible]

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[illegible] have elapsed, and Mr. Harmon [illegible] to this day.—Sep.

RECOMMEND IT.

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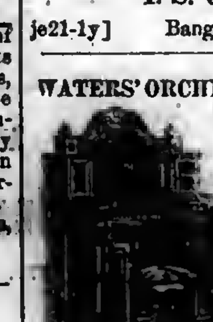

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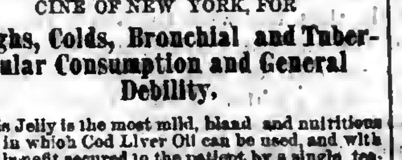

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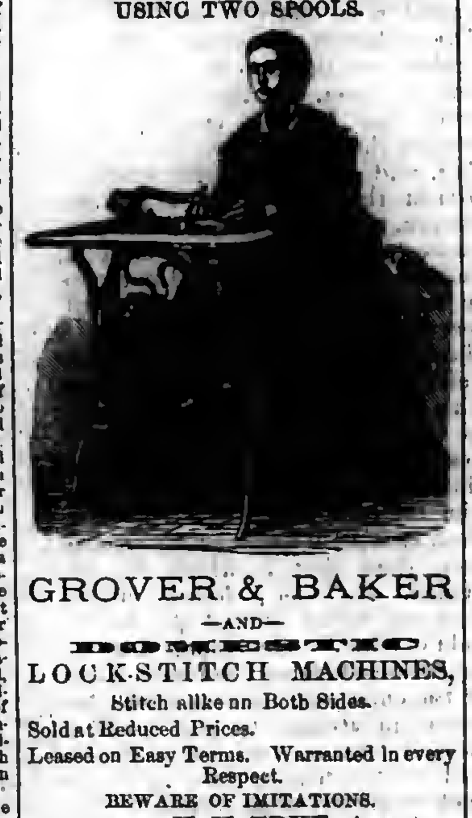

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Southwestern.

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OUR MINISTER'S SERMON.

The minister said last night, says he,
"Don't be afraid of givin';
If your life ain't worth nothin' to other folks,
Why, what's the use of livin' ?"
And that's what I say to my wife, says I,
There's Brown, the mis'rable sinner,
He'd sooner a beggar would starve than give
A cent toward buyin' a dinner.

I tell you our minister's prime, he is,
But I couldn't quite determine,
When I heard him a-givin' it right and left,
Just who was hit by his sermon.
Of course there couldn't be no mistake
[illegible] of long-winded prayin',
For [illegible] and Johnson they set and [illegible]
At every word he was sayin'.

And the minister he went on to say,
[illegible] kinds of cheatin',
And [illegible] for every day
[illegible] meetin':
I [illegible] the man that gives
[illegible] at my preachin',
[illegible] the follewin' week
[illegible] and overreachin'."

I [illegible] bitter enough
[illegible] swallow,
[illegible] his mouth,
[illegible]
[illegible] talk,

[illegible] every time,
[illegible] of fashion,
[illegible] and things,
[illegible] passion,
[illegible] to see the styles,
[illegible] a-winkin'
[illegible] my wife, and says I "That's you,"
And I [illegible] it set her thinkin'.

[illegible] that woman's pat,
[illegible] creation,
[illegible] most of the
[illegible]
[illegible]
[illegible] right myself,
[illegible]
[illegible] their
[illegible] faults,
[illegible] brother's;
[illegible] the coats
[illegible]
[illegible] Brown he
[illegible] smilin',
[illegible]
[illegible] out, that I
[illegible] a critter.

[illegible]

BY J. [illegible] N. Y.

[illegible]

havo. There was a man, in one of our prayer-meetings, who was always telling God in his prayers that he was full of wounds and putrifying sores, etc. He found that in the Scriptures, and thought therefore the Lord would be pleased with it. There was a brother at Poughkeepsie who used to pray, "O Lord, make me so full of Thee that there will be no room for evil!" The devil passes by such a man and says, No room there. Be full. The clouds come and hold the full goblets to the parched lips of the flowers. In my garden I hear the watery footsteps as the clouds come and give to overflowing. So God is every ready to come and pour out blessings on the waiting Christian.

But I must hasten. "Though I walk through the valley and shadow of death," etc. (v. 4). The time will come when we will understand that. Through that valley no mortal can go with us. "Thou art with me." Many a time as I think of that valley, it is not radiant but dark, then I recall this verse, and I say with the Psalmist, "I will fear no evil, for Thou art with me." It is Christ's Almighty hand, wounded and bleeding for me, that will lead me.

"Thy rod and Thy staff they comfort me" (v. 4). Comforted by the rod! Yes, we find comfort in affliction, blessed be God! The goblet is filled with bitterness, but Christ looks upon it and the bitterness is turned to sweetness. Joy comes out of sorrow. The rod and the staff—crook—are different. With the crook he lifts us out of difficulty and trouble. There is a difference between a shepherd's rod and a theological club. Then, the shepherd's rod had on the end of it a bit of vermillion, by which each sheep was marked. God puts His marks on His sheep. Not only the ninety and nine will be gathered in, but the full hundred. The Church will then have accomplished its full mission.

Now, a few words touching the two concluding verses of the chapter. "Thou preparest a table before me in the presence of mine enemies" (v. 5). There is a hidden banquet, we are told, for the soul, where all alone we feast with Christ. You can sit down with your Savior to this silent feast anywhere—even on Broadway, that human, roaring Niagara. God preparest the table. What honor! God is said to be our bed-maker. He maketh our bed in sickness. Here the king comes in royal robes and spreads for us, in presence of all the world, a feast. The great nations across the waters are honoring America in the honors they are bestowing on our great, silent general. Kings and queens do the honors. The King of all the universe bestows infinitely greater honors on us. No earthly royal family ever made such a feast as that to which we were invited. No general or Emperor ever had such service as the humble Christian, for the King of heaven and earth bows the heavens and comes down and spreads his table for him. You pity that beggar in rags. He has no need of pity, he is a Christian; and what unseen multitudes of shining ones are waiting to do him honor, for he is gaining victories over earth and hell!

Then there is the kingly blessing, "Thou anointest my head with oil" (v. 5). David knew what it was to be anointed. He felt now the seal of royalty placed on him from on high. The seal every one of us have to-day. I know not how to go farther. I am dizzy with a glimpse of the dazzling glories that await us. Napoleon contemptuously called an earthly throne a piece of pine with a bit of velvet on it. Oh, how poor is earthly royalty! It will take me all my life to get through pitying the kings of the earth, so infinitely beyond theirs are the honors that await every Christian.

"Surely goodness and mercy shall follow me all the days of my life" (v. 6). The place for the wagons loaded with supplies is immediately in the rear of the army. The supply is infinite.

"I will dwell in the house of the Lord forever" (v. 6). Here the great ones of the universe, true kings and princes, will be assembled. What would you say of a prince who, going to his distant palace, should be crying on the cars because of his inferior traveling clothes and fare, and the inconveniences of the journey? We would say, Foolish man, you are traveling now; the palace will be by and by. Oh, to dwell forever in the [illegible] of God! Is there room there [illegible] all? In my Father's house, [illegible] Christ, are many mansions. [illegible] there is room for all in the [illegible] of God, in the city of God.—[illegible] Pulpit.

[illegible]

Washington Letter.

(From our regular correspondent.)

It is quite apparent that while the coming session of Congress will be eventful, and the season gay, money will not be spent so prodigally as in the past. The hotels complain that the race of millionaire statesmen is fading from the land. Senators and members seem unwilling to pay high prices, and the stylish West End boarding houses that have been able to command from $100 to $300 per month for a suite of two rooms, now find it difficult to engage them for half that price. Boarding house and hotel areas have been increased in the last few years, and competition, prevailing ideas of economy, together with the simpler style of living under the present regime, are all having a tendency to make existence at the national capital as cheap as, or perhaps cheaper than it has ever been.

It is the opinion of the President that the extra session will continue until the time for the regular session to begin, and that many members and Senators are of the same opinion is proved by their hiring residences and preparing to keep house.

The message of the President will be confined mostly to matters for which the extra session was called, and the annual reports from the departments will not be submitted to Congress until December. The Secretary of State will present correspondence relative to American representation at the Paris Exposition, on which there will probably be prompt action.

There is much speculation afloat over the consequences likely to follow should Senator Morton remain helpless, and Senator Spencer unfriendly to the administration. The latter is spending his honeymoon in the Black Hills and is believed, by some, less anxious to be in the Senate Chamber during the present session, than to be returned as Senator from the future State of Wyoming. At any rate it is known he will not be in Washington until December. Gov. Kellogg has returned to New Orleans, saying he will make no effort to secure a seat in the Senate until Senator Morton is able to advocate his claims. In spite of newspaper reports of his improving health, there is a very general impression that the great Senator will not again enter the Senate Chamber; and "there will be none left in Ithica to bend his bow." Senator Sharon who is looking after his silver mines in Nevada, will not take his seat before December, and it is not improbable that President Hayes will find himself confronted with a Democratic Congress; but, how a Democratic Congress can antagonize his administration, without arraying itself in opposition to its own avowed policy is a question difficult to answer.

There is every indication of an exciting and interesting session, a large number of journalists have arrived prepared to represent their various papers, and there is the wonted bustle and animation among the *quid nunes* on newspaper row where the doors have been closed for weeks. C.

Carlyle on Job.

I call the Book of Job, apart from all theories about it, one of the grandest things ever written with a pen. One feels, indeed, as if it were not Hebrew—such a noble universality, different from noble patriotism, or sectarianism, reigns in it. A noble book! All men's book! It is our first, oldest statement of the never-ending problem, man's destiny, and God's ways with him here on this earth. And all in such free, flowing outlines; grand in its simplicity, and its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight, and vision for all things, material things no less than spiritual; the horse—"hast thou clothed his neck with thunder?"—he laughs at the shaking of the spear! Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.

We have more than one burial picture in the Bible. The rich man was buried, of course, with a very expensive funeral, and Lazarus, doubtless, to the tune of

"Rattle his bones
Over the stones,
He's only a pauper whom nobody owns."

Hell finished the programme in the first case, and Heaven took charge of the latter.—*Witness.*

If Adam had not sinned, the Son of God had not died; consequently that amazing instance of the love of God to man never had existed which has in all ages excited the highest joy, and love, and gratitude from his children.—*Wesley*

Nevertheless.

"Nevertheless," said Christ, "hereafter shall ye see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." This, then, is the string from which we must draw forth music, "*Nevertheless,*" which being interpreted by being pulled in pieces, signifies that truth is never-the-less sure because of opposition. "Nevertheless," not one atom the less is the truth certain to prevail, for all that you may say or do against it. Jesus will surely sit at the right hand of power, and come in due season upon the clouds of heaven. Let us dwell for a little time upon this important fact, that truth is none the less certain because of the opposition of men and devils.

He gives himself that lowly, humble title of Son of man, as best indicating himself in his condition at that time. "Hereafter ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heaven." The humiliation of Christ did not in the least endanger his after glory. His sufferings, his shame, his death, did not render it any the less certain that he would climb to his throne. Nor did the cavilings of his opposers keep him for one instant from his place of honor. I wish you to remember this, for there is a great principle in it. There are many poor weak-minded people who cannot take sides with a persecuted truth, nor accept anything but the most popular and fashionable form of religion. They dare not be with truth when men spit in its face, and buffet it, and pour contempt upon it, but it will be victorious none the less, although cowards desert it and false hearted men oppose it. If it stand alone at the bar of the world, a culprit to be condemned—if it receive nothing but a universal hiss of human execration—yet, if it be the truth, it may be condemned, but it will be justified; it may be buried, but it will rise; it may be rejected; but it will be glorified, even as it has happened to the Christ of God. Who would be ashamed of truth at any time when he knows the preciousness of it? Who will tremble because of present opposition when he foresees what will yet come of it? What a sublime spectacle—the man of sorrows standing before his cruel judges in all manner of weakness and poverty and contempt, at the same time heir of all things, and appointed, nevertheless, to sit at the right hand of power and to come in the clouds of heaven.—*Spurgeon.*

An Incident of Chas. Sumner's Early Life.

The Secretary of War had laid upon his desk this morning a letter which is of peculiar interest. It has just been discovered by one of the clerks in looking over some of the older files of the department. It was a letter from Maj. Sumner, father of the late Senator Sumner, to the Secretary of War, asking that his son, Charles Sumner, then a lad fifteen, might be appointed military cadet at West Point. The letter recites that he is a good boy, without bad habits, well grounded in the common branches of English, with a fair knowledge of French, knowing something of Latin and Greek, and prepared to enter Harvard College; that his parents destined him for a classical course of study, but that the lad's preferences seemed to be for military life. Mr. Sumner said that he could not claim the appointment for any deserving of his own from the country, but his father, the lad's grand father, Maj. Sumner, had done good service in the Revolution. Mr. Sumner added that he referred by permission to his member of Congress, Mr. Daniel Webster, and ventured to say that Mr. Webster knew him well enough to know that he would not recommend anybody to office without he had merit, be he his own son or no son. The letter is written in a clear, round hand.—*Washington Dispatch.*

In an artible on the union of the different evangelical churches, Dr. Summers wants each one to remain distinct, with a separate autonomy. Let there be inter-communication, exchange of pulpits, co-operation in general interests, prayer for each other, non-interference with each other's operations, and the cessation of angy controversies. "We," adds the Doctor, "know nothing better than this, but if anything better can be devised to promote the unity of the church we shall be glad to see it."

The oldest church edifice in the Christian world is said to be at Orleansville, in the diocese of Algiers. The old church of Oppidum Tinglitei was erected A. D. 323, soon after the conversion of Constantine, as has been recently ascertained from an inscription on the pavement of the church. The mosaic pavement, the vaults to a height of about six feet, a part of the altar, and the bishop's seat still remain.

An Extraordinary Sentence by a Judge.

The following extract is taken from a sentence recently pronounced by Judge Reading, of Chicago, upon the liquor dealers who had violated the law by selling it to minors. It will pay a careful perusal:

"By the law you may sell it to men and women, if they will buy. You have given your bond and paid your license to sell to them, and no one has a right to molest you in your legal business. No matter what the consequences may be, no matter what poverty and destitution are produced by your selling according to law, you have paid your money for this privilege, and you are licensed to pursue your calling. No matter what families are distracted and rendered miserable; no matter what wives are treated with violence; what children starve or mourn over the degradation of a parent—your business is legalized and no one may interfere with you for it. No matter what mother may agonize over the loss of a son, or sister blush at the shame of a brother, you have a right to disregard them all, and pursue your legal calling—you are licensed. You may fit up your lawful place of business in the most enticing and captivating form; you may furnish it with the most costly and elegant equipments for your own lawful trade; you may fill it with the allurements of amusement; you may use all arts to allure visitors; you may skillfully arrange and expose to view your choicest wines and captivating beverages; you may induce thirst by all contrivances to produce a raging appetite for drink, and then you may supply that appetite to the full, because it is lawful; you have paid for it—you have a license. You may allow boys and children to frequent your saloon; they may witness the apparent satisfaction with which their seniors quaff the sparkling glass; you may be schooling and training them for the period of twenty-one, when they, too, can participate—for all this is lawful. You may hold the cup to their lips; but you must not let them drink—that would be unlawful. For, while you have all these privileges for the money you pay, this poor privilege of selling to children is denied you. Here parents have the right to say, 'Leave my son to me until the law gives you a right to destroy him. Do not anticipate that terrible moment when I can assert for him no further rights of protection. That will be soon enough for me, for his sister, for his mother, for his friends, for the community, to see him take the road to death. Give him to us in his childhood at least. Let us have a few hours of his youth, in which we can enjoy his innocence, to repay us in some small degree for the care and love we have lavished upon him.

"This is something which you, who now stand prisoners at the bar, have not paid for; this is not embraced in your license. For this offence the court sentences you to ten days' imprisonment in the county jail, and that you pay a fine of seventy-five dollars and costs, and that you stand committed until the fine and costs of this prosecution are paid."

We have not before heard from any source such an arraignment of the license law as this.

The Uses of the Lemon.

As a writer in the London Lancet remarks, few people know the value of Lemon juice. A piece of lemon bound upon a corn will cure it in a few days; it should be renewed night and morning. A free use of lemon juice and sugar will always relieve a cough. Most people feel poorly in the spring, but if they would eat a lemon before breakfast every day for a week—with or without sugar, as they like—they would find it better than any medicine. Lemon juice used according to this recipe will sometimes cure consumption: Put a dozen lemons into cold water and slowly bring to a boil; boil slowly until the lemons are soft, then squeeze until all the juice is extracted; add sugar to your taste and drink. In this way use one dozen lemons a day. If they cause pain, or loosen the bowels too much, lessen the quantity and use only five or six a day until you are better, and then begin again with a dozen a day. After using five or six dozen the patient will begin to gain flesh and enjoy food. Hold on to the lemons, and still use them freely for several weeks more. Another use for lemons is for a refreshing drink in summer, or in sickness at any time. Prepare as directed above and add water and sugar. But in order to have this keep well, after boiling the lemons, squeeze and strain carefully; then to every half pint of juice add one pound of loaf or crushed sugar, boil and stir a few minutes more until the sugar is dissolved, skim carefully and bottle. You will get more juice from the lemons by boiling them, and the preparation keeps better.

The Hunted Fox.

Many stories have been told to illustrate the extraordinary sagacity, or what is commonly, but I think unfairly, called the cunning of the fox. The singular shifts and devices resorted to by that clever animal to fling the hounds in pursuit of him off the scent, or to escape their fury, have often excited my admiration, and I confess that in reading the details of a fox chase my sympathy always goes with the pursued, not with the pursuers. There is one anecdote of a fox saving his life by a bold and happy stroke, which I know to be perfectly authentic, and have much pleasure in now putting on record. One day, during the hunting season, a lady was sitting in the dining room of an old mansion-house in the southwest of Scotland, when she suddenly heard the sound of hounds and horn, and perceived that the chase was passing not far from her door. In a few minutes she was startled by the crash of a broken pane in a section of the bow window near which she was sitting. Looking round she saw that the damage had not been done by any stone or ball that had struck the glass but by the hunted fox, which had thus made a desperate dash for his safety. Reynard was in the room, perfectly worn out with fatigue, and seemed piteously to implore protection. The lady of the mansion would not have been a woman had she not sheltered the poor animal who had flung himself upon her mercy. She instantly opened a wall-press in the room, and, as she pointed to the bottom of it, the fox entered and allowed himself to be securely shut in. The shutter was closed upon the broken pane, and a few hounds that appeared in front of the house, after running suspiciously about for a little, were called off to join the pack. The lady from her window had the satisfaction of seeing the huntsmen at some distance digging away for half an hour at a covered drain in which they suspected the fox had taken refuge, and through which he had probably passed. After their fruitless search "the field" went off disappointed, having had a capital run, but lost their fox. Meanwhile "the villain" as some of the spectators called him, lay safe in his quarters. He was allowed to remain in the house all night, and in the morning he was offered by his kind protector a good breakfast of porridge and milk, of which he heartily partook. The worthy Scotch lady, in telling the story, used to conclude by saying that when the fox had finished his breakfast, "he waggit his tail and gaed his ways."—*Leisure Hour.*

The Human Garden.

Look at your flower-garden, lying yonder before your windows. You know what care you must give if you would have it prosper; how you must train the tender vines, and water the young plants, and weed and loosen the soil. Left to itself, great weeds would soon choke the flowers; and though you find it hard to have as many roses as you want, it would be difficult to be rid of the crop of nettles that would spring up if you forget the beds a week.

So it is with the human garden. The bad things grow faster than the good, and without help, too; while you must not only help the earthly blossoms—the human herbs of virtue—but fight for them against the human weeds.

It is romantic and pretty to say that good always triumphs, and that the right is always victorious, but it is not true; and those who have power should always remember this.

One of the noblest tasks a great man can take upon himself is, to weed the human garden and give the good, the pure, and the honest plants a chance to bear flowers and fruit, of which those stinging nettles, evil men, are always striving to rob them.—*N. Y. Ledger.*

Evidence continues to multiply that the cane crop has been practically uninjured by the storm of last month. As the *Times* predicted, the cane has righted itself and now, except the inconvenience of having to cut crooked cane, the planters will find themselves as well off as if there had been only a gentle hesperian zephyr instead of that awful gale three weeks ago. Indeed there are advantages resulting from the very violence of the hurricane. The prostration of the cane and the whipping off of the flag have exposed to the action of the atmosphere a large quantity of the smaller growth which, otherwise, would not have ripened. Already there begins to spread over the surface of the stalks that black glucose formation produced by the agency of oxygen and which is a sure indication of an unusual percentage of saccharine. It is very probable that a good many expensive overseers and managers of large pretensions will utilize the storm to account for their shortcomings, but we venture to say there are not a dozen planters in the State who conscientiously believe they have lost three per cent. of sugar.—*Times.*

General News Items.

Wm. Astor contributes $5,000 to the sufferers from yellow fever in Florida.

The Trustees of the Peabody Education Fund Thursday re-elected the old officers of the Fund for the ensuing year. President Hayes was elected a Trustee, in place of the late Maury.

The exhibits of the American Tract Society, Boston, and the Presbyterian Board of Publication have been withdrawn from the Philadelpia Permanent Exhibition, in consequence of opening it on Sundays.

A clergyman in Boston recently aroused his sleepy audience by announcing in a most positive manner that notwithstanding the hard times, the wages of sin had not been cut down one iota.

It will cost $100,000 to fetch to the United States the Cleopatra's needle, which the khedive of Egypt proposes to give us. Charles Storrs, of New York, offers to subscribe $2000 of the money, and it is believed the project will result in bringing to our shores one of these magnificent monuments.

All the public lands in the States of Arkansas, Louisiana and Florida will soon be offered at public sale, and the opportunity that is afforded men of small means and agricultural aspiration is not to be despised. These lands are virgin soil, comparatively near market, many of them heavily timbered, and, without doubt, will be sold very cheap.

An "experimental consignment" of American oysters recently reached England by the White Star steamer Adriatic. They were carried from Norfolk, Va., to New York in a new kind of "refrigerated tub," where they remained undisturbed from the day they were taken from the sea until they were sold for immediate use in the English market.

The forefathers' monument at Plymouth is at length set up. It is a colossal figure of "Faith," cut from a block of white Hallowell granite. The [illegible] designed by the late [illegible] Billings. Since his death the work has been carried forward under the direction of his brother. The figure cost nearly $40,000.

There is great activity in the work of the 1878 Exposition in Paris, some 1,100 workmen being employed upon the Trycadero Palace alone, which is to be a permanent structure. The immense pavillions on the Champ de Mars are rapidly advancing towards completion, and before winter sets in the exteriors will be finished, and work on the interior decoration in progress.

A novel method for the prevention of sea-sickness was recently tested by an Englishman. His respirations exactly corresponded with the rise and fall of the vessel. When she rose, he inspired; when she fell he expired. So successful was the experiment that he fell asleep, but was awakened when he ceased to respire with the rise and fall of the vessel, to sleep again when the rule was again observed.

The Chattanooga (Ga.) *Commercial* says: "A company has been formed and the stock subscribed to build an inclined railway from the base to the summit of Lookout Mountain. The motive power is to be a large engine located somewhere near the Point, which will propel the cars by means of a strong steel wire rope, one car ascending while the other descends. The cars will be fitted with automatic brakes which will stop them instantly in case of accident. The work is controlled by energetic men who will commence at once and propose to have cars running within 90 days.

The famine in India is daily becoming more and more horrible. The editor of *The Madras Times* writes (August 1st) as follows:

"The population in Southern India more or less afflicted by famine numbers 24,000,000. In the most favorable circumstances, at least one sixth of the people will die. The famine is immeasurably greater than was that in Bengal. In Madras no camp of 3,000 rises morning after morning without leaving thirty corpses. In the interior the distress is most fearful. One gentleman passing down a valley in the Wynaad district counted twenty-nine dead bodies on the road. A coffee-planter, seeking shelter from the rain in a hut, found six decomposing bodies in it. On any day and every day mothers may be seen in the streets of Madras offering their children for sale, while the foundling portion of the poor-house is full of infants found by the police on the roads, deserted by their parents. Since the famine commenced 500,000 people have died of want and distress. The first big tragedy may be expected in Mysore. Information has reached me from Bangalore of two cases of cannibalism already."

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, OCTOBER 18, 1877.

TWO MONTHS FREE.

Now is the time for all our preachers to begin the canvass for subscribers to the SOUTHWESTERN for 1878. We make this liberal proposition: *for two dollars* CASH *we will send the* SOUTHWESTERN *from November* 1, 1877, *to January* 1, 1879, *we paying the postage.* This gives the paper two months free.

Will all our pastors please read this to their congregations, and begin the canvass at once? Who will send us the first cash list for 1878? Address Nelson & Phillips, Lock Box B, New Orleans.

Bishop Haven was so far recovered from his sickness as to preside at the Ohio Conference.

Mr. H. W. Douglas has resumed his old position at the head of the publishing department of the New York Advocate.

The *National Repository* and *Gold-[illegible]* for November are at hand. [illegible] excellent numbers. More [illegible] next week.

Rev. D. W. Hays, one of our excellent [illegible] in Tennessee, [illegible] transferred from the Tennessee to the Holston Conference [illegible] at Chattanooga.

The *Methodist Advocate*, of Atlanta, [illegible] by correspondence [illegible] in South Carolina [illegible] are oppressed [illegible].

[illegible] H. Rogers, a bible [illegible] the Record, from Polk [illegible] that county [illegible] families who [illegible] a bible.

[illegible] has by vote done away [illegible] suffrage. This is the [illegible] State in the Union [illegible], and it seems [illegible].

[illegible] Weekly, [illegible] of religious [illegible]. Its illustrations [illegible] and its reading [illegible] just such as should be [illegible]. It is published by [illegible] Tract Society and [illegible] year.

[illegible] has an editorial on [illegible] the rather startling [illegible] If the world [illegible] resolve to be rid of [illegible] evils, debts, that [illegible] be found in existence [illegible] to pay one cent [illegible]. The editorial concludes [illegible] show the state [illegible].

[illegible] University [illegible] with an unusually [illegible]. Prof. [illegible], has en[illegible] upon his [illegible] duties, a grad[illegible] University, [illegible] staff are in [illegible] departments, [illegible] a com[illegible] Wheeler [illegible] commercial [illegible] A. T. Russ [illegible] is given to the [illegible] preparing [illegible] and friends [illegible] young [illegible] to at[illegible] University [illegible] Race streets, [illegible] the M. [illegible].

Mississippi Outlaws.

Southwestern Mississippi, especially Osyka and vicinity, seems to be over run by outlaws and there seems to be no power to punish them. The following letter from Mr. W. E. Harrell, Mayor of Osyka, tells its own story: Governor Stone has been appealed to, to allow the citizens to organize a company of militia for self protection, but refused to give permission. In answer to appeals for help months ago he said wait until *after the election.* He still persists in refusing help, and the law abiding citizens are afraid, that their property will be destroyed if they organize, except, under the protection of the State. Can it be possible that these bull-dozing outlaws are the political confederates of Governor Stone, and he fears to touch them? This letter we clip from the *Summit* (Miss.) *Times.*

The *N. O. Times* of the 14th, publishes the same letter, and administers a deserved rebuke to Governor Stone. Governor Stone and the entire State officials patronage is in the hands of the Democracy.

OSYKA, PIKE CO., MISS., October 8, 1877.

Editor Summit Times:

Having seen in the *Clarion* of the 3d of October a series of resolutions purporting to be from the citizens of Osyka, in mass meeting assembled on the 27th of September last, declaring the publications in the Summit *Times* and the New Orleans *Times*, so far as they relate to Osyka, to be untrue, I feel called upon as an officer of the law to give to the public all the facts regarding the outrages committed here, and in so doing I believe that I have the approval of a majority of the citizens, although, I am sorry to say, they are so completely bull-dozed (with a few exceptions) that they will not assemble and publicly endorse my actions.

In the so-called mass meeting of the citizens of this town (in which I am credibly informed not more than twelve or fifteen persons took part), they admitted the killing of one and whipping of a few other negroes in June last!

This, of itself, is sufficient to prove the report of lawlessness; but, as it is only a partia admission of the outrages committed in this town, I will proceed to detail the facts, of which the few "Citizens in Mass Meeting Assembled," seem to be ignorant, and in so doing will commence at the beginning:

1. On the night of the 24th of June last, a number of negroes of this town appeared on the streets with arms, and several of them stated afterwards they were induced or persuaded to come out by Samuel E. Roberts, the same person now under indictment for the murder of Frank Posey, who told them the Bulldozers or Regulators were coming into town that night, to regulate them, and that they ought to get their guns, come out and defend themselves, and that if they would, he would go with them. Some of the negroes were seen by W. D. Davidson and myself, and we told them to go home, or they would bring on trouble and if they did not they would be arrested! * * *

2. On the night of the 30th June, or the morning of the 1st of July, a number of armed and masked men went to the house of Frank Posey, shot and killed Frank Posey, whipped two other negroes, Henry Macke and Louis Mulvy, and fired into the house of Add Coleman, and made the night hideous with their yells and oaths!

3. On the night of the 28th July, so I was informed by Mr. I. W. Cutrer, two negro men were taken from his premises by a body of armed men and whipped. One of these negroes came to me and said that the men were armed and masked who whipped him. These men sent by this negro to me, a note of a very threatening character against J. W. Terry and myself.

4. On the night of the 23d of August, a body of armed and masked men appeared in town; they fired into my office, the post-office, and the business houses of W. D. Davidson and J. W. Terry, and left a note of menace against W. D. Davidson. W. D. Davidson states that he received a message that he had made himself obnoxious, and must leave, or his life would be taken. Enclosed with this you will find the sworn statement of Louis Mulvy, made before me on the 25th of September, which needs no explanation.

After Louis Mulvy made the above statement, he fled to Tangipahoa, from where he writes he was driven by men from this place [illegible] were Samuel E. [illegible], Wash Cutrer, Hughey [illegible], Keating and others, [illegible] who attempted to [illegible] firing three shots at [illegible]. You will also find [illegible] of threat against [illegible] J. W. Terry and [illegible].

[illegible] attention to his extensive [illegible] the unlawful [illegible] inability to [illegible] also stated [illegible] were [illegible] the [illegible] who, I [illegible] in the presence of witnesses, to the governor that he could not guarrantee protection of the law to any one, as the county site had been entered at night by a body of armed men, for the purpose of taking the jail keys from him and liberating the prisoners, and that in consequence he had been sleeping out in the woods nine nights.

W. C. HARRELL.

Our Subscription Book Department.

The Methodist Book Concern, Nelson & Phillips, Agents, opened a *Subscription Book Department*, at the headquarters of the Concern in New York, in August, 1875. Mr. H. W. Knight, a gentleman of experience in the business, was placed in charge. Since then, a little over two years, about seventy-five thousand volumes have been sold. The list embraces "The Pictorial Family Bible," which is a magnificent volume, containing 1,200 illustrations and a splendid array of helps to the study of the Bible.

Another book is "The Lord's Land," by Rev. Dr. Ridgaway. Over $5,000 were spent in illustrating it.

"The Great Men of God" is a beautiful volume, in which the best thoughts on the grand old characters of the Bible are portrayed by such authors as Dean Stanley, Bishop Oxenden, Rev. Dr. Guthrie and others.

Another attractive book of this department is "The History of the United States," by Professor John Clark Ridpath, of the Asbury University. The book reflects great credit upon the gifted author

"The Child's Bible" is another superb volume, to place in the hands of children. Its clear, large type and beautiful illustratrations make it exceedingly attractive.

The last book thus far brought out by this department is "Moody: His Words, Work and Workers," written by Rev. W. H. Daniels, the man of all writers most familiar with Mr. Moody's style, he having been present at Mr. Moody's meetings in Liverpool, London, Edinburgh, Dublin, New York, Chicago and Boston. The great popularity of this book is attested by the very large sale of 25,000 copies in five months after publication. An intelligent agent canvassing for this book, and who had sold the work of another publisher, states that "it gives as much history of Mr. Moody on the first sixty or one hundred pages as can be found in the entire volume of the other work," and that "the Bible portraits and outlines of Mr. Moody's theology are alone worth the price of the book."

Mr. Knight says he expects to round off the year 1877 with a sale of at least 100,000 books for this department since its organization.

Our publishers have arranged for employment of canvassing agents and shipping all the above books from New Orleans. Already several agents are at work and doing very well, especially in selling the Bible and the work on Moody. Large commissions are given. Send for circulars giving full particulars. Address Nelson & Phillips, Lock Box B, New Orleans.

Tennessee Conference.

SECOND AND THIRD DAYS.

The Conference met at 8½ this morning. Bishop Harris was present, and explained the cause of his absence at the opening of the session yesterday. The half hour of religious exercises having passed, the subject of the division was taken up. At the last session of the Conference the colored members of the conference who were then unanimously opposed to division and are still opposed to it, agreed that if the white brethren requested separation at the present session of the conference, their request should be granted. This question has been agitated in the conference for several years, and as it was probable, would be, by the white brethren till the separation should take place; the colored brethren and the few white members of the conference who opposed separation, thought it best, for the peace of all concerned to permit the division to take place according to the following report. The vote of the white members of the conference was taken, as is mentioned in the report, and resulted in 19 in favor and 4 against division.

Whereas, The majority of the white brethren, members of the Tennessee Annual Conference of the M. E. Church, have from time to time expressed themselves as desirous of forming a new conference, stating among their reasons for such action, their belief that the meeting of the colored brethren with them in annual conference relation, interfered with their success among the whites, in the bounds of their work, and

Whereas, The General Conference at its last session in Baltimore, made provisions for the formation of such new conferences, when a majority of both white and colored members of the conference agree thereto, and

Whereas, A majority of the white members of this conference, present and voting, have asked that such new conference be formed, therefore

Resolved 1. That the Bishop presiding at the present session of this conference is hereby requested to form the brethren expressing this desire, including the McMinnville and Memphis Districts, into a new annual conference to be called the Central Tennessee Conference of the M. E. Church; said organization to take place at the close of the present session of the Tennessee Conference.

Resolved 2. That any member of this conference shall have the privilege of remaining in the Tennessee Conference, or of joining the one to be organized according to the above resolution.

Resolved 3. That nothing in this action shall prevent any change in the bounds of this conference, by a vote of its membership and quarterly conference, choosing to which annual conference it shall belong.

The report was adopted almost without debate. The action of the white brethren surprised no one here. The convictions of those who opposed separation remain the same, but they yield to what seems to be the necessities in the case, to secure peace. They are not convinced that the white work has suffered by the meeting of the colored and white in this conference. The statistics show a healthful increase some years and a decline in others, but the conference has met together for the past twelve years, with a considerable increase in membership, church property, and benevolent collections. It may be that the growth of the white work will now be rapid, and the Central Tennessee will be a vast power in the State, to which all who love one common Saviour will say, Amen. The conference went on with the regular minute business. The Districts were called and the Presiding Elders made their reports. C. Pickett, P. E., read an interesting report of the Murfreesboro District, on which he closes his fourth year, with this session of the conference.

The third day of the conference finds the work well advanced. The Educational Anniversary was held last night. Bros. Braden, C. S. Smith, T. Carter, B. F. Tillan and Prof. G. Ridpart, of the Tullahoma College, made addresses. The following brethren, all white, have been located at their own request: T. B. McCrary, H. B. Crowell, W. G. Haynes, L. P. Cousey, J. A. Lansing, and Henry Stevens. The right kind of men for the work are scarce. Poor people, poor pay and hard work are not attractions which draw many of the young among the ministry of our Lord Jesus Christ.

SHELBYVILLE, TENN., Oct. 5, '77.

D. W. H.

FOURTH DAY.

A. G. Park conducted the devotional exercises at the opening of Conference. James L. Lewis was transferred to this Conference, from the West Wisconsin Conference.

After the report of the examining committee and representations by the Presiding Elders, Wm. Shimmin, J. B. Bradford, H. Robinson, R. S. Sampson, P. Gregg, C. Bollington, H. Moody, Wm. Dwegans, and L. M. Moore, were continued on trial.

A. L. Walker, John M. Todd, G. W. Marsh not being prepared on their studies were continued on trial in the first year. J. C. Cox, B. Towne, and Geo. Blair were discontinued.

Rev. S. Savage, D.D., agent of the American Bible Society, was introduced and addressed the Conference on the aim of the Society, to supply the destitute, with the Word of God. He gave some specific directions as to how this should be done. The committee appointed yesterday in the case of W. J. McAnually reported that he be permitted to withdraw from the M. E. Church under charges. The committee in the case of P. A. Pearson reported, recommending his location, which was adopted.

The Conference passed a resolution adopting the advice of the General Conference, on the use of Tobacco by the ministry, and refused to admit one of the class recommended by the committee of examination and by the Presiding Elder, who was not ready to make a sacrifice of his "quid" and renounce the habit of its use. The following were admitted into full connection. H. Bowers, J. W. Wells, George Havel, M. C. Young J. W. McNeal, T. Woods.

John Seay, J., S. Finley, J. L. Park, J. W. Hart, A. Phillips, were continued in the supernumery relation.

L. Richardson, A. Hayes, and Jos. Smith were continued as superannated.

S. H. Sticklin, C. W. S. Woods, B. B. Manson were made effective.

J. H. Derryberry and R. J. Cook were located at their own request.

J. F. Turner, H. A. Granthum, Francis Deal and John Pickett were admitted on trial.

The committee to audit the Presiding Elders accounts reported them correct. The committee on education reported favorably on the Central Tennessee College, Tullahoma College, Dixon Academy, West Tennessee Preparatory School and the East Tennessee Wesleyan University. The treasurer of the Conference Missionary Society reported last night. The amount of collections for the year, from the

McMinnville District	$136,32.
Murfreesboro	320 15.
Memphis	69 45.
West Tennessee	57 05.
Total	$582 97.
Last Year	$516 22.
Increase	$66 75.

The Baptist, Cumberland Presbyterian and M. E. Church, South, pulpits will be supplied to-morrow by the Conference.

The Conference Temperance Society will hold a meeting to-night in Reid Chapel and the Freedman's Society Anniversary will be held in Scott Chapel. "B."

Shellyville, Tenn. Oct. 6, '77.

The following comments and appointments we copy from the *Daily American:*

Hitherto the Conference has been what is termed a mixed Conference, having about three-fifths of its members white and the rest colored. The Tennessee Conference is now nearly all colored, having only four white members, while the Central Tennessee Conference is entirely white. The division of the Conference has been a matter of discussion for several years. The colored members, and quite a respectable minority of the whites opposed division and continued to do so, but finally yielded to the request of the white members, against their own convictions of what they believed best for the entire church. The white brethren distinctly asserted that they felt impelled to their course, not by anything between themselves and the colored brethren, but from influence outside of the Conference and the church. The following are the appointments of the

Tennessee Conference.

NASHVILLE DISTRICT — CALVIN PICKETT, P. E.

Nashville, Clark Chapel—C. S. Smith.
Nashville Circuit—J. W. Pickett.
Lebanon—James Pickett.
Hartsville—Huston Bowers.
Mitchellville—Wm. Bryant.
Gallatin—S. J. Harris.
Springfield—J. G. Thompson.
Dixon—To be supplied.
Franklin—M. C. Young.
Mill Creek—Peter Martin.
Spring Hill—J. P. Gregg.
Lewisburg and Lillard's — L. Chapman, W. Stevens.
Dover—Thornton Woods.
John Braden, President of Central Tennessee College, member of Nashville Circuit Quarterly Conference.
West Patterson and J. H. Whitney, professors in Central Tennessee College, members of Nashville Circuit Quarterly Conference.

MURFREESBORO DISTRICT—BENJAMIN B. MANSON, P. E.

Murfreesboro—H. W. Key.
Murfreesboro Circuit—D. James.
Stone River—To be supplied.
Woodbury—H. Robinson.
McMinnville—To be supplied.
McMinnville Circuit—Jas. Worley.
Shelbyville—Thomas Ward.
Sparta—To be supplied.
Cookeville—C. Bullington.
Caney Fork and Carthage—To be supplied.
Alexander—Osborn Green.
North Lebanon—Eli Provine.

WEST TENNESSEE DISTRICT—W. S. BUTLER, P. E.

Memphis, Centenary — Henry Primm.
Memphis Circuit—C. Gilbert.
Fayette—M. Morrison.
Mason's—J. P. Price.
Brownsville—C. W. S. Woods.
Henderson—W. Dwegans.
Mansfield—L. M. Moore.
Cypress—J. P. Bradford.
Purdy's—H. Burns.
Gardner—To be supplied.
McKenzie—To be supplied.
Crittenden—To be supplied.
Waynesboro—H. Moody.
Lawrence Circuit—G. W. Marsh.

Central Tennessee Conference.

NASHVILLE DISTRICT—W. B. RIPPETOE, P. E.

Nashville, Spruce street—R. A. Rudisill.
McMinnville—M. T. Brown.
Tullahoma—D. P. Searcy.
Winchester—To be supplied by S. L. Clark.
Hollow Springs—J. R. T. Ransom.
Liberty—J. N. Turntine.
Long Branch—Francis Deal.
Watertown—To be supplied by L. P. Suggs.
Bloomington—To be supplied by R. L. Dodson.
Netherland—T. R. Dodson.
Selina—To be supplied by M. J. Gentry.
Monroe—H. A. Grantham.
Red Spring—To be supplied by J. R. McGowan.
Lafayette—To be supplied by D. J. Davis.
Shelbyville—J. M. Carter.
Farmington—R. S. Sampson.
Lewisburg—To be supplied by H. S. Smithson.
Bedford—J. W. McNeill.
Rover—B. F. Tiller.
Flat Creek—To be supplied by W. P. Banks.
T. C. Carter, President of Tullahoma College, member of Tullahoma Quarterly Conference, J. N. Turentine, Financial Agent of Tullahoma College.

MEMPHIS DISTRICT—I. L. CHANDLEE, P. E.

Memphis (St. John and Sixth Street)—J. W. Register.
Galloway—William Shimmin.
Lake and Dyer—To be supplied.
South Gibson and Weakly—E. N. Williams.
Alamo—J. T. Lewis.
Carroll and Huntington—L. A. Bedwell.
Stewart—A. Wells.
Camden—A. L. Walker.
Clarksburg—J. E. Cole.
Adamsville—A. G. Park.
Lexington and Decatur—William Clayton.
Saltillo—George Havell.
Dixon and Dixon Circuit—O. O. Knight.
Buffalo—S. H. Stricklin.
Cypress—To be supplied.
Indian Creek—J. W. Drake.
Savannah—J. M. Todd.
White Sulphur and Shiloh—T. Cotton.
Lawrence—J. R. Fuller, S. T. Smith.
James F. Turner, Principal of Dixon Academy, member of Dixon Quarterly Conference.

Lord & Taylor.

This business firm of New York announces to the ladies of New Orleans, in another column, that they are prepared to fill orders by mail or express. Read their announcement and be assured that there is no more reliable firm in the country.

Holston Conference.

This conference met at Knoxville, Tenn., Sept. 27, Bishop Harris presiding. Upon the calling of the roll fifty-four members were found to be present. J. J. Manker was elected secretary. A paper from the North Carolina conference was presented, asking for a change of boundaries between the North Carolina and Holston conferences. James A. Amies, M. R. M. Burke, A. F. Creswell, F. M. Hinds, D. S. Hodsden, J. D. Robeson, T. B. Rossell and C. S. Long were admitted into full connection and elected to deacon's orders.

The Knoxville *Chronicle*, which gave a very full report of the conference, says: "More than one hundred ministers have been in attendance. Bishop Harris has presided, and the universal verdict has been that he is a most excellent presiding officer. He is firm, prompt, decided, but kind and forbearing. We have looked in upon the body frequently, and most say that we have seldom seen business transacted in a more dignified and orderly manner than has been done by this conference. This speaks well for their intelligence as men and as ministers.' Rev. E. Q. Fuller preached an able sermon on Sunday morning, at the conclusion of which fifteen deacons were ordained by the bishop. Dr. N. G. Taylor preached in the afternoon. In the evening Bishop Harris addressed a large audience on the subject of missions in foreign lands.

The following are the benevolent collections: Missionary, $863.51; Woman's Foreign Missionary Society, $2.45; Freedmen's Aid Society, $26.50; Tract cause, $23.10; Episcopal, $93.07; Sunday-School Union, $62.38—total $1,070;56.

Dr. Fowler of the *New York Advocate* pays the following tribute to the late Dr. Duncan, of the Southern Methodist Church:

"In this man has fallen a gentleman of polished manners, a scholar of extended attainments, a thinker of unusual deliberation and clearness, an orator of almost faultless finish, a friend of genial fidelity, a Christian of scriptural charity, and a man of supreme manliness. As we mingle our tears with the tears of those who knew him better, over this, another common grave, may our hearts be wedded into everlasting brotherhood.

The Iowa Methodist Conference at its recent session resolved to entreat all ministers and members who use tobacco to desist for conscience' sake; and to vote for the admission of no one to the conference who uses tobacco, without a pledge that he will abandon it.

The Rev. J. C. Fletcher, of Indianapolis, in a letter to the *Journal* telling of a visit to Terre Haute, writes: "As I was on my way to church, in company with one of the oldest citizens of Terre Haute, I noticed a carriage driving in the direction of the country, and my companion remarked: 'That carriage contains the Hon. Mr. Scott and wife. Mr. Scott is the ex-member of Congress from this district. They are going to a little country Methodist church in the vicinity of Secretary Thompson's farm. It is there that Col. Thompson is in the habit, when at home, of each Sunday expounding the Scriptures to his farmer neighbors. He is now spending his vacation with us, and every Sabbath he preaches the Gospel. In this he is ably encouraged by his wife, who is one of the salt of the earth.' I listened with delight and admiration to these statements of my informant, and was made thankful that in the Cabinet of the first nation of America—that the Secretary of the Navy of the second maritime power of our globe—is 'not ashamed of the Gospel of Christ.'"

Boys and Girls, now is the time to be thinking of what you are to read next year. Do all of you know what a charming magazine Golden Hours is? We feel more than safe in commending it to you. We approve of it thoroughly, and advise every one of you to send the publishers Fifteen cents for the November number, that you may know and like it, and be ready to subscribe for 1878.

Send to Hitchcock & Walden, Cincinnati, Ohio.

Our Southern Methodism.

Rev. James Ellis, Hazlehurst, Miss., says: "Our campmeeting was a very pleasant and profitable one. There were twelve conversions and five accessions. Our church and Sunday-school are doing well."

Rev. John Gaston, Vicksburg, Miss., says: "We have just closed a meeting in which there were twelve conversions, and fourteen persons united themselves with the church. We have two hundred dollars raised toward building a new house of worship."

Rev. Addison Moore, La Harpe Street Church of this city, reports fifteen conversions during the past quarter and twelve accessions to the church. The Sunday-school numbers sixty members and is very prosperous. P. Barrow is Supt., and Mrs. Houston, assistant.

Rev. C. Frierson, Greenwood, Miss., writes: "We have been blessed with a gracious revival in which there were forty-one conversions and fifty-three persons united with the church. I pray God that the heavenly manna may continue to fall upon our community. We have just completed a new church that will seat five hundred people."

Rev. D. W. Maddox, Shuqualak, Miss., writes: "We have just closed a five weeks meeting in which there was manifested a gracious outpouring of the Spirit. During the time one hundred and twenty-five persons united themselves with the church. Bro. W. D. Sims, of Meridian circuit, assisted us in the services."

Rev. Taylor Moore, Texarkana, Texas, says: "When we came to this work the prospects were not encouraging. There was no house of worship and no church organization. But the blessings of God have been with us. We now have a church building 30x45 feet, on which there is but twenty dollars indebtedness, and this we expect soon to pay off; and we also have a parsonage. Our congregations are large, and we have had nineteen recent accessions to our church."

The City.

Bishop Keener of the M. E. Church, South, has returned from an extended Episcopal tour and will be at home for a month.

Gen. W. L. McMillen has been appointed Pension Agent, vice Isabelle whose bond was defeated. Gen. McMillen will honor the position.

Mr. Charles Heath arrived in the city last Saturday, and yesterday went up the Ouachita to spend some time on the plantation owned by him and his brother.

Mr. D. B. Wood of the firm of D. B. Wood & Co., whose marriage occurred in Pittsburgh a short time since, has returned to the city for the winter.

Postmaster Parker is again at his post, after several months absence in the North. Col. Parker is pronounced by General Key the best Postmaster in the South.

There is considerable dissatisfaction among ex-union soldiers and sailors over the appointments lately made in the Custom House. A petition signed by several hundred is on its way to Washington setting fourth their grievances.

The teachers of the city schools were elected last Saturday night, but have not yet (Tuesday) been assigned to their positions, except in the High, or as they are called, Academic Department. The latter schools opened Monday of this week, and the others are to open Thursday.

We have received a circular showing that the late change in the Public School text books will cost the parents $48,000. A pretty large sum for an "impoverished" people to pay. If the change had been made by the Republican Board there would probably have been some pretty severe criticisms.

Mrs. F. R. Hardon, 27 & 29 Chartres street, has received a large and first class stock of millinery and fancy goods. Wednesday, October seventeenth, occurs her fall and winter opening. It will be a gala day among the ladies. Mrs. Hardon has a great variety of French bonnets and hats.

The N. O. Presbytery met last week. The churches are reported prosperous. The Presbytery uttered a timely word against Sabbath desecration. It said: In the past our State has had an unenviable precedence in the violation of the command, "In it thou shalt not do any work, thou nor thy son, nor thy

daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates;" and it is difficult to refrain from drawing a parallel between ourselves with so many broad acres untilled for years and Israel of old, whose land God made to lie fallow, that the "Lord might have her Sabbaths," would that our people would recall and heed the words of Isaiah. (Isa. 58: 13, 14.)

Rev. Drs. F. C. Holliday and J. H. Bayliss, of Indianapolis, as a deputation from the Indiana Conference visited United States Senator Morton, and presented him a series of resolutions passed by the Conference. The resolutions expressed high appreciation of Mr. Morton's public services, and say that the calamity which has overtaken him is one before which the clamor of parties should be hushed by the voice of patriotic prayer. The interview was affecting and the the Senator said that nothing in his personal history had given him more pleasure or greater gratification than to receive their resolutions.

We clip the following from the *Central Christian Advocate:* "The Missouri Conference of the African M. E. Church met last month in [illegible], Mo., Bishop Slaughter presiding. The reports were of a favorable character, and the session hopeful and harmonious. During the session the Rev. J. M. Hughes, fraternal delegate of the St. Louis Conference, M. E. Church, was received very cordially, and addressed the Conference. The Rev. Dr. H. M. Turner of Philadelphia, Book Agent of the Church, responded on the part of the Conference. It was agreed that a delegate should be sent to the next session of the St. Louis Conference."

The death of Mrs. Dr. Miner Raymond in Evanston, Ills., Sept. 18, at the age of sixty-three, removed from the church militant a [illegible] Christian character. She was a true wife, mother, friend [illegible]. The bereaved husband has the sympathy of the entire Church.

[illegible] School.

Oct. [illegible] THE [illegible] 22: 1-11.

[illegible] "And they were not [illegible] and the spirit by [illegible] 18.

[illegible] am with you alway."—Matt. [illegible]

[illegible]

[illegible] Paul's quiet and sin[illegible] of his innocence [illegible]

...day him, and the Pharisees, who dragged him the other, to save him from being destroyed. In the heat of their sudden adoption of him, the latter did not realize how far they endorsed the whole scheme of Christianity by vouching for the credibility of the revelation that he had received! Neither did it occur to them that it was for narrating these same facts that they had shouted against him, only the day before, that he was not fit to live! But when swayed by passions, human nature never is, or tries to be consistent.

A Divine Visitor (10, 11).—"After storm cometh rest." No matter how long nor how hard is the day of trial, night comes with its quiet and its peace. That, for the Christian, is the time to turn unto God for strength and for comfort. From the fact that God visited him, can we doubt that, by his hard pallet that night, Paul sought consolation and encouragement at the hands of his Redeemer? From the same fact it is evident that Paul was greatly downcast. All moral heroisms have their reactions, and leave their actors weak and craving for sympathy. And, that night, Paul specially must have needed solace. Apparently he made no progress. He knew that his triumph was only transient. He saw no way out of his environment. No doubt that he had grave fears as to whether he had acted wisely. The more conscientious Christians are, the more they are liable to be troubled with such fears. But such tender anxieties for the honor of the Master are to be welcomed, for they are sure to bring the Master himself that he may soothe them away. At other times, as to Paul on the sea, he may send an angel to be his minister, but, after such a trial, he will himself be the comforter.

Looking into the character of his encouragement to discover the nature of his despondency, we find that the reassuring words, "Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou also bear witness at Rome," indicate that he had been despairing of ever seeing Rome and there testifying for the Lord. He was the apostle to the Gentiles, and his most cherished desire evidently had been to preach Christ in the chief Gentile city. How uplifting that assurance was!

This is a lesson for us who teach, as well as for those whom we teach. The one who stood by the imprisoned apostle is our comforter, also. And he is not one whose tender ministrations are to be had only upon extreme occasion, but his own affectionate assurance is: "Lo, I am with you always, even unto the end of the world." He is ever a present help in trouble.

The *Northern Advocate* of last week contains a lengthy editorial article upon Mrs. Van Cott, which concludes as follows: "She is a pattern to none but herself. Woman preachers may far better imitate the men than imitate Mrs. Van Cott. They will appear less masculine if they do the former than if they do the latter; but they should do neither. Mrs. Van Cott is masculine without any imitation of masculinity. Her manner is the free natural use of her powers. The same freedom and naturalness with ordinary women will leave them all their womanliness. Where the Spirit of God is, there is liberty—liberty for even marvelous men and marvelous women. But not many of us are marvelous, and we must use our liberty within the limits of ordinary endowments."

Quarterly Meetings.

(Murfreesboro District, Tenn., Conf.)

FIRST ROUND.

Caney Fork, October 13, 14; Cookeville, Oct. 27, 28; Sparta, Nov. 3, 4; Shelbyville, Nov. 10, 11; McMinville Circuit, Dec. 17, 18; McMinville, Dec. 1, 2; Woodberry, Dec. 8, 9; Murfreesboro, Dec. 15, 16; Stone River, Dec. 22, 23. The District Conference will be held at Stone River Chapel, on November 22, 23 and 24.

B. B. MANSON, P. E.

(West Tennessee District.)

FIRST ROUND.

Crittenden, October 20; Memphis Circuit, Oct. 27; Fayette, Nov. 3; Mason's, Nov. 10; Brownsville, Nov. 17; Cypress, Nov. 24; Purdy, Dec. 1; Gardner's, Dec. 8; [illegible], Dec. 15; Henderson, 22; Waynesboro, 29; Lawrenceburg, Jan. 4.

W. B. BUTLER, P. E.

(Nashville District, Tenn. Conf.)

FIRST ROUND.

Springhill, Oct 20, 21; Franklin, Oct 27, 28; Mill Creek, Nov 3, 4; Lebanon, Nov 10, 11; [illegible], Nov 17, 18; Gallatin, Nov. [illegible]; [illegible]ville, Dec 1, 2; Springfield, [illegible] District, Dec 15, 16; Dover, Dec. [illegible] Chapel, 29, 30; Nashville [illegible] 30. District Conference [illegible] be held November 21, 22, in Gallatin, Tenn.

C. PICKETT, P. E.

Houston (Tex.,) District.

FOURTH ROUND.

[illegible] October 20 and 21; [illegible] Chapel, October 20 [illegible] October 27 and 28; Col[illegible] October 27 and 28; [illegible] November 3 and 4; [illegible] 3 and 4; [illegible] Chapel, [illegible] Creek, November [illegible] November [illegible]

arkana, November 3 and 4; Clarksville, 3 and 4; Paris, November 10 and 11; Vanzandt, November 17 and 18; Quitman, November 17 and 18; Jacksonville, Nov., 24 and 25; Jefferson, December 2 and 3.

F. C. MOORE, P. E.

Baton Rouge District.

FOURTH ROUND.

Island and Monroe, October 6; Lake Providence and Bastrop, October 12; Bayou Goula, October 21; East and West Baton Rouge, October 28; Stony Point and Magnolia, November 4; The Plains, November 11; Gross Tete, November 18; Point Coupee, or New Roads, November 25; Jackson, December 2; Clinton, December 9.

JOS. GOULD, P. E.

Greenwood (Miss.,) District.

THIRD ROUND.

Holly Grove, September 22 and 23; Silver Creek, September 28 and 29; Yazoo City, October 6 and 7; Benton, October 13 and 14; Pickens, October 20 and 21; Goodman, October 27 and 28; Durant, November 3 and 4; Springhill, November 10 and 11; Panola, November 17 and 18; Hernando, November 24 and 25; New Midway, December 1 and 2; Walnut City, December 8 and 9; Roebuck, December 15 and 16; Greenwood, December 22 and 23; Shiloh, December 29 and 30.

J. W. DUNN, P. E.

Navasota (Tex.) District.

THIRD ROUND.

Brenham, Sept. 1-2; Navasota, Sept. 8-9; Courtney, Sept. 15-16; Plantersville, Sept. 22-23; Anderson, Sept. 29-30; Millican, Oct. 6-7; Bryan, Oct. 13-14; Brewer Hill, Oct. 27-28; Hempstead Circuit, Nov. 3-4; Hearne, Nov. 10-11; San Phillip, Nov. 17-18; Cotton Gin, Nov. 24-25, Fairfield, Dec. 1-2.

The District Conference will be held at Hempstead Oct. 18-19-20.

W. McCOLE, P. E.

Meridian (Miss.,) Dist.

Paulding, Aug., 30 to September 8; Garlandsville, September 5 and 6; Newton Sept., 8 and 9; DeKalb, September 13 and 14; Shuqualak, September 18 and 19; Mishularville, September 19 and 20; Ex Prairie, September 22 and 23; Rome, September 22 and 23; Louisville, September 15 and 16; Carthage, September 15 and 16; Whitefield, September 15 and 16; Brooksville, Sept., 26 and 27; Crawford, September 29 and 30; Trenton, September 29 and 30; Claiborne, September 29 and 30; Lauderdale, October 6 and 7; Dalesville, October 13 and 14.

Macon, October 27 and 28; Meridian November 3 and 4; Meridian circuit, Nov. 7 and 8; Shubuta, November 10 and 11; Quitman, November 13 and 14; Waynesboro, November 17 and 18; State Line, November 17 and 18; Enterprise, November 24 and 25; Enterprise circuit, November 26 and 27.

The *District Conference* will be held at Starksville, October 17 and 21.

M. ADAMS P. E.

The Season of Intermittents.

All miasmatic complaints, in other words, all disorders generated by unwholesome exhalations from the earth or water, are prevalent at this season. In every section subject to the visitation of fever and ague, or other intermittent diseases, the causes which produce these maladies are now actively at work. This, therefore, is a period of the year when the inhabitants of such districts should prepare their systems to meet the unwholesome conditions of the atmosphere by a course of tonic and alterative treatment. Foremost among the invigorants, recommended by time and experience as a means of fortifying the system against all endemic and epedemic maladies, stands Hostetter's Stomach bitters. By a timely use of the bitters, the feeblest resident of an unhealthy soil may escape the sickness which, without the aid of this potent ally of nature, will be apt to overtake the strongest.

Every man to be successful in any branch of manufacturing, must turn out good goods. There is no permanent success without it, consequently success is a strong recommendation for quality. When we find parties like Mr. Daniel F. Beatty, of Washington, New Jersey, the manufacturer and proprietor of the Beatty Piano and Beatty's Organs, making sweeping sales each month and each month increasing, there is no other conclusion to be reached than that the instruments are superior. Every patron of Mr. Beatty speaks in the same strain, pronouncing them the best. See his advertisement in this paper,

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

New Advertisements.

CHURCH ORGANS, Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,
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SEWING MACHINES Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

FREE. Any person who will make and forward me a list of the names of reliable persons of their acquaintance who wish to procure an instrument, either Piano or Organ. I will use my best endeavor to sell them one, and for every Piano I succeed in selling to their list within one year, I will credit them with $10, and for every Organ $5, to be applied on payment of either a Piano or organ; and when it amounts to a sum sufficient to pay for any instrument selected at the lowest price, I will immediately ship the instrument, free, or after any amount is credited the balance may be paid me in cash and I will ship them the instrument. They need not be known in the matter, and will be doing their friends a real service, as I shall make special offers to them, selling a superior instrument for from one-half to two-thirds what is ordinarily asked by agents. Please send me a list at once, and after you have made inquiry you can add to it. Address, DANIEL F. BEATTY, Washington, New Jersey. oct18-1t.

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DEPPARTMENT OF FINANCE.

CITY HALL, New Orleans, Sept. 23, '77

The following is published for the information of all DRUMMERS and AGENTS SELLING BY SAMPLE:

City Ordinance No. 3779.

SEC. 58. Every person acting for him or herself or as an agent traveling for others, who shall receive orders, or display samples, or sell goods in any manner whatever, shall pay for his or her license the sum of $100.

The attention of those failing to comply with the above is called to section 74 of said ordinance:

SEC. 74. Any person or persons, firm or firms doing any business, or engaged in any trade, calling or profession, in this city, or performing any act or acts made subject to license by this ordinance, or any part or parts of the same, without license as herein provided for, or who shall violate in any way or manner the provisions of this ordinance, shall be and are hereby made liable to a fine in a sum not less than ten dollars, and in an additional amount according to the nature of the offense, but not to exceed one hundred dollars; or to imprisonment not exceeding one month.

The ordinance will continue to be strictly enforced, and all parties knowing of any violations of it are respectfully requested to notify this office.

J. C. DENNIS,
sept27-7t. Administrator of Finance.

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Alaska Seal Sacques, from $65 00 up.
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Alaska Seal Boas, from $6 00 up.
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PROPOSALS FOR CUSTOMHOUSE CARTAGE.

CUSTOMHOUSE, NEW ORLEANS, LA., Collector's Office, September 19, 1877.

In accordance with the provisions of section 25 of the act of Congress, approved June 22, 1874, which reads as follows: "That public cartage of merchandise in "the custody of the Government shall be "let after not less than thirty days' notice "of such letting to the lowest responsible "bidder giving sufficient security, and "shall be subject to regulations approved "by the Secretary of the Treasury"; and the instructions of the Secretary of the Treasury, the undersigned will receive sealed written proposals, addressed to him at this office, until 12 o'clock m. of SATURDAY, October 20, 1847, for doing the public cartage of dutiable merchandise at this port for a period of one year from date of contract.

Public cartage should be understood to include all goods in bond, whether passing from the vessel or other conveyance in which imported to the warehouse, or from one vessel or conveyance to another, or from the warehouse on permits for exportation, all unclaimed goods, and all goods ordered to the Appraiser's store for examination. Merchants, however, will be allowed to cart their own merchandise to bonded warehouses in their own bonded drays, should they desire to do so.

No proposal to charge more than twelve cents per package, large and small as they run, will be entertained.

The bidders, in making proposals, must accompany the same by evidence in writing of their responsibility and that they can give undoubted security in the sum of fifteen (15) thousand dollars for the faithful performance of the work and to indemnify the Government against any loss.

JOHN E. KING,
Sept. 27-4t. Collector of Customs.

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GRAND, SQUARE AND UPRIGHT, AND BEATTY'S CELEBRATED GOLDEN TONGUE PARLOR ORGANS.

A word in their favor, read;

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FATHER AT PLAY.

Such fun as we had one rainy day,
When father was home and helped us play!

And made a ship, and hoisted sail,
And crossed the sea in a fearful gale—

But we hadn't sailed into London Town,
When captain and crew and vessel went down,

Down, down in a jolly wreck,
With the captain rolling under the deck.

But he broke out again with a lion's roar,
And we on two legs, he on four.

Ran out of the parlor, and up the stair,
And frightened mamma and the baby there.

So mamma said she'd be p'liceman now,
And tried to 'rest us. She didn't know how!

Then the lion laughed, and forgot to roar,
Till we chased him out of the nursery door;

And then he turned to a pony gay,
And carried us all on his back away,

Whippity, lickity, kickity, ho!
If we hadn't fun, then I don't know!

Till we tumbled off and he cantered on,
Never stopping to see if his load was gone.

And I couldn't tell any more than be
Which was Charlie and which was me

Or which was Towser, for all in a mix
You'd think three people had turned to six.

Till Towser's tail had caught in a door;
He wouldn't hurrah with us any more.

And mamma came out the rumpus to quiet,
And told us a story to break up the riot.

Who Was Casabianca?

Owen Casabianca was a native of Corsica, on which island he was born in the year 1788. His father [illegible] Casabianca, a distin[illegible] French politician and naval [illegible], and the friend of Nap[illegible] was captain, at this time [illegible], one of the largest [illegible] the French navy, a magni[illegible] war, carrying one [illegible] and twenty guns and five [illegible]. Of Casabianca's [illegible] we know little, save that [illegible] young and beautiful Cor[illegible] and devotedly attached [illegible] Owen was her only [illegible] handsome, manly little fel[illegible] her beauty in his flashing [illegible] dusky hair. She died [illegible] yet quite young, and [illegible] green sod was placed [illegible], the boy left the [illegible] under the smiling [illegible] to go with his father [illegible] deck of a war [illegible] child as he was, Casa[illegible] to love his father's [illegible] and became a [illegible] on board. He was [illegible] and, at the early [illegible] participated with [illegible] battle of the Nile. [illegible] during the ac[illegible] Casabianca, [illegible] by a mus[illegible] he was [illegible] minutes [illegible] which laid him [illegible] insensible. His gal[illegible] of the chief [illegible] held his post at [illegible] he worked like [illegible] He saw the flames [illegible] he saw the [illegible] him one by [illegible]

[illegible]

[illegible] Teacher.

[illegible]

THESE Organs excel in ALL IMPORTANT CHARACTERISTICS. Comparing them with instruments of the kind from the best makers, as placed in competition at the UNITED STATES CENTENIAL EXHIBITION AT PHILADELPHIA, 1876, the very able jury, after the most thorough examination and comparison, UNANIMOUSLY assigned to the Mason & Hamlin Organs "THE FIRST RANK IN THE SEVERAL REQUISITES OF THE CLASS, viz: smoothness and equal distribution of tone, scope of expression, resonance and singing quality, freedom and quickness in action of keys and bellows, with thoroughness of workmanship, combined with simplicity of action." GEO. F. BRISTOW, Esq., one of the examining jurors, writes: "I believe that every member of the Jury heartily concurred in assigning to those of your make, and your's only, the first rank in all important qualities of such instruments."

This emphatic judgment is entirely in accord with that reached at ALL THE WORLD'S EXHIBITIONS OF RECENT YEARS. In competition with the best makers of the world, they were awarded first medals or highest honors at the great Expositions in PARIS, 1867; VIENNA, 1873; SANTIAGO, 1875; and PHILADELPHIA, 1876; being the only American Organs which ever won any medal in any European World's Exhibition.

The judgment of the most skilful musicians respecting these Organs is scarcely less uniform and emphatic. THEO. THOMAS, the distinguished former and conductor of THOMAS' ORCHESTRA, pronounced them "the best instruments of the class made, either in this country or Europe;" adding that a wide acquaintance with musicians enables him to say that "they generally regard the Mason & Hamlin Organs as unequalled by any others." OLE BULL, whose judgment, especially of qualities of tone, is perhaps as highly cultivated and discriminating as that of any man living, says; "They excel all instruments of the class I have ever seen;" adding that their fine quality of tone is in contrast with that of other Reed Organs." JOHANN STRAUSS, the famous Vienna composer and conductor, wrote, when in this country: "I know of no similar instruments, anywhere, at all comparable to them." Dr. FRANZ LISZT, than whom no living musician is more highly esteemed, and for whose especial use Mason & Hamlin had recently the honor to make one of their Organs, wrote to the Agent in Hannover, Germany, after its receipt and trial, as follows: "Budapest, 28th February, 1877. The beautiful Organ of the Mason & Hamlin Organ Co. in Boston, receives no less praise here than in Hanover. It fully justifies the remarkable, well-founded and widespread renown of these superb instruments." CHARLES GOUNOD, the composer of FAUST, and perhaps the most popular of living composers for the Organ, selected a Mason & Hamlin Organ for use in his Concerts in London, and the most distinguished musicians of the principal cities, and the artists of the opera, when they have occasion for an instrument of the class, either in sacred and secular concerts, or for private use, always select a Mason & Hamlin Organ when it is attainable. Mr. IRA D. SANKEY, appreciating their superiority, has used them in all the Moody and Sankey meetings in England and America. The New York Christian at Work, May 31 1877, says: "A clerical friend at our elbow, who has preached in hundreds of country churches, and addressed hundreds of Sunday Schools, says that he can almost always tell when a Church or Sunday School has a Mason & Hamlin Cabinet Organ. He has often been annoyed beyond endurance by the sufferings produced by broken-winded and otherwise infirm instruments, but he has yet to see the first Mason & Hamlin Organ, large or small which failed to give satisfaction."

It would be easy to heap up testimony like this from the four quarters of the globe: from the most distinguished musicians and those who have had best opportunity of observing such instruments, of all countries; who recognize, and do not hesitate to declare, the superiority of the Mason & Hamlin Organs to all others.

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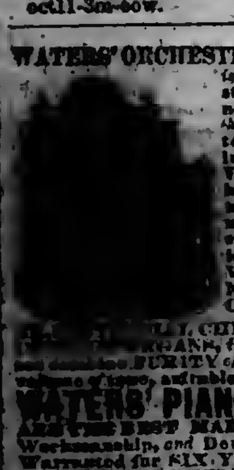

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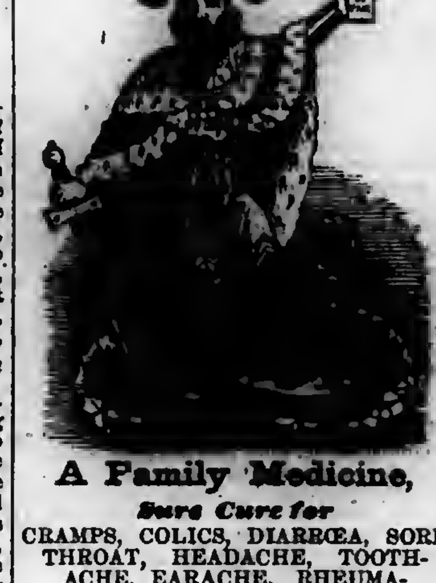

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HOW TO GET IT. If you [illegible] and post[illegible] together with twenty-five cents, [illegible] below, you will receive The Times [illegible] three months. This offer is only for new subscribers (persons who have not taken the paper within the last six months), the regular price being $2.15 a year. For seven cents additional, a specimen copy of the Scholars' Quarterly will be sent. Specimens of the Weekly Lesson Leaf sent free.

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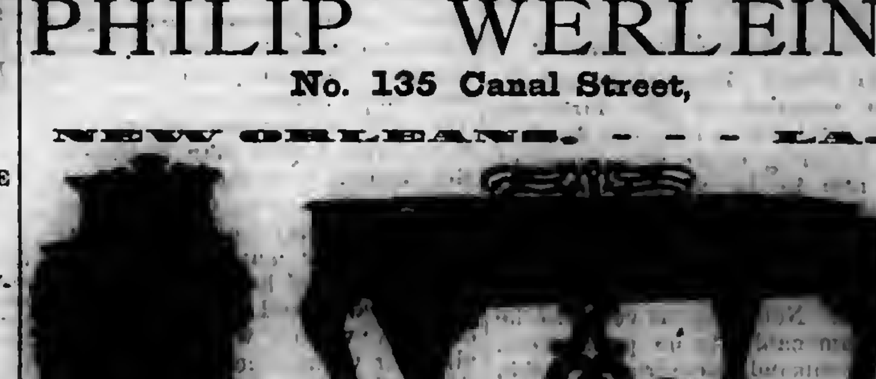

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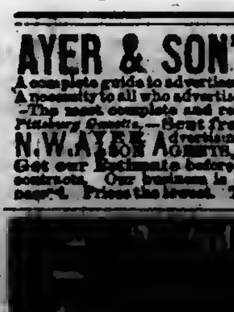

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Southwestern.

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The Golden Stairway.

Against the shining battlements
[illegible] by heavenly hands,
Beneath the watchful eye of love
The golden stairway stands.

And ever as the day and night
On Time's swift currents flow,
To [illegible] from that world of light
The angels come and go.

While [illegible] songs the air resounds:
"Lay down your worldly cares;
Come, mount with us the shining rounds,
And climb the golden stairs.

"The way is long, the path is steep,
Yet [illegible] above;
The dear Lord, Master of us all,
Looks down with eyes of love.

"If but one trembling step should slip,
If but one tear should fall—
The [illegible] from any lip—
He sees and treasures all.

"[illegible] in nobler air
[illegible] in faith and love,
Who [illegible] in prayer, the unseen fair,
To equal paths above.

"For only on these golden rounds
Can any win the crown,
From Him who watches every step—
Who [illegible] the stairway down."

Christ the Revealer.

OUTLINES OF A SERMON BY REV. SAMUEL COLCORD, N. Y.

I am the light of the world.—John viii: 12

For four thousand years the world wanted a light. It once had this [illegible] when in Eden God walked [illegible] conversed with man; but that [illegible] rejected by man, had departed, and the world was in darkness. [illegible] and sudden flashes [illegible] were seen, as when [illegible] servant Abraham; [illegible] forth the [illegible] amid fire and [illegible] He appeared to Elijah [illegible] quiet of a still small [illegible] glow of that [illegible], and man was [illegible]. The pro[illegible] far down into the [illegible] above the [illegible] rays of a com[illegible] called to the [illegible] for thy light [illegible] the world looked [illegible] of right[illegible] and a [illegible] of [illegible] only [illegible] of the [illegible] who have looked for [illegible] physical [illegible] derived [illegible] the [illegible] for [illegible] the [illegible] and [illegible] the [illegible] and plow [illegible] of light[illegible] half [illegible]

[illegible] el away, the atmosphere of the soul grows deadly, and all spiritual life dies. But we can view that Sun to-day in only one of His aspects, and take only a very meagre, introductory view of that. We will consider Him as the Revealer. "I am the light of the world." Light is a revealer. "Whatsoever doth make manifest is light."

1. *We know God as He is revealed in Christ.* His thirty-three years of life and his death were a revelation of the Father. The Father's attributes are illustrated in the life of Christ. He reveals the Father's love. He Himself was love incarnate. What a revelation of the Father was that scene upon Calvary!

He reveals the Father's purposes of mercy. His life was the pleading voice of God persuading men to repentance. It was the mercy of God that brought Him from heaven's throne down to this sin-laden, sorrowing earth. "God was in Christ reconciling the world unto Himself." The world did not know that it had a Father until Jesus taught it to say, "Our Father which art in heaven."

2. *Christ reveals all spiritual truth.* Without the light of the spiritual Sun men are spiritually blind, and cannot see spiritual things. Suppose you had been blind from your birth, and knew this fair world only by the senses of hearing, taste, touch and smell, and the descriptions of friends; but suddenly, by some magic power, you receive your sight and strength of vision to bear the light. What a revelation to you of this earth! What a changed world! How different from what you supposed it to be! A man groping in spiritual blindness cries, like Bartimeus, "Jesus have mercy on me. Lord, that I may receive my sight," and suddenly there comes to him the Light of the world. How all things become changed! The perfection of God's plan becomes clear to him. He sees the meritorious works of the Savior as all sufficient. His sins were punished in Christ; they were expiated on Calvary; he was saved then. These things were never real to him until now. The atonement was made before—eighteen hundred years before; his salvation was wrought out by the Savior before; it was finished; the work was done. These all existed as facts, but he had not the light by which to see them. The Light of the world is the revealer of these things. If we see no beauty in them, it is because we are in darkness.

A man goes forth on a dark night. Stretched before him lies a beautiful landscape. But he sees no beauty. All is covered up in darkness. Night hangs like a veil over all that beauty. But the night is passing on into morning, and after awhile he sees indistinctly objects near him and, over against the eastern sky, the dim outlines of trees and mountains appear. Soon other objects are seen; outlines give place to details, the trees are hung with foliage and blossoms, verdure covers the valleys, and here and there the mountain side. Plants, tinted leaves and flowers beautify the scene; groups of clouds and flying birds relieve it. Last of all the sun appears above the eastern horizon. It was his coming that had revealed all that beauty. Mountains, valleys, rivers, rocks, trees, flowers, clouds—all were there before, but *light, the revealer,* was not there.

So it is when a man comes out from the darkness of sin into the glorious light and liberty of the Sons of God. All the great truths of Christ's salvation existed before, but they were hidden from his view beneath the night of unbelief. Jesus had died—the just for the unjust; the atonement was made; the price had been paid; his redemption was accomplished; these all existed as facts, but Christ, the Light of the world, had not come to him. When that light comes, when Christ illuminates the soul, these great truths become real to him. He sees that Jesus died for him, the debt is paid for him, pardon and salvation are given to him. He knows Christ now, not as the divine man of to-day, the commingled humanity and divinity; but as surety for him, present with him, guiding him, cheering him, helping him, keeping him. Christ has become real to him; His love the controlling passion of his soul; His spirit, the guiding principle of his life. The Light of the world, the divine Revealer has made the way clear, and now he walks no more in darkness, for he has the Light of life.

[illegible] seek this Light, for in the [illegible] darkness He is the soul's [illegible] need.—*Metropolitan Pulpit.*

Your Next Preacher.

BY REV. G. W. FARMER.

[illegible] of this life [illegible] pastor. [illegible] a preacher. That much is settled. He will be a man of God. Not an angel or a seraph of God, but a man. As such he will have human affections, passions and temperament. He will be to a great extent the creature of circumstances. It takes a rare combination of genius and energy to make circumstances or to rise superior to them. Ordinary men, such as your new preacher will probably be, are moulded in large measure by their surroundings. You will make—nay, will be his surroundings; and for at least half of his success or failure, as the case may be, you will deserve praise or blame.

He will come among you a tried man, having passed through the severest tests, rigidly continued for a term of years. As far as human care and caution can do it, he will be certified to you as a man worthy of all the honors due to his sacred office. So you need not take him on probation. He has been tried already and not found wanting. You may safely recognize and "receive" him at sight. Probably he will come as a stranger, and you may secure the plaudit, "I was a stranger and ye took me in." Welcome him. Take time to do it. I have seen five hundred persons leave their homes and business for two hours to welcome a circus. Can you not do as much to welcome God's minister? Meet him at the station with a goodly company of glad faces and warm hearts. Open to him at once your hearts and your houses. Relieve him of suspense and anxiety concerning the nature of his reception. Do not say with lugubrious face that you are accustomed to receive whomsoever the Bishop sends; but be heartily glad he has come, and say so. Be glad, look glad and act glad, and he will catch the gladness from you.

He may have a wife. A good many preachers have wives. No well regulated preacher should be without one. In fact, nothing earthly short of a good wife can keep a preacher properly regulated. This woman will depend upon the women of her husband's new charge for society and all the comforts society brings. Hitherto she has moved amongst folks as good as you. She comes in self-denial among strangers, as the faithful wife of a faithful man. While he ministers to you she is ministering to him; and only the judgment can reveal which is the greater work. Give her at once the place among you to which her relation and sacrifices entitle her. Dismiss formality and seek a cordial intimacy. Your pains will not be wasted. Every smile, every word of cheer, every tender, womanly act will return to you with compound interest in the rich ministrations of her husband. You will make her husband happier and he will make you happiest of all.

It is possible he will have children. The itinerant buries his prattlers one by one and leaves their dust behind. But lest he should have over much sorrow the "All-Father" does not take them all. They are not likely to be the best children in the world—nor the worst. They see too many phases of religious profession, and are forced into too many different associations to admit of the former supposition, while indubitable facts contradict the latter. They will however average well with anybody's children. They lighten the pastor's home and warm his heart. They eat from the same loaf in more senses than one. Make that loaf large in every sense. This brings us to another point.

He will have wants. He is not likely to have a private fortune. Not many rich are called to his ministry, and but few of the called answer. They prefer to pay for a substitute. Your preacher is far more apt to come to you with debts than dollars. Give him the dollars and let him pay his debts. Supply his immediate wants at once. Why not? Do you expect him to supply yours? You pay the grocer, the butcher, the market-man and the milk-man cash or by the week. Is not the gospel more than meat and salvation more than butter? Pay your preacher by the week. It will be light on you and light on him.

Pray for your preacher. Do this twice each day and you will see your prayer answered. You will answer some of them yourself. Give him your counsel. In the multitude of counselors there is safety. But don't expect him to follow all the counsel you give. Advice is like milk—only the cream makes butter. Your suggestions may not be taken, yet it may start a new line of thought and be the seed of a rich harvest. Another thing. Don't estimate the value of your advice by the length of your purse. God's ways are equal. He may have given you money and somebody else brains.

But my sheet is out. Meet your preacher, welcome him; make him glad; help his wife, and smile on his little ones. Pray for him fervently and frequently, give him Godly counsel, place yourself under his orders for God's work, and soon the Master will pour you out an overflowing blessing.—*Central Advocate.*

A Little Class-Leading.

The following questions, says the *Chronicle and Sentinel*, were read in St. Paul's Church, Augusta, Ga., by the late rector, the Rev. W. H. Clarke.

Who would your life be practically different if there were no God?

What amount of careful, intelligent study have you ever given to the Bible?

Is God's revelation of himself and his dealings with men a subject of as much interest to you as questions of science or literature?

Do you ever trifle with and almost boast of doubts on the nature or revelation of God, as if infidelity were a mark of high intelligence, instead of a subject of intense pity?

Do you refer events to secondary causes, instead of owning God's hand in them?

Can you be said to really to believe in God when the presence of a human being is a greater restraint upon your action than the fact of His all-seeing eye?

Do you ever let sins pass without any effort to check them, thinking it will be easy to repent afterward?

Have you ever taken half the pains to do things pleasing to God, that you have to gain the affections of a human being?

Do you get real pleasure from your prayers, reading, and meditating on holy things? or do you get through them to satisfy the demand of your conscience, and are secretly glad when they are over?

Have you ever felt God's service such a restraint that you wished you could get rid of it altogether?

How many minutes out of the twenty-four hours do you give in any way to God, either in offering him praise, asking for his help, or trying to learn his will?

Is there any practical connection between your prayers and your life?

Have you as great a realization of God's presence in public worship as that certain persons whom you know are there?

Are you as careful to be reverent in God's house as you are to observe little matters of etiquette in society, whispering in service-time, talking loud immediately after it is over, and making greater provisions for your own ease of body than you would think of doing in another person's dressing-room?

Is your standard of Christian duty higher than when you first began to serve God?

When some period of suffering or danger in your life is over, are you as hearty in thanksgiving as you were in prayer for it to be removed?

Which do you think you bear most frequently in mind, your trials, which perhaps are very small, or your mercies, which are undoubtedly very great?

Do you trust God half as truly as you do a beloved wife, husband, parent, or friend?

Do you dishonor God's fatherly care by indulging in fears, anticipations of coming evil, and dark imaginings about the future?

Do you come up even to the old standard of giving a tenth part of your income to God's service?

Can you recollect six times in your life that you ever denied yourself to the extent of real inconvenience from love to God?

What have you ever done solely with the thought of God's glory?

If you can give up the world for yourself, do you still covet it for your children?

In the education of your children, is the first thought, what will train them to serve God? or to take a brilliant position in society?

If you are offering to God any outward service in his Church, or to his poor, will your motives bear sifting?

What have you ever done for the souls of others?

Would you not make greater efforts to save the body of any one whom you might see in peril of fire, or drowning, than you have ever made to save souls from the destroying power of sin?

Is it pleasanter for you to dwell upon people's faults rather than on their virtues? or their failures, than on their success?

Do you speak of the faults of others unnecessarily?

Do you give hard judgment on sins to which you have never been tempted, while you are full of excuses for your own?

How do you bear contradiction or ridicule?

Are you angry when you are proved in the wrong?

Do you mimic the peculiarities or infirmities of people?

Do you often determine to have your own way at any cost, without considering the pleasure or convenience of others?

Do you make yourself unnecessarily the subject of conversation, and introduce stories which tend to your own credit?

Do you dwell upon your ailments or troubles to the weariness of others?

Do you make use of the omission or oversight of another to gain some advantages for yourself?

Do you give unnecessary trouble to those who wait on you, or try their temper and patience by your whims and fancies?

Do you secretly wish that failure or disappointment may happen to some one who has injured or offended you?

Do you color and add to events you describe for your own ends or amusement, or to be thought clever or witty?

Do you read books which appeal to the passions, or put sin in an attractive light?

Are you discontented with your position, means, or the circumstances which surround you?

Do you long after something withheld from you, or rebel against loss, misfortune, or bereavement?

How Mr. Moody was Softened.

"I used to think, said Mr. Moody, that God was behind the sinner with a double-edged sword ready to hew him down. But I went to England in 1867, and in Dublin, one Sunday night, I went to hear a boy preacher. I didn't know who he was, but he said he would like to come to America, and I looked at him, and I didn't think he could preach. However, he told me to write to him and let him know if I wanted him, and I didn't want him and didn't write. But he came over here and reminded me of the night I met him in Dublin. I wrote him a rather cold letter, but I got another in return, saying that he probably would be in Chicago soon, and if I wanted him to preach he would preach. Well, I didn't know what to do with him. I was going out of town, just then, so I said to the officers of the church, 'I wish you would let this man preach.' They didn't much want to, but I said, 'let him preach Thursday and Friday nights any way.' And so he came and preached. When I got back home the first thing I said to my wife, was, 'How did that Irishman get along?' And my wife said, 'why, they like him very well; but he preaches very different from you. He preaches that God loves men.' Well, I said, 'he must be wrong.' Thats what we all say when any one differs from us. 'Well,' said my wife, 'I think you'll like him, because he proves everything by scripture.' Well, I went to hear him Sunday; and he preached from the 16th verse of the third chapter of John: 'For God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' And I noticed a smile all over the audience. He had preached two sermons already from that text and they wanted to hear another. And he went through the Bible from Genesis to Revelation, to prove that God loved man. And I noticed a great many people brought their Bibles and referred to the passages he quoted. Monday night there was a great crowd there to hear him, and he said: 'My friends, if you will turn to the 16th verse of the 3rd chapter of John you will find my text.' Well, there was a great smile all over the audience. I thought that was about the best sermon I had ever heard. It was better than the first one, and it melted my heart. My heart went out toward the people as it never went out before, and I asked God to forgive me for not having loved them better. The next night the crowd was still larger, and again he said; 'My friends, if you will turn to the 16th verse of the third chapter of John, you will find my text." He preached a wonderful sermon, and touched a higher chord that night. The next night we went again, and thought he surely couldn't preach again from those words, but he said: 'My friends, I want to speak to you tonight on the 16th verse of the 3rd chapter of John." And, surely enough, he preached a sixth sermon from that text, and touched a higher chord than before. Well, the next day he got up and said: 'My friends, I've been hunting all day long for a new text, but I can't find one, so you will please turn to the 16th verse of the third chapter of John. [Laughter.] I remember well one thing he said: 'For a week I have been trying to tell you how much God loves you, but my poor, stammering tongue is not able to do it. If I could get Jacob's ladder, and go up to Heaven, and ask Gabriel if God loved man, all Gabriel could say would be: 'God so loved the world that He gave His only begotten Son, that whosoever believeth in him should not perish but have everlasting life.' And, my friends, I have been preaching this Gospel ever since.

A clergyman, a widower, with seven grown-up daughters, left home a few days ago for a neighboring city, and wrote back that he had some news which would surprise them—he had just married a widow with six children. The seven grown-up daughters had an awful time until he returned—alone. One of them mustered up courage to ask: "Where is our mother?" "In Heaven, I hope." But I mean the widow with six children that you married." "Oh! I married her to another man."

Aztec Ruins.

The ancient ruins which are scattered all over this country are some of the strangest unwritten pages of history. Our fertile valleys have been densely inhabited and highly cultivated by an enlightened race of people centuries ago, while the ruins of the houses, corrals, towns, fortifications, ditches, pottery-ware, drawings, non-interpretable writings, etc., go to show there were many arts cultivated in those days which are now entirely lost to the human race. Their houses have been built of almost every kind of rock, from small boulders to the finest sand-stone. Some of the finest of these ruins, and the most perfect, are located fifteen miles up the Animas river, or about thirty-five miles below Animas City, in a large valley fifteen miles long by seven wide, on the west side of the river. This valley has been covered with buildings of every size, the two largest being 300x600 feet, and about three hundred feet apart.—They are built of small sandstone laid in adobe mud, the outside walls being 4 feet and the inside walls from 1 1-2 to 3 feet. In the lower story port holes a foot square have been built for defense. There are rooms and halls for about four stories high still standing. About the second story, on the west side, there has been a balcony along the entire length of the building. No signs of a door are visible in the outer walls, and the ingress must have been from the top. On the inside there are passages from room to room. Most of the rooms are small, from 8x10 to 12x14 feet, the doors being 2x4 feet. The arches over the doors and port holes are 1 inch wide, placed across, on which the masonry is placed. The sleepers supporting the floors are of cedar, about 8 inches through and from 20 to 50 feet long, and about 3 feet apart. A layer of small round poles is then placed across the sleepers, then a layer of thinly split cedar sticks, then about three inches of dirt, then a carpet of some kind of coarse grass which forms the floors. The rooms that have been protected from exposure are white-washed, and ornamented by drawings and writings. In one of these rooms the impression of a hand dipped in white-wash, on a joist, is as plain as if it had been done only a few days ago. In another room there are drawings of tarantulas, centipedes, horses and men. One room in the eastern portion is quite a curiosity, it being perfectly round, and must have been used for a hall. It is about twenty feet across. In some of these rooms have been found human bones, bones of sheep, corn-cobs, goods, raw-hides, and all colors and varieties of pottery ware. These two buildings are exactly the same in every respect. Portions of the building plainly show that it has been destroyed by fire, the timber being burnt off and the roofs caving in, leaving the lower rooms entirely protected. The rock these buildings have been made of must have been brought a long way as nothing to compare with it can be found within twenty miles. All the timber used is cedar, and has been brought at least twenty-five miles. Old ditches and roads are to be seen in every direction.

In conversation with the Navajoes in regard to these ruins, they say their forefathers came their five old men's ages ago (500 years) and these ruins were here, and the same then as now, and that they have no record of it whatever.—*Colorado Springs Gazette.*

Morality and Religion.

"When Ulsses sailed past the isle of the Sirens, who had the power of charming by their songs all who listened to them, he heard the sorcerous music on the shore, and to prevent himself and his crew from landing, he filled their ears with wax, and bound himself to the mast with knotted thongs. Thus, according to the subtle Grecian story, he passed safely the fatal strand. But when Orpheus, in search of the Golden Fleece, went by this island, he—being, as you remember, a great musician—set up better music than that of the Sirens, enchanted his crew with a melody superior to the alluring song of the sea-nymphs, and so, without needing to fill the Argonaut's ears with wax, or bind himself to the mast with knotted thongs, he passed the sorcerous shore not only safely, but with disdain.

"The ancients, it is clear from this legend, understood the distinction between morality and religion. He who, sailing past the island of temptation, has enlightened selfishness enough not to land, although he rather wants to; he who, therefore binds himself to the mast with knotted thongs, and fills the ears of his crew with wax; he who does this without hearing a better music, is the man of mere morality. Heaven forbid that I should underrate the value of this form of cold prudence, for wax is not useless in giddy ears, and Aristotle says youth is a perpetual intoxication. Face to face with Sirens, thongs are good, though songs are better.

"'Sin hath long ears. Good is wax;
Wise at times the knotted thongs;
But the shrewd no watch relax,
Yet they use, like Orpheus, songs.
They no more the Sirens fear;
They a better music hear.'

"When a man of tempestuous, untrained spirit must swirl over amber and azure and purple seas, past the the isle of the Sirens, and knots himself to the mast of outwardly right conduct by the thongs of safe resolutions, although as yet duty is not his delight, he is near to virtue. He who spake as never mortal spake saw such a young man once, and, looking on him, loved him, and yet said, as the nature of things says also, 'One thing thou lackest.' Evidently he to whom duty is not a delight does not possess the supreme prerequisite of peace. In the presence of the Siren shore we can never be at rest while we rather wish to land, although we resolve not to do so. Only he who has heard a better music than that of the Sirens, and who is affectionately glad to prefer the higher to the lower good, is, or in the nature of things *can* be, at peace. Morality is Ulysses bound to the mast. Religion is Orpheus listening to a better melody, and passing with disdain the sorcerous shore.

"Aristotle was asked once what the decisive proof is that a man has acquired a good habit. His answer was, 'The fact that the practice of the habit involves no self-denial of predominant force among the faculties.' Assuredly that is keen, but Aristotle is rightly called the surgeon. Until we do love virtue so that the practice of it involves no self-denial of that sort, it is scientifically incontrovertible that we can not be at peace. In the very nature of things, while Ulysses wants to land, wax and thongs can not give him rest. In the very nature of things, only a better music, only a more ravishing melody, can preserve Orpheus in peace. This truth may be stern and unwelcome, but the Greek mythology and the Greek philosophy which thus unite to affirm it are as luminous as the noon."—*Joseph Cook*

Suspension of a Chinese Priest for Heresy.

The Chinese are very imitative. The Chinamen in California, having seen something of the Christian method of dealing with heresy, concluded to try the virtue of that method on a pagan. The Rev. Swang Bung, in the course of a polemical discussion with a neighboring China person, characterized the latter's Joss (or deity) as a horse-thief. Of course, this was Celestial blasphemy, and measures were at once taken to discipline the pig-tailed theologian. Proof of his heterodox utterance was taken, and he was challenged to produce from the Budhist literature of the last three million years a single authentic record of a horse-thieving Joss. All he could produce was a dim tradition that in pre-historic ages Joss had helped faithful Chinamen to steal horses from "outside barbarians." This failed to meet the case, and amid a fusilade of fire-crackers and bombs the council suspended Swang Bung from the ministry. As the Celestial Moderator observed: "Hi! yi! Chinaman church allee same Melica man church! Swang Bung too muchee chin-chin. Makee Bung hunt him hole."

The Danger of Wine.

I had a widow's son committed to my care. He was heir to a great estate. He went through the different stages of college, and finally left, with a good moral character and bright prospects. But during the course of his education he had heard the sentiment advanced, which I then supposed correct, that the *use of wines* was not only admissible, but a real auxiliary to the temperance cause. After he had left college for a few years he continued respectful to me. At length he became reserved. One night he rushed unceremoniously into my room, and his appearance told the dreadful secret. He said he came to talk with me. He had been told during his senior year that it *was safe* to drink wine, and by that idea he had been ruined. I asked him if his mother knew this He said no; he had carefully concealed it from her. I asked him if he was such a slave that he could not abandon the habit. "Talk not to me of slavery," he said; "I am ruined, and before I go to bed I shall quarrel with the bar-keeper of the Tontine for brandy or gin to satiate my burning thirst." In one month this young man was in his grave. It went to my heart. *Wine* is the cause of ruin to a great proportion of the young men of our country.—*Professor Goodrich.*

The issues of the British and Foreign and of the American Bible Societies for the last year alone amounted to 4,000,000 of copies of the Bible, in 252 languages and dialects. Two hundred and five of these versions have been prepared during the present century. The two societies mentioned above have circulated in all more than 160,000,000 copies.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, OCTOBER 25, 1877.

TWO MONTHS FREE.

Now is the time for all our preachers to begin the canvass for subscribers to the SOUTHWESTERN for 1878. We make this liberal proposition: *for two dollars* CASH *we will send the* SOUTHWESTERN *from November* 1, 1877, *to January* 1, 1879, *we paying the postage.* This gives the paper two months free.

Will all our pastors please read this to their congregations, and begin the canvass at once? Who will send us the first cash list for 1878? Address Nelson & Phillips, Lock Box B, New Orleans.

The New York *Christian Advocate* publishes Joseph Cook's Boston lectures, one each week.

A Washington telegram reports that the death of Senator Morton may be expected any day.

The Russians have been victorious in recent engagements in Asiatic Turkey, and the advantages gained by them are very decided. Indications are that the cause of Turkey is near a final collapse.

Rev. I. J. Lansing is doing very excellent work for the church by his addresses before the fall conferences now meeting in the North and West. He represents the Freedmen's Aid Society.

Rev. J. A. Hyden has been transferred from the Holston to the South Kansas Conference. The *Atlanta Advocate* says he was "one of the most active and influential men in the organization of the Holston Conference."

[illegible] Bowman in the *Central* [illegible] an interesting letter on the Oregon Conference, over which he presided during the first days of [illegible]. The Conference includes all that part of Oregon and Washington Territory which lies west of the Cascade Range and contains [illegible] ministers and 4500 members.

[illegible] Bull met the Commissioners [illegible] sent to see him by [illegible], and ask him to [illegible] heard their speech [illegible] at Fort Walsh, [illegible] Territory, the [illegible]. In reply Sitting [illegible] all overtures, and the [illegible] now on its way home.

[illegible] Mr. E. D. Elliott, who [illegible], took to [illegible] in the neighboring [illegible] Miss., on the [illegible] thus appropria[illegible] will and con[illegible] Lowe, and the [illegible] added his own and [illegible] church, was Rev. [illegible] extend our heart[illegible]

[illegible] is the name [illegible] by our friend [illegible] pub[illegible] to be [illegible] Moral [illegible] of our [illegible] account [illegible] as far [illegible] especial[illegible] St. [illegible]

[illegible] Bishop [illegible] at Clifton [illegible] sincerely [illegible] In [illegible] I had [illegible] were [illegible]

The Sabbath Day, a Physical Necessity.

Air, sleep and food are physical necessities, because necessary to sustain physical life. Sleep may be dispensed with a few nights, so may food a few days, but the body surely dies if entirely deprived of either. So a man may break the Sabbath occasionally and recover perhaps from the bad effects—but facts prove that as a rule those who disregard that day habitually, by not ceasing to labor—go to premature graves. The body demands rest that shall be regular and satisfying. This to a great extent is met by the succession of day and night, by which time is given for sleep. But facts go to show that this is not enough. So God has set apart a whole day in each week in which our ordinary work is to cease, and the body is to rest. To those who can at any time command a few hours or a day's rest, the force of this remark is not so apparent, but its full force is felt by the laborer who depends upon his daily toil for bread. He knows the absolute necessity of a day of rest to follow the week of fatigue. On this point the general testimony of physicians is definite, and is "that the men who labor seven days in the week are not as healthy, and do not ordinarily live as long as those who work but six and rest one." Dr. J. R. Farre, of London, studied this question as a physician for forty years and gave his opinion to the British House of Commons. We quote some statements: "As a day of rest I view the Sabbath as a day of compensation for the inadequate restorative power of the body under continued labor and excitement." "The Sabbatical appointment is not (as it has sometimes been erroneously viewed) simply a precept, partaking of the nature of a political institution; but its observance is to be numbered among the *natural* duties, if the preservation of life be admitted to be a duty and the premature destruction of it a suicidal act." The New Haven Medical Association unanimously affirm that "Men who labor six days in the week will be more healthy and live longer, other things being equal, than those who labor seven, and that they will do more work and do it better." One of our great money-kings says: "I should have been a dead man had it not been for the Sabbath. Obliged to work all week I felt on Saturday, especially Saturday afternoon, that *I must have rest.* It was like going into a dense fog. Everything looked dark and gloomy as if nothing could be saved. I dismissed all and kept the Sabbath in the good old way. On Monday it was all bright. I could see through and got through. But had it not been for the Sabbath I have no doubt I should have been in my grave." Says an English author: "We never knew a man work seven days in a week who did not kill his body or mind." A celebrated importer said that "he considered the Sabbath as the best day in the week to plan successful voyages." That man became a maniac.

The experiment of Sabbath breaking has proved disastrous from the time the children of Israel went out to "gather sticks upon the Sabbath day" until now, when men seem to delight in trampling upon holy time. It does not pay in dollars and cents. In a certain company 2000 men were employed for years to work seven days in a week. They were paid double wages on Sunday. The result was that the men suffered in both bodies and mind. A change was made and the men rested on Sunday, and did more work than before. The Superintendent declared the change necessary because of the "demoralization of the men under the first system and their exhaustion of bodily strength, which was visible to the most casual observer." Illustrations might be multiplied. Independent of all moral obligations involved the Sabbath is a physical [illegible].

[illegible] body demands rest, that shall [illegible] relaxation from labor. No matter how elastic the bow if it [illegible] constantly sprung its elasticity will be lost. No matter how [illegible] the body, if it have not stated [illegible] rest, it will be hastened [illegible] grave. The word Sabbath [illegible] "*cessation from* [illegible] inestimable bless[illegible] be to the world [illegible] sense men re[illegible] holy.

[illegible] Hunt, pas[illegible]

The Quarterly, for October.

The *Methodist Quarterly* for October is a superior number. The following is the table of contents: "The Atonement, in its relations to the Moral Universe; J. H. Dawson, Esq., Norfolk, Va. The Words Elohim and Jehovah in Genesis; Rev. W. Aikman, D. D., Aurora, N. Y. The Rise and Development of the Castes of India; Prof. G. G. Dippold, Boston. The System of the World, Its Origin; Rev. W. B. Slaughter, D. D., Lincoln, Nebraska. The Divine Origin of the Bible; Prof. F. D. Hemenway, Evanston, Ills. Schoeberlein on the Resurrection Body; Prof. Lacroix, Delaware, Ohio.

The editorial department by Dr. Whedon is as usual scholarly, and exceedingly rich in variety and instruction. Dr. Raymond's Systematic Theology receives an extended notice, and the work is highly commended in the main. Dr. Whedon makes a very grave charge against Dr. Raymond in the matter of appropriating quite largely without credit, the terminology, key-thoughts and even special passages from his (Dr. W.'s) work in "The Freedom of the Will." Quotations are made which proves Doctor Whedon's charge to be true. Still we cannot for a moment think that Dr. Raymond would *intentionally* be guilty of so grave a literary trespass. Dr. Whedon's work on the Will, is a text book in the Garrett Biblical Institute, where Dr. Raymond is an instructor, and the study of this work falls in his department. By a constant use of Dr. Whedon's book we can see how its peculiar terminology and strikingly original definitions would become so familiar as to be used with as much freedom as if they were Dr. Raymond's own. This is no doubt the explanation. Dr. Raymond owes it to Dr. Whedon and himself to make suitable reparation, and no doubt will.

Speaking of the *National Repository* Dr. Whedon pays a high compliment to its veteran editor, Dr. Curry, and says that he has "now a large confidence of the Church in his integrity and ability." But the following significant remark is added: "Only would she (the Church) have him not dream that he has a high mission to reconstruct her institutions, or to substitute in place of the Church of Wesley and Asbury the pseudo-church of Curry."

Discussing "*Formal Fraternity*" Dr. Whedon puts the matter of our permanency in the South, strongly and well. He says: "Our General Conference in 1876 made the proposal, specially promising *that in no case were we, as condition, to withdraw from our position in the South.* The Southern General Conference entertained the proposal, and jointly with us appointed a commission to settle details. That commission performed their work with eminent wisdom. No withdrawal from our position was intimated, nor had our commission any authority to make any such intimation. * * * * If the next Southern General Conference, soon to meet, professes so to have "understood" and insists on such withdrawment, that ends the whole fraternity matter. It will then be they who are responsible for the break. It will be their turn to offer the proposals of fraternity; and we shall wait with all tranquility, even though it be through centuries and eons, for the avatar of that proposal. We shall then have shown to the world that we are irresponsible for a deadly schism in universal Methodism."

We wish the Quarterly could have a more general circulation throughout the church. Price $2 50 a year.

Stanley, the African explorer, is shortly to return home. His letters have awakened a wonderful interest in regard to that continent throughout the civilized world. He has described the interior of the country as of vast, commercial value; a greatly elevated region, abounding in well watered valleys and rich table lands, and having a delightful and healthful climate. He describes it, too, as rich in minerals, especially coal and iron, and has intimated that he has found the precious metals quite abundant. If on his coming he tells of rich gold mines, giving exact details as to location and manner of reaching, who knows but the scenes witnessed in California, and afterward in [illegible] a few years ago, are to be [illegible] in Africa—the rush of [illegible] and the rapid development [illegible]. It may be God's [illegible] opening up that continent [illegible] and Christianity.

The Colored People.

One of the most encouraging facts in relation to the colored people is, that more and more of their own members are making their voices and influence felt in the cause of truth and righteousness. The following from the pen of Hon. P. Landry, a worthy local preacher in the M. E. Church, has the true ring. Mr. Landry says:

"Having entered on a new era in the history of the South, the first question put by many of our friends is: What will the colored man do now? In arriving at a satisfactory answer to this important question we present a few points for the consideration of the race. The first in order is *the dignity of labor.* The only royal road to true greatness is the republican one, of honest toil; and to attempt it by any other means, is to meet with disappointment, humiliation and defeat. It is no degradation to labor, for the greatest men that ever lived were the greatest workers. No idler ever succeeded in life, and the man who, in this day of enterprise and energy, looks on labor with contempt, or treats it as a thing beneath his dignity is, in our estimate, a fit inmate for a lunatic asylum; and if its gates do not enclose him soon he may, through insanity, commit breaches such as may consign him to another and much more dreadful place and punishment.

The individual who, finding no employment save that of the fop, is too delicate to work, subsists like the lily that "neither toils nor spins," or "talks politics to all he meets," had better start to paradise "on the first boat," for all creation labors and affords no toleration to idleness and sloth. The first round in the ladder to our salvation is *labor—honest labor;* and he that would reach to eminence and respectability must rise and climb.

The next thing in order will be to save money and to *cease from extravagance.* One of our greatest evils is extravagance. We are too apt to live beyond our means, to spend wages before they are earned, and to get into debt whenever we can. To remedy this evil, retrenchment should begin at once. We must learn to live within our means, to look out for "a rainy day," to husband our resources and to save money after earning it. Let the colored man save all he can. Let him educate himself and his children—let him do this at all hazards, and let him esteem education as indispensable to his advancement and success, and then we shall be quite prepared to solve the question, "What will the colored man do?" The two great powers that move the world are *wealth and intelligence;* the former comes by labor, and the latter by education; and *we need not go to Africa* to get within reach of their influence. No; they are at no such great distance from us. America, with her broad lands offers wealth to any man who will "put his hand to the plow," and her colleges and schools offer as great facilities for education as are to be found any where else on the face of the globe.

Above all, let reformation begin *in every colored pulpit in the South.* Let the names of the men who occupy the pulpits be synonyms for intelligence, morality and strict integrity; and then to the question, "What will the colored man do now?" We will answer, "He will work out his own salvation," and not, as in a theological sense, with fear and trembling, but being intellectually, morally, religiously and financially equal, he will raise a banner with this inscription: "Black but comely, in morals pure, in resolution deliberate, in principle firm, in judgment sound, in all things independent."

Nashville District Conference.

The following is the Programme of exercises for the Nashville District Conference to be held at Gallatin, Tennesse, commencing Wednesday, November 21st, 1877: Introductory sermon, P. Martin; The future of the Tennessee Conference, C. Pickett; Christian Perfection, J. G. Thompson; A dessertation on the Beatitudes, J. W. Pickett; The Value of our Educated Ministry, J. Branden, D.D.; Joshua a type of Christ, M. C. Young; The excellency of Daniel's character, S. J. Harris; The way to secure a revival, James Pickett; The Power of Prayer, B. Anderson; Regeneration and the necessity therefore, J. P. Gregg; The Pastor's relation to the Sunday-school, H. Bowers; The successful Pastor, T. Chatman; How to study the Scripture, Wm. Bryant; Our Missionary work, Wm. Stevenson; The importance of the Freedmen's Aid Society, Thornton Woods; Our Educational Work, C. S. Smith; Local Preachers and exhorters will chose their own subjects. Each charge has been assessed five dollars for the Episcopal Fund, and it is hoped that each Pastor will be prepared to pay it at the District Conference. It is very important that all the District Stewards be in attendance. Remember the date, November 21st.

C. PICKETT, P. E.,
C. S. SMITH, Sec.

Another terrible accident is reported in the Collieries, near Glasgow, Scotland. Over two hundred were killed by a mine explosion.

Our Southern Methodism.

Rev. Jeremiah Smith, Harrisburg, Texas, writes: "At a protracted meeting just closed there have been five conversions and twenty-three accessions to the Church. Our congregations are large and constantly increasing."

Rev. C. Young, Luling, Texas, says: "The Lord is blessing us. At recent meetings there have been eighty-six accessions to the Church. We have raised $130 toward the erection of a new church at Lockhart."

Rev. D. Riley, Handsboro, Miss., says: "Our quarterly services just closed were a time of great refreshing to our people. Nine persons united with the Church, and among them was a man seventy years old."

Rev. James Drayden, Greensboro, Miss., says. "In recent meetings we have had thirty-one additions to the Church in full membership, and ten on probation. We thank the Lord for his blessings."

Mr. Frank Vance, of Houston, Texas, reports that the Sunday-school of our First Church in that city is in good condition. The attendance is large, and a deep interest is manifested among teachers and scholars.

Rev. Alfred Handy, Canton, Miss., writes: "A very encouraging meeting is now in progress in our Church. The services are largely attended, and a deep spiritual interest is manifest among the congregation. Some souls have been converted. Pray for us, that our efforts may be blessed of the Lord."

Rev. J. H. Cook, Quincy, Miss., says: "We have been blessed with a very gracious revival. All ages, from eight to eighty years, have shared in the gracious work and found peace in believing. On last Sabbath we baptized fifty persons, and some yet await the administration of the ordinance."

Rev. I. N. Thomas, Moss Point, Miss., writes: "We have just closed a protracted meeting in which there were twenty-two conversions and thirty-six accessions to the Church. Adults baptized, eighteen; children fifteen. Give thanks unto the Lord for his goodness."

Rev. D. Moore, Brooksville, Miss., writes: "We have just closed a meeting in which there were ten conversions and twenty-five accessions to the Church. Spiritually my circuit is in a prosperous condition. We are building a large, new church, which we hope to complete this fall. Money has been exceedingly scarce, but we hope for better times in the future."

Pleasant Plains Church, New Orleans, held its quarterly love feast Oct. 10. The church was crowded, and a very large number spoke. Revs. Overton, Hunt, Ross, and parts of their congregations were present. The pastor, Rev. S. Priestly, reported the condition of his church as good. Two had been expelled. The church is struggling to pay off its debts, and is succeeding considering the hard times.

Rev Stephen Priestly, of New Orleans, at the request of the Presiding Elder of the South New Orleans District attended the fourth quarterly meeting services of St. James Chapel, St. James Parish, Louisiana. He preached Sunday, 14th inst. at 8 p. m. to a large audience, and after the sermon, administered the Lord's Supper to forty-nine persons. Three persons were baptized. The church has paid $60 on debts, and supported their pastor. The pastor, Rev. Prince King, will close up his year creditably.

Progress Among the Freedmen

Rev. Dr. E. P. Humphrey, of Louisville, Ky., writing to the *African Repository* for October says:

Let it be borne in mind that the freedmen are now rising apace in the scale of intelligence, self-respect, sound morality, and the religious sentiment and life. Nothing of the kind is more remarkable than their progress in these directions. It has exceeded the hopes of their most sanguine friends. A visit to their schools, to their churches, and to the ecclesiastical meetings of the colored preachers, would surprise those even who entertain the largest expectations respecting their enlightenment and elevation.

Dr. and Mrs. Godman are having success in their efforts to raise money in Philadelphia for the Orphans House. $500 have been forwarded as the first installment, resulting from faithful and prayerful labor.

General Religious Items.

The Bible production of our time is equal to five every minute of working time. At this rate the press is producing a Bible or a New Testament every twelve seconds.

The Government of China has issued a proclamation which not only favors religious toleration, but mentions with special favor the work of Christian missions, and enjoins upon the provincial government to favor their work.

The New York *Advocate* announces that Rev. William Taylor, of South India, is about to sail for Peru, South America. An unexpected door has opened to him in that country, and in order to enter it he defers for a season his return to India.

Revs. William B. Osborn, of Georgia Conference, and James A. Northrup, of the Rock River Conference, have been transferred by Bishop Harris to the South India Conference of the M. E. Church. The conference is to meet in Calcutta, Nov. 15. Mr. Osborn sailed last week. Mr. Northrup and wife will sail about Oct. 25.

Thomas Carlyle writes: "The older I grow—and I now stand upon the brink of eternity—the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and deeper its meaning becomes: 'What is the end of man? To glorify God and and enjoy him forever.'"

The native Christians of South Africa are learning the lesson of self-support. At Headtown they raise $1,000 a year toward the support of their ministers, $500 for missions, and $250 for church purposes. They have erected a memorial chapel to the chief, Kama, for the building of which they raised $10,000.

The fourth United Christian Convention will be held in Exhibition Palace, Dublin, next month. These conventions were begun by Messrs. Moody and Sankey when in Ireland in 1874. All the evangelical churches of Ireland will be represented. Thus the work of God advances. A good thought formed into action can never die.

The Missouri Conference of the African M. E. Church, Bishop Shorter presiding, has unanimously condemned the African Emigration schemes now so much talked about. The Conference said, we "hereby respectfully, but earnestly protest against all such movements as only tending to distract and injure us. We believe that for the best of purpose known to God, our lot has been cast with the Anglo-Saxon on this continent for all time, and that in the discussion of this question, neither we nor they have ought to do, but to obey the commandments of God." These are words of wisdom which all interested will do well to heed.

News Items.

The death of Senator Bogy leaves only two Roman Catholics in the Senate—Kernan, of New York, and Spencer, of Alabama.

The number of colored members grows less with each Congress. In the forty-third Congress there were nine; in the forty-fourth seven, and in the forty-fifth, three.

The Indian war, so far as the Nez Perces are concerned, was brought to a close by the surrender of the chief, Joseph, with his Indians, to Gen. Miles, October 5, on Eagle Creek.

General Grant has returned to London, where he will remain, with his family, during the entire London season. He has taken apartments at the Bristol Hotel, Burlington Gardens, in the west end, the fashionable quarter of the city.

The Lake Shore and Michigan Southern Railroad Company have paid for sixty-five of the eighty-one lives lost at the Ashtabula disaster, at a rate averaging $5000 apiece. The most expensive life sacrificed cost the company $9000, and a newly married couple were appraised at only $3000,

The Ohio election resulted in a Democratic victory of from twenty-five to thirty thousand majority. On the contrary, the election in Iowa on the same day resulted in the old Republican majority of some forty thousand. The defeat of the Republicans in Ohio is attributed to various reasons: Secretary Sherman's financial policy, the workingmen who had a ticket in the field, and to dissatisfaction with the policy of President Hayes.

The organization of the House took place on Monday, October 15, by electing as Speaker, Samuel J. Randall, of Pennsylvania; Clerk, Geo. M. Adams, of Kentucky; Sergeant-at-Arms, John G. Thompson, of Ohio; Doorkeeper, John W. Polk, of Missouri; Post-master, James M. Stewart, of Virginia, and Chaplain, Rev. Dr. John Poisil, of Maryland.

In the Senate, the oath of office was administered to Stanley Mathews, of Ohio, elected in the place of John Sherman, resigned; J. Donald Cameron, of Pennsylvania, in the place of Simon Cameron, resigned, and D. H. Armstrong, appointed from Missouri, vice L. V. Bogy, deceased.

The New York *Herald* publishes Stanley's first written communication concerning his African explorations. He says he has opened to commerce an area embracing over six hundred thousand square miles containing nearly two thousand miles of uninterrupted course of water communication, divided among the upper Congo and its magnificent affluents. He says missionaries are needed in the East, and traders in West Central Africa.

The queen of Madagascar has issued a proclamation abolishing slavery in her dominions, accompanied by every circumstance that could give it impressiveness. As many as 50,000 people were assembled in a plain at the center of the capital and the proclamation was read to them. Arrangements were made for reading it, the same hour, in all the large towns of the island. The representatives of the missionary societies were present. While the order was read by the prime minister, cannon were fired to give emphasis to important passages. The substance of the announcement was, that, as the proclamation of 1874 had been evaded, all Africans, whether admitted to Madagascar before or after the treaty of 1865, should henceforth be free.

Henry Stanley, the great African explorer, in one of his letters just published says: "In East Central Africa the people are gathered under powerful Emperors and Kings—the great Empire of Uganda, which has an estimated population of 5,000,000; the great Empire of Ruanda, with an equal estimated population; the Empire of Urundi, with about 3,000,000; the Kingdoms of Usagara, the two Usuis, Unyoro, Karagwe and Usongora, and Ukerewe—all of these empires and kingdoms governed despotically, subject to the will of their respective monarchs. In his worthy efforts for the moral improvement of these benighted races the missionary, using a discreet judgment, can soon secure the good will, assistance, and protection of the supreme powers of these countries."

Good Use for a Dime.

We advise all our readers to forward their address and 10 cents to Orange Judd Co., 245 Broadway, New York, who make a special offer to send for this sum (half price and postage) the number for October 1st, of the *American Agriculturist.* This splendid number, besides over 50 engravings, contains a great amount of useful, practical, reliable, seasonable information, not only for the Farm and Garden, but for the Household, Children included. Most will get from it hints and suggestions worth ten or twenty times its cost....Better still, to send $1.60 and receive the paper, post-paid, from now to the end of 1878—that is, all of volume 37, with the rest of this year free. (Two copies for $1.50 each). Nowhere else can one get so much really valuable, paying information for so little money—not 3 cents a week, a sum easily saved or produced extra, which the paper will be sure to help one to do. This Journal is prepared by practical men and women, who know what they talk and write about from actual experience and large observation, and they can and do greatly aid others to profitable planning and working. Many single hints and suggestions each abundantly repay a year's cost. The fearless exposures of quackery and humbugs in every number, are invaluable, and have saved its readers and the country millions of dollars. The departments for the Household and Children are pleasing and instructive. Every number of the paper is beautifully illustrated. In short, the *American Agriculturist* is full of of good things, for every man, woman, and child, in city, village, and country. Take our advice and send $1.60 for 14 months, or at least send a Dime for the half-price specimen now offered, and see it for yourselves.

The City.

Gov. Nicholls has returned from his northern trip. He was well received in Chicago, and spoke at the exchange.

For latest novelties in Paris millinery and dress-making call upon Mme. Bernheim, 145 Canal street. See advertisement.

The Agricultural and Mechanical College has been removed to Baton Rouge. Col. D. F. Boyd has been elected President, and the institution will be at once opened.

State Senator Stamps, Representative Dejoie and J. M. Vance, Jr., have entered into a partnership, and have opened a grocery at No. 140 Baronne Street. Success to them.

We call attention to the advertisement of the justly celebrated boot and shoe manufactory of Pierre Pavia, 150 Royal street. This establishment makes the wire sewed work, on which they have taken a number of premiums. They guarantee their work.

"Go to Holmes" is no new suggestion to the purchasers of fine lines of dry goods in the New Orleans Market. The house of D. H. Holmes is one of the oldest and most favorably known in this city. See notice in advertising columns of recent importations.

The Custom House is the center [illegible]. The great [illegible] whether Judge King [illegible] or not. Washing- [illegible] of this morning, [illegible]) indicate that his strength [illegible] Washington is waxing. Gov. [illegible] it is understood, will accept the place if tendered to him.

[illegible] introducing the copper cents into the trade of New Orleans is being agitated. This is right. As it is now, nothing can be bought in New Orleans for less than a [illegible] five cents. It would be an immense advantage to the poor people of the city, and would [illegible] trade on a small scale [illegible].

[illegible] Speaker of the [illegible] Legislature, in an- [illegible] from a leading [illegible] Philadelphia, says, [illegible] safe invest- [illegible] bill and con- [illegible] past by the [illegible] Administration, [illegible] accepted, and will [illegible] by the present Ad- [illegible].

[illegible] takes the three [illegible] on the city school [illegible] for nominating so [illegible] teachers. Mr. Fair- [illegible] seven colored [illegible] Mr. Martinet [illegible] colored and sixteen [illegible] Fourne nominated [illegible] twenty-two white [illegible] teachers in all [illegible].

[illegible] and Hill [illegible] grocery, on [illegible] Keller [illegible] that per- [illegible] better [illegible] Baden- [illegible] has [illegible] will [illegible] enter- [illegible] trade, [illegible] store.

[illegible] the [illegible] Alexander, [illegible] The [illegible] several [illegible] of ex- [illegible] the bure- [illegible] sessions [illegible] and [illegible] buildings [illegible] winter [illegible]

[illegible] shoots [illegible] interest [illegible] on [illegible]

small sum of five dollars, which will enable every business house, banking firm, and insurance company to possess one or more of these valuable books.

New Publications.

THE COMPLETE PREACHER.

The October number of the *Complete Preacher* contains five sermons from the following distinguished preachers: Dr. Joseph Parker, Dr. T. Christlieb, Dr. Armitage, Pere Hyacinthe and Joseph Cook. The sermons of Dr. Christlieb and Pere Hyacinthe have been specially translated for the *Preacher*. This is a very valuable number. The *Preacher* is published by the Religious Newspaper Agency, New York, and costs $2.00 per year. Single copy 25 cents.

THE NATIONAL REPOSITORY.

The *National* for November is full of good things. The first article is on Liberia, and is finely illustrated. In and About Milan is another illustrated article, and is also Crabs and Lobsters. Dr. Able Stevens gives an article on The Girlhood of Madame De Stael. That Boy: Who Shall Have Him? is continued through chapters xxvi and xxvii. The author, Rev. W. H. Daniels, is a writer of rare ability. In these chapters "That Boy" goes to a theological school, where he becomes disgusted with the absurd so-called theological discussions of Drs. Pondrus and Muehlenberg, whose object seemed more to vindicate their own pet notions than to teach the pure Word of God.

The editorial department of the *National* is always able. In the "Editors's Study" we have from Dr. Curry a second paper on Science and Faith.

Under the heads of Foreign Literature, Art, Nature, Religious, Current and Useful Literature and Ex Cathera, we have much that is interesting and instructive.

The *National* is published by Hitchcock & Walden, Cincinnati; and Nelson & Phillips, New York. $3.00 per year.

U. S. POSTAL GUIDE.

H. O. Houghton & Co. issue for the Government, the October number of the *United States Official Postal Guide*. Over forty thousand copies are circulated quarterly. It contains an answer to every reasonable question that can be asked of the post office department, and is becoming almost an indispensable manual for the counting room as well as the post office.

HARPER'S MAGAZINE.

Harper's Magazine for November is the concluding number of the Fifty-fifth Volume. The publishers announce for the coming year new serial novels by Miss Thackeray, Miss Mulock, and Thomas Hardy. Edward Everett Hale's story, "Back to Back," begun in the current number, is to be concluded in the December issue. Among the attractions of the December Number will be a new poem, entitled "Keramos," by Longfellow, which will be illustrated by Fredericks and Abbey, and will occupy fourteen pages of the Magazine.

The November number is richly illustrated, and full of exceedingly interesting matter.

H. W. Elliott, who knows all about Alaska, contributes a wonderfully picturesque article on that region, with twenty illustrations.

Mrs. Harriet Prescott Spofford's profusely illustrated paper on San Antonio, deals not alone with the almost tropical flora and the historical romance of that region; it is also a faithful representation of the wonderful agricultural resources of Western Texas.

T. Robinson Warren contributes an exhilarating illustrated article on "Yatching in Blue Waters."

By no means the least interesting article in the number is Olive Logan's fascinating narrative of Houdin's remarkable career as a prestidigitateur. His most wonderful tricks are explained and illustrated.

ALCOHOL AND THE STATE.

12m. 406 Pages. Price $1.50. By Robert C. Pitman, L.L.D., Associate Justice of the Superior Court of Mass.

The National Temperance Society has just issued a new and important work, entitled "Alcohol and the State," from the pen of Judge Pitman, who has given this subject a life-long consideration.

It treats, with great conciseness and marked ability, of what the State loses in various ways through alcohol, and, in turn, of what is the duty and proper function of the State concerning alcohol. It is of a high order of literary merit, and is a book for statesmen, legislators, and all intelligent, thoughtful temperance men and women everywhere. It shows that the Liquor Traffic is the enemy of the State, and the foe of all the objects for which the State exists; and presents such strong arguments, statistics, appeals, and authorities as will add greatly to an intelligent [illegible] of the Liquor [illegible]. The economic and legislative aspects of the Alcoholic discussion has never been so ably presented, and it should be in the [illegible] citizen and in every [illegible].

[illegible] table of con- [illegible]

[illegible] VS. THE [illegible]

[illegible] Wealth; [illegible]; IV. The [illegible]; V. Injury to Public Health; VI. The Chief Occasion of Crime; VII. Vitiates Human Stock; VIII. The Universal Ally of Evil—The Universal Antagonist of Good; IX. Is there a Set-off of Benefits? ; X. A Case for Intervention.

PART SECOND—THE STATE VS. ALCOHOL.

Chapter XI. The Province of Law; XII. Extent of Legislative Power; XIII. Liberty and Government; XIV. Law a Necessity; XV. License Laws; XVI. The Necessary Failure of License; XVII. Half-way Measures; XVIII. The Gothenburg System; XIX. The Milder Alcholics; XX. The History of Prohibition; XXI. Prohibition a Success; XXII. Maine a Crucial Test; XXIII. Secret Drinking; XXIV. Law as a Teacher; XXV. Enforcement; XXVI. The Outlook.

Sent by mail on receipt of price.

Address J. N. Stearns, Publishing Agent, 58 Reade street, New York.

Sunday School.

Nov. 4, 1877.—PAUL BEFORE FELIX.

SCRIPTURE.—Acts 24: 10-25.

GOLDEN TEXT.—"And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled."—25.

TOPIC.—"A conscience void of offence."—16.

(Condensed from National S. S. Teacher.)

A Contradiction (10-13).—The prosecutors, no doubt, felt pretty sure of their case. But, in a legal trial, one is never sure of the result until the last speech is made, and, in this case, Paul was to make the last speech. That, of itself, meant a great deal, for though Paul was no rhetorician, as Tertullus claimed to be, he was naturally eloquent, and, besides, had upon his side the eloquence of truth. The apostle follows in order, the steps of his accuser. *His* compliment to the judge, however, contains not a particle of untruth. He simply expresses his gratification at being tried before a judge whom experience must have made familiar with law and with evidence. To the first charge he replies that it has been only twelve days since he went up to Jerusalem to worship, and that it is easy for the governor to inform himself of all that he did within that time. If he were really "a mover of sedition" it would be specially manifest there. But the facts were that he had not been found in the temple disputing with any man, nor had he stirred up the people, either in the synagogues or in the city. There was not even a shadow for this accusation to stand upon.

A Confession (14-16).—*But this I confess.* Paul's method seems to have been to deny what was untrue, and to confess that which was true. He does not appear to have been studying to present his defence with the craft of a lawyer, but, on the contrary, gave it with the untrammeled simplicity and force of one who is desirious only of having the truth known. He confesses he belongs to "the way which they call heresy." "Heresy" should be translated "sect." Paul loved and never was afraid to confess himself to be of that way. He was proud of the cross of Christ, and welcomed this opportunity to identify himself with that sect, and to expound its principles. As a Christian he worshipped the God of his fathers. He had not abandoned the worship of the God of Israel and followed after the strage gods of other nations—a proceeding which might have subjected him to adverse criticism, both from the Roman as well as the Jew. He not only believed in God, but in God's revelations to his people. He put faith in them *all*, and in that he showed himself to be a better Jew than those who had accused him of trying to subvert the Jewish religion, for they accepted only those prophecies that pointed to Christ, as a coming dazzling king, and ignored those that spoke of him as a man of sorrows and acquainted with grief. As a Christian, also, he had a hope of a "resurrection of the dead." But this was a hope which his prosecutors also "allowed," or, rather, entertained. There was, therefore, no arraignable heresy in that. In all essential points of faith, he thus showed himself to be at one with his persecutors. Lastly, he states what his Christian belief requires of him—to have a conscience void of offence, toward God and man. His faith was not only orthodox, but its professors were harmless—not the dangerous, seditious men that his accusers would have made them out to be.

A Challenge (17-21).—He proceeds next to take up and dispose of the charge that he had attempted to profane the temple. He appeals to those who came down to convict him, to say what evil had been found in him. He had been before their court. As members of that body, they knew both the accusations against him and the matters, if any, upon which he had been convicted. He reminds them that the only point raised at the council was the one which he raised himself, touching the resurrection from the dead, and quotes the very words that he used on the trial. To this challenge his accusers are silent. They know that they can not reply. He had succeeded, not only in replying to every allegation that had been made against him, but had utterly disconcerted his enemies besides.

A Continuance (22-25).—After so triumphant a vindication, of course Felix ought to have set Paul free. But the disposition of the Roman rulers to do the Jews a favor, where no favor ought to have been given them, a recompense for the evil they had done them in other instances, interferred to prevent. After the address of Paul he had a "more perfect knowledge of that way," but he was not ready to do justice to its follower. On the pretext of desiring to hear the testimony of Lysias, the case was deferred, or, as we would say now-a-days, "was continued" until the chief captain should come down.

Though not set at liberty, he was treated with respect, and was merely kept under the observation of a Roman centurion. His friends were permitted to come in and to minister unto him, and, therefore, we can imagine him as being the center of an admiring and affectionate group, of which Philip and his daughters were chief figures. The imprisonment at Cæsarea was only nominal, while the companionship which he was permitted to have was of the very choicest. "Herod's judgment hall" must have witnessed many a sweet and tender gathering of the disciples of Cæsarea. The fact of his being under the restraints of the law, and with an unknown fate hanging over him, could not but have added to the regard and the sympathy of these occasions. And if their concern for him was sweet to the apostle, how he more than repaid them by the multitude of his spiritual instructions and ministrations! The prisoner sometimes cheers those who come to visit him more than they cheer him.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Gulf (Miss.,) District Conference.

FOURTH ROUND.

Simpson Circuit, Wednesday and Thursday, Nov. 14 and 15; Crystal Springs, Saturday and Sunday, Nov. 17 and 18; Hazlehurst, Sunday and Monday, Nov. 18 and 19; New Hope Circuit, Tuesday and Wednesday, Nov. 20 and 21; Brookhaven, Thursday and Friday, Nov. 22 and 23; Union Church Circuit, Saturday and Sunday, Nov. 24 and 25; Hamburg Circuit, Sunday and Monday, Nov. 25 and 26; Meadville, Wednesday and Thursday, Nov. 28 and 29; Fayette and Natchez, Saturday and Sunday, Nov. 1 and 2; Summit and Magnolia, Saturday and Sunday, Dec. 8 and 9; China Grove, Monday and Tuesday, Dec. 10 and 11; Columbia, Wednesday and Thursday, Dec. 12 and 13; Liberty, Saturday and Sunday, Dec. 15 and 16; Handsboro, Saturday and Sunday, Dec. 22 and 23; Pass Christian, Sunday and Monday, Dec. 23 and 24; Bay St. Louis, Wednesday and Thursday, Jan. 8 and 9; Pascagoula, Saturday and Sunday, Jan. 11 and 12; Ocean Springs, Sunday and Monday, Jan. 12 and 13; Augusta Circuit, at Black Creek, Wednesday and Thursday, Dec. 19 and 20.

L. BRADFORD, P. E.

Murfreesboro District, Tenn., Conf.)

FIRST ROUND.

Caney Fork, October 13, 14; Cookeville, Oct. 27, 28; Sparta, Nov. 3, 4; Shelbyville, Nov. 10, 11; McMinville Circuit, Dec. 17, 18; McMinville, Dec. 1, 2; Woodberry, Dec. 8, 9; Murfreesboro, Dec. 15, 16; Stone River, Dec. 22, 23. The District Conference will be held at Stone River Chapel, on November 22, 23 and 24.

B. B. MANSON, P. E.

(West Tennessee District.)

FIRST ROUND.

Crittenden, October 20; Memphis Circuit, Oct. 27; Fayette, Nov. 3; Mason's, Nov. 10; Brownsville, Nov. 17; Cypress, Nov. 24; Purdy, Dec. 1; Gardner's, Dec. 8; Mansfield, Dec. 15; Henderson, 22; Waynesboro, 29; Lawrenceburg, Jan. 4.

W. S. BUTLER, P. E.

(Nashville District, Tenn. Conf.)

FIRST ROUND.

Springhill, Oct 20, 21; Franklin, Oct 27, 28; Mill Creek, Nov 3, 4; Lebanon, Nov 10, 11; Hartsville, Nov 17, 18; Gallatin, Nov. 24, 25; Mitchellville, Dec 1, 2; Springfield, Dec 8, 9; Dickson, Dec 15, 16; Dover, Dec. 22, 23; Clark Chapel, 29, 30; Nashville Circuit, Dec. 29, 30. District Conference to be held November 21, 22, in Gallatin, Tenn.

C. PICKETT, P. E.

The Season of Intermittents.

All miasmatic complaints, in other words, all disorders generated by unwholesome exhalations from the earth or water, are prevalent at this season. In every section subject to the visitation of fever and ague, or other intermittent diseases, the causes which produce these maladies are now actively at work. This, therefore, is a period of the year when the inhabitants of such districts should prepare their systems to meet the unwholesome conditions of the atmosphere by a course of tonic and alterative treatment. Foremost among the invigorants, recommended by time and experience as a means of fortifying the system against all endemic and epedemic maladies, stands Hostetter's Stomach bitters. By a timely use of the bitters, the feeblest resident of an unhealty soil may escape the sickness which, without the aid of this potent ally of nature, will be apt to overtake the strongest.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

"ITCHING PILES"—Is one of the most annoying diseases in the world, and all can find prompt and certain relief by the use of "Swayne's Ointment." The symptoms are moisture, like perspiration, intense itching, particularly at night. Wm. P. Grove, U. S. Marshal's office, Harrisonburg, Va., writes: I suffered twenty years from this terrible disease, consulted many physicians, but found no permanent relief until I used Swayne's Ointment. It also cures tetter, pimples, all crusty, scaly, itchy skin diseases, leaving the skin clear and smooth without a blemish. Sent by mail to any address, on receipt of price, 50 cents a box. Address letters to Dr. Swayne & Son, Philadelphia. E. J. Hart & Co., New Orleans, Wholesale Agents.

NOTICE.

MR. EDITOR:—Please give notice through your columns to the class on Fourth Year Studies, Louisiana Conference. The committee call the attention of the class to a resolution in the minutes of 1875, page 4, and also the course given by Bishop Foster. Wakefield (Book 5 and 6); Written Sermon and Questions laid down in the 4th year's study of the Discipline.

Brethren take fast hold of instruction, let her not go, keep her; for she is thy life. Be ready for examination at conference.

STEPHEN PRIESTLY, } Com.
C. HUNT.

New Advertisements.

REMOVAL

First Steam Manufactue of the South.

PIERRE PAVIA,

INVENTOR.

MANUFACTURY 150 ROYAL STREET, Near St. Peter street.

Seven Medals: Paris, 1855, 63, 67; Nantes, 1861; London, 1862; Louisiana, 1872, '73.

SCREWED

Boots and Shoes of all Styles

Made to Order.

System P. P. Warranted not to Rip.

First Premium Gold Medal obtained at State Fair of 1872, and silver medal in 1873.

First Class French Calf Skin Guaranteed.

☞ Hunters shoes a specialty. ☜

dec1-4m

MODES DE PARIS,

—and—

Dressmaking.

Mme. Antoinette Bernheim,

145 CANAL STREET,

HAS NOW OPEN AND ON EXHIBITION

the latest novelties in

PARIS MILLINERY,

FOR FALL AND WINTER,

to which she invites the attention of the public. oct25'1m

NOVELTIES

—FOR—

Ladies Dresses.

Just received from Liverpool and Havre per Steamers Oberon, Borussia, Teutonia, Hanover and Mississippi, a very rare choice of

HAUTE NOUVEAUTES

for Ladies Dresses, to which the attention of Consumers is most respectfully called.

We have a full line of very celebrated brands of

Ladies Kid Gloves,

Guaranteed in every respect, and at still lower figures than our very modest prices of last season.

D. H. HOLMES,

155 Canal street and 15 Bourbon street.

F. R. HARDON,

DEALER IN

MILLINERY AND FANCY GOODS,

Nos. 27 and 29 CHARTRES ST.,

Between Canal and Customhouse,

New Orleans, La.,

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E. RIDLEY & SONS,

309, 311, 311 1-2 Grand st., N. Y.

WILL SEND FREE

On application a copy of their Fall and Winter ILLUSTRATED CATALOGUE AND PRICE LIST OF MILLINERY and FANCY GOODS

Ladies' and Misses' Suits, Cloaks, Undergarments, Ladies' Trimmed Hats, Furs, Laces, Hosiery, Dress and Trimming Silks, etc. Ladies', Misses' and Childrens' Shoes.

A large saving can be made by parties residing at a distance in trading direct with New York.

Full information given in our Catalogue to aid in the sending of orders.

We promise the same attention to orders entrusted to us as if purchaser were present in person.

ESTABLISHED 1849.

Edw. Ridley & Sons,

309, 311, 311 1-2 Grand Street,

56, 58, 60, 62, 66, 68, 70 Allen St., NEW YORK.

oct18-13t.

Monitor Oil Stove,

Patented 1875.

Cleanliness, comfort & economy combined

Requires no stove pipe, no chimney, no wood, no coal. Makes no smoke, no smell, no ashes, no dust;

No. 1—Single Stove.

Always Ready, and will Boil, Stew, Broil, Fry, Bake or Roast to perfection. Its Fuel is Insurance Oil. With Insurance Oil for Fuel it is Perfectly Safe.

No. 2.—Double Stove.

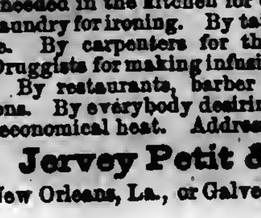
The Monitor Oil Stove

Is an entirely new invention, constructed on scientific principles, and has given entire satisfaction to all who have used it.

It marks a New Era in Cooking, and makes Housekeepers independent of Servants.

It is substantially constructed of Cast and Russia Iron. No solder to melt. No tin to rust out and leak.

☞ IT WILL LAST A LIFETIME. ☜



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FLAT IRONS

This stove has no Equal.

It is needed in the kitchen for cooking. In the laundry for ironing. By tailors for the goose. By carpenters for the glue pot. By Druggists for making infusions, syrups, etc. By restaurants, barber shops and saloons. By everybody desiring a quick and economical heat. Address orders

Jervey Petit & Co.,

New Orleans, La., or Galveston, Texas.

NEW ADVERTISEMENTS.

AGENTS WANTED FOR

CREATIVE SCIENCE

OR, MANHOOD, WOMANHOOD, AND THEIR MUTUAL INTER-RELATIONS; LOVE, ITS LAWS, POWER, ETC.

Agents are selling from 15 to 25 copies a day. Send for specimen pages and our extra terms to Agents, and see why it sells faster than any other book. Address, NATIONAL PUBLISHING CO., Philadelphia, Pa. oct25-1m.

A Mystery Solved.

The Greatest Medical Triumph of Modern Times! The Mysterious Channel of Disease Discovered, and a Certain Cure Provided. The Stomach, Liver and Bowels the Centre of Disease.

Parson's Purgative PILLS,

The Great Anti-Billious Remedy and Miasmatic Dissolver.

PARSON'S PURGATINE PILLS

Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

PARSONS' PURGATIVE PILLS

Stand unequaled before the world to-day. By varying the dose according to the directions, Parsons' purgative Pills, effectually Purify the Blood and greatly alleviate, if not entirely cure Dyspepsia, Scrofula or King's Evil, Rose, Erysipelas or St. Anthony's Fire, Eruptions, and Eruptive Diseases of the skin, Salt Rheum, Tetter, Ring-worm, Sores, Boils Tumors, Morbid Swellings, Ulcerations, Pimples and Blotches.

EVERY BOX WARRANTED.

Most Complete Satisfaction Guaranteed or No Pay.

Full directions around each box. Physicians supplied by mail, postpaid, for $2.50 per thousand. in bulk, cash in advance. We will send these Pills to any reliable druggist or merchant to sell on commission. Agents wanted everywhere.

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Restorative	London Hair Color Restorer
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The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. GIBSON, BARRYTOWN, Duchess County, N. Y., writes: April 30, 1877, DR. SWAYNE & SON, Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

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is the best and cleanest article ever made; is entirely harmless and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet-luxury.

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SIX BOTTLES $4.00—Sent by express to any address on receipt of price.

Address orders to Dr. SWAYNE & SON 330 North Sixth street Philadelphia.

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Should never be without

Swayne's Tar & Sarsaparilla Pills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous and Neuralgic Headache. For Liver Complaint, Billious Headache, Sick Headache, (which females are subject to) Jaundice or Green Sickness, Billious Colic and Billious Fevers, they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For intermittent Remittent and Congestive Fevers, where languor, drowsiness, anxiety, aching pains in the back, head and extremities, slight chills with flashes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box. 5 Boxes, $1, sent by mail to any address.

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READ THESE TESTIMONIALS.

U. S. Marshal's office, Harrisonburg, Va.

Dr. Swayne & Son, 330 North Sixth street, Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease, itching piles, had consulted many physicians and used numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the ointment on a spot of dry tetter on my head, which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well merited testimonial of so great a medicine. You may publish this if you see fit. Very respectfully, WM. P. GROVE.

J. Q. A. Metcalf, (firm of Hanley & Metcalf,) Palmyra, Mo., writes:

January 1, 1877.

I received your letter, also the ointment for itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the "itching piles."

SKIN DISEASES.

Swayne's All-healing Ointment is also a specific for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions. Perfectly safe and harmless, even on the most tender infant. Price 50 cents, 3 boxes, $1.25. Sent by mail to any address on receipt of price. ☞ Sold by all leading Druggists.

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seldom, if ever fails to cure a cough. Even when the lungs have become much disordered with night sweats, burning fever, pains and oppression, it has effected wonderful cures.

A Remarkable Cure.

HOME TESTIMONY.

DR. SWAYNE—Dear Sir—I feel it to be due to you and suffering humanity to give the following testimony respecting the wonderful curative powers of your Compound Syrup of Wild Cherry and Sarsaperilla and Tar Pills. I was afflicted with a violent cough, pains in the side and breast, night sweats, sore throat, my bowels were costive, appetite nearly gone, and my stomach so very weak that my physician was at a loss to know what to do for me, as everything in the shape of medicine was rejected; spit at different times a pint of blood. I remained for months in this awful condition, and gave up all hopes of ever recovering. At this time you recommended the use of your syrup and pills, which immediately began to soothe, comfort and allay the violence of the cough, strengthened and healed my lungs; in short, it has made a perfect cure of me, and I am now able to pursue my daily labor. Any person doubting the truth of the above statement will please call on or address me, at the factory. EDWARD H. HAMSON, Engineer of Geo. Sweeney's Pottery, Ridge road, below Wallace, Phila.

Over twenty years have elapsed, and Mr. Hamson still remains a hearty man to this day—September 30, 1876.

PHYSICIANS RECOMMEND IT.

Dr. Thos. J. B. Rhoads, Boyertown, Berks Co., Pa., writes: "Your Compound Syrup of Wild Cherry I esteem very highly; have been selling and recommending it to my patients for many years, and it always proves efficacious in obstinate coughs, bronchial and asthmatical affections. It has made some remarkable cures in this section, and I consider it the best remedy with which I am acquainted."

Price, $1. Six bottles for $5. If not sold by your druggist, we will forward half dozen by express, on receipt of price.

Describe symptoms in all communications, and address letters to DR. SWAYNE & SON, 330 North Sixth street, Philadelphia. No charge will be made for advice. Sold by druggists and dealers in medicines generally.

E. J. HART & CO., New Orleans, Wholesale Agents.

oct-11-1y]

A Word for the Mother.

Send the children to bed with a kiss and a smile—
Sweet childhood will tarry at best, but awhile;
And soon they will pass from the portals of home,
The wilderness ways of their life-work to roam.

Yes, tuck them in bed with a gentle "good night!"
The mantle of shadows is vailing the light;
And may be—God knows!—on this sweet little face
May fall deeper shadows in life's weary race.

Yes, say it: "God bless my dear children, I pray!"
It may be the last you will say it for aye.
The night may be long ere you see them again,
And motherless children may call you in vain.

Drop sweet benediction on each little head,
And fold them in prayer as they nestle in bed;
A guard of bright angles around them invite—
The spirit may slip from the mooring to-night.
—*Living Epistle.*

Grandpa's Story.

"When I was about five years old," said Grandpa H., "my father left our pleasant home in Massachusetts, and made a home for us in the wilds of Canada. We lived in a log house, and it was surrounded, on all sides, by the forest.

"One pleasant summer day, when I was nearly ten years old, my mother wished to send a message to my uncle William, who lived over a mile from my father's; and as my father were very busy, she [illegible] I might go, and stay with [illegible] until two o'clock. So I [illegible] to be ready, and kissing [illegible] good-bye, set out. There [illegible] half a mile of woods to pass through, but the way was perfectly familiar, and I soon reached [illegible] house.

[illegible] was delighted to see me, [illegible] a grand time. At the [illegible] I started for home. [illegible] half-way through the [illegible] I stopped to gather some [illegible] to carry to my mother, and [illegible] back into the path, [illegible] but a great black [illegible] the road directly in [illegible] I knew it was a bear, [illegible] uncle William had [illegible] the year before, and I [illegible] examined every [illegible]

[illegible] weak, you may be [illegible] limbs trembled so [illegible] I was going to fall; [illegible] I remembered what [illegible] read in the Bible [illegible] delivering David [illegible] of the bear," and I [illegible] there, the bear [illegible] time, and asked [illegible] care of me, as He [illegible] so that I might see [illegible]

[illegible] that minute, as if [illegible] beside me, and then [illegible] for I *knew* He [illegible] I sprang [illegible] shouted as [illegible] The bear stopped [illegible] ran off into the [illegible] for home.

[illegible] she caught [illegible] and cried, and I [illegible] whisper, "Thank [illegible]

[illegible] men, with their [illegible] went in search [illegible] sundown re- [illegible] them one of [illegible] in that part [illegible] I knew him, at [illegible] of his neck. I [illegible] that I was a [illegible] *Herald.*

[illegible] to a Girl.

[illegible] is a part of [illegible] who looks [illegible] in the [illegible] how- [illegible] in the [illegible] humble [illegible] eight [illegible] viz: a [illegible] soap, towel, [illegible] brushes, [illegible] as your [illegible] you should [illegible] of them. [illegible] provide their [illegible] not [illegible] but com- [illegible] tidy [illegible] the dis- [illegible] your toi- [illegible] daily [illegible]

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A word in their favor, reed;

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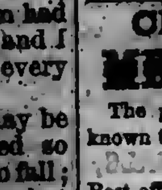
Every instrument fully warranted for six years as strictly first-class in every respect, and as a guarantee of good faith they are shipped on from 5 to 15 days' test triel, money refunded and freight charges paid both ways by me if they are in any form misrepresented or prove unsatisfactory.—Nothing fairer than this can be offered. AGENTS WANTED, but where I have none large discounts made to introduce in new localities. Send for Illustrated Advertiser, (Catalogue Edition), with testimonials from distinguished persons, some of whom you may know, before buying elsewhere. Address, DANIEL F. BEATTY, Washington, New Jersey. oct18-2t.

BUCKEYE BELL FOUNDRY.



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oct18-2t.

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General News Item.

Fort Worth, Texas, has a $50,000 hotel.

In three years Texas expects to have twenty Congressmen.

A Chinese lawyer named Chay was recently admitted to the bar in London.

China is making extensive preparations for representation in the Paris exhibition next year.

The income of Baron Rothschild, who is at the head of the Vienna banking house, is $80,000 per day.

Corn-fed cattle will soon be a new article of export from Texas. Some Bell county farmers are about to try the experiment.

Paper wheels are now being tested under one of the heaviest locomotives now running over the Philadelphia, Wilmington and Baltimore railroad.

The *Courier-Journal* says, so great is the scarcity of water at Eminence, Ky., that it is hauled there from a distance of forty miles, and sells at the rate of $1 50 a harrel.

The whole sum needed for the transportation and erection in New York of the Egyptian obelisk now standing at Alexandria has been procured.

The Russians have ordered contractors to construct 300 kilometres (about 186 miles) of railway in Bulgaria, to build huts for 150,000 men, and hospitals for 15,000.

The late ex-President Thiers, of France, had a fortune valued at $3,200,000, and left nearly everything to his widow, for whose devoted affection he ever expressed himself profoundly grateful.

The Waco, Texas, *Examiner* calls the attention of scientists to a singular phenomenon in connection with Waco Creek. It has its rise about three-and-a-half miles from Waco, and is fed by a number of small springs. Between the hours of 9 and 10 A. M. and 4 and 5 P. M. "a swift stream of crystal water, five or six inches in depth," flows over its bed. During the remainder of the 24 hours there is scarcely any water to be seen.

The following summary of Russo-Turkish wars may be of some interest in the present state of affairs: "Eight times has Turkey been in danger from Russia; twice, in 1711 and 1739, she has saved herself by the force of her own arms; twice, in 1774 and 1829, has she been saved by the plague; once, in 1807, has she been saved by accidental circumstances; and three times, in 1791, 1812 and 1853, has she been saved by the intervention of other powers. In truth, a succession of marvelous escapes—fortunate, perhaps, for her, but most unfortunate for other nations, since, indirectly, from her gross mismanagement, her apparent helplessness, and the temptations she offers for attack, Turkey is the chronic and inveterate disturber of peace in Europe."

From the annual report of the National Cotton Exchange it appears that the total crop for the year 1876-77 was 4,474,099 bales, at about 467½ pounds to the bale. While 3,232,253 bales were exported in 1875-76, only 3,028,136 went abroad in 1876-77. The home consumption of cotton has been steadily on the increase since 1869-70, when it was only 872,606, with the exception of the year 1874, when there was a large falling off from the total of the year immediately preceding; but next year the demand was good, and in 1876-77 the amount used within the country rose to 1,429,005 bales. The late storms and floods have done considerable damage to the growing crops, but at a reasonable estimate the yield will be about 4,500,000 bales.

The Douglas monument, at Chicago, is to have four pilasters projecting from the corners of the tomb, which will be surmounted by four emblematic statues in sitting attitudes. They will be of heroic size, of bronze or Italian marble. One will represent History recording the doings of Illinois, who sits on another corner, and toward whom History is bending a listening ear. The other two will represent Commerce and the Arts and Sciences. There will be four has reliefs extending round the pedestal. One group will represent the aborigines hunting and fishing. Another will represent the pioneer farmers' life. A third trade and enterprise, illustrated by the building of railroads, telegraph and the unloading of vessels. A fourth, education illustrated by churches, colleges and a class receiving instruction from their schoolmaster.

As a minister of a glorious gospel are morally bound to carry into your work a spirit of hopefulness, of courage, of sunlight and joy. The kingdom you preach is a kingdom of light. Christ has no need of sombre views. A disheartened minister, standing to proclaim to the people, in place of Christ's glorious Gospel, his own dyspeptic musings, is a spectacle to men and angels. The darkness is all in you, and in so far as you preach that, you are preaching yourself and not the message given you by the Lord Jesus.

In a dark world you are sent to hold up the illuminated side of the divine economy. You are to show men God as revealed in Christ. The darkness they already know; you are to turn upon it the argand burner of Gospel truth.

QUERU'S

Cod Liver Oil Jelly.

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Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

E. H. TRUEX, Proprietor,
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And druggists generally. oct4-77-1y

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A Family Medicine,

Sure Cure for

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Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle.

For sale by all druggists and country stores.

Prepared by
W. H. PEMBERTON, M. D.,
aug23-79-6m New Orleans, La.

FOR A START!

As Sunday-school teachers are already on the lookout for the best helps to use in 1878, a plan is offered by which THE SUNDAY SCHOOL TIMES can be taken for three months on trial at a very small cost. The Times is a 16 page weekly paper. Among the regular lesson writers during the present year, in addition to the editors, H. Clay Trumbull and George A. Peltz, have been Prof. Tayler Lewis, Prof. A. C. Kendrick, Rev. Newman Hall, of London, and "Faith Latimer." Special articles on the lessons have also been given by many distinguished Bible students. The plans for 1878 include writers not inferior to these.

HOW TO GET IT. If you will send your name and post-office address, together with twenty-five cents, to the address given below, you will receive The Times every week for three months. This offer is only for new subscribers (persons who have not taken the paper within the last six months), the regular price being $2.15 a year. For seven cents additional, a specimen copy of the Scholars' Quarterly will be sent. Specimens of the Weekly Lesson Leaf sent free.

THE SCHOLARS' QUARTERLY (issued every three months) is likely to be far more widely used during next year than ever before. Its circulation during the last quarter reached 115,000 copies. A large share of the best conducted Sunday-schools throughout the country are now using it in place of the ordinary question book. Its editors are determined that no effort or expense shall be spared to keep it in advance of all the lesson helps for scholars. Every superintendent and teacher in the country should examine it before deciding upon lesson helps for next year.

ITS COST is 25 cents a year, or $25 for a hundred copies a year. Sent by mail without cost of postage to subscribers. Subscriptions taken for three or six months at the yearly rate; under 10 copies, three months, seven cents each. To supply **YOUR CLASS** would cost;—*For five scholars,* one year, $1.25; three months, 35 cents; *for ten scholars,* one year, $2.50; three months, 63 cents. If ordered by the year, they will be sent each quarter in ample time for use. The issue for the fourth quarter of this year (October, November, December) is now ready. Send seven cents for a specimen copy. Postage stamps may be sent in place of currency, if more convenient. Address,

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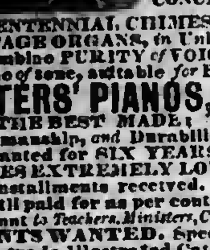

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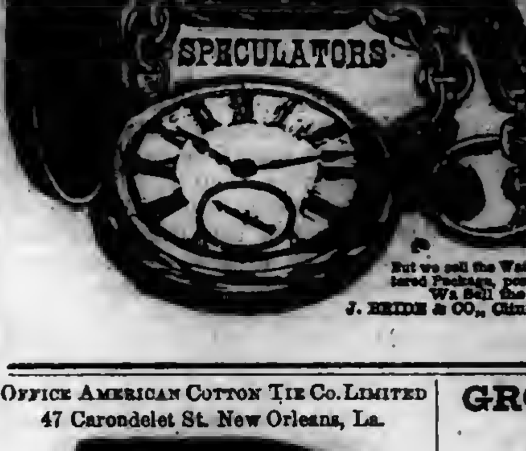

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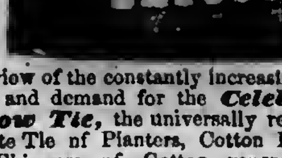

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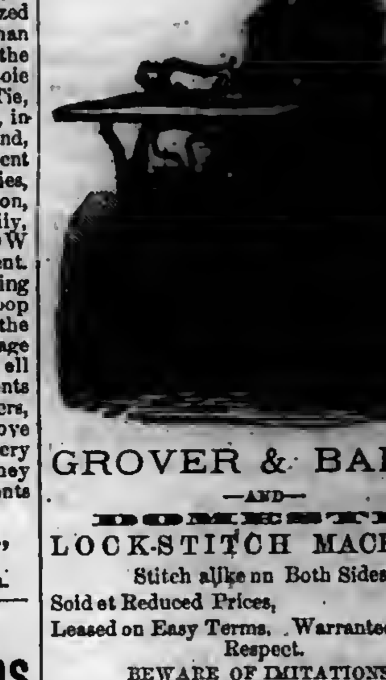

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ROAST BEEF, BEEF TONGUES, BEEF KIDNEYS, GREEN TURTLE for SOUP, TURTLE STEAK, and OX-TAIL SOUP, in TWO and SIX POUND CANS.

Located in the very heart of the cattle raising portion of Texas, the cattle are healthy and in fine condition when slaughtered, and the turtle being caught fresh in the Gulf of Mexico and delivered immediately to the company, are saved from all injury by transportation.

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Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 44. NEW ORLEANS, LA., THURSDAY NOVEMBER 1, 1877. WHOLE NUMBER 274

Southwestern.

PUBLISHED BY THE

METHODIST BOOK CONCERN,

[illegible] Natchez St., New Orleans, La.

NELSON & PHILLIPS, Agents.

[illegible] C. HARTZELL, D. D., Editor.

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PASSING AWAY.

Passing away; passing away;
The [illegible] passing away;
Their [illegible] wasted, their fragrance
[illegible] in their damp, lowly
[illegible] in their splendor
The [illegible] grow soft in evening's clear
[illegible] and the musical rain,
But [illegible] will brighten, ah never
[illegible] away; passing away;
[illegible] youth—how they're
[illegible] visions that gladden
By day [illegible] night-time, as sunlight
Oh, [illegible] back to my sorrowful
Bright [illegible] from their long silent cham-
But [illegible] I may woo all in
[illegible] will return in their beauty
[illegible] away; passing away;
[illegible] how they're passing
[illegible] down to that cold
[illegible]
And [illegible] crieth out in its desolate
But [illegible] will return to bless me
[illegible] away; passing away;
Yet I [illegible] of a land where there is no
Where [illegible] filled with the rich
[illegible] flowers, and fadeless
Where [illegible] graves as it doth
[illegible] o'er hope's fitful
[illegible] forever is love's golden
[illegible] chill us, oh, never

—*By Bishop Simpson's wife.*

[illegible] of Christ.

[illegible] SERMON BY ED[illegible] D. D.

[illegible]

the Church, but Christ in the Church. They are the letter, He the spirit; they are the channel, He the fountain and the water of life.

2. *We learn to whom the invitation is given.*

It is, "All ye that labor and are heavy laden." The people were bearing the burden of the law, and were pressed down under the traditions of the elders (Matt. xxiii: 4). There were burdens beyond these—hungerings of soul for freedom from sin—for peace and rest. To every such one, then, and now, and always, the invitation of Jesus is given. He called sinners. Men said of sinners against the law—of those who did not observe the "traditions of the elders"—they are fit only to be "consumed," "destroyed," "confounded," "slain." Men thought they did God's service when they cursed them. Even John would call down fire from heaven upon the inhospitable Samaritans. Jesus said, I have come not to save good men, but bad men, and He always worked in harmony with this plan. Would that the whole Church were in sympathy with it now! "The angels rejoice more over one sinner that repenteth," etc. And so redemption is heaven's best song, sung by sinners saved, "who have washed their robes and made them white in the blood of the Lamb."

3. *We learn what Christ asks men to do.*

"Take my yoke upon you and learn of me." The people were worn and wasted under the yoke of tradition. The yoke is designed as a help to draw the load. Christ's service is perfect freedom. As the cargo steadies the ship, so it steadies us in life's sea. In our best moments we crave service. The Master says, Live as I live, lovingly seeking the good of others. Giving heart and hand to the service of Christ, we must learn of Him how to do His service. This is no new thing in the experiences of men. How does the artist learn? He goes to the fields and forests, to the mountains and streams; he studies them; he lives with them till he catches their inspiration, and then he takes his canvas.

The sculptor has his model before he has his marble. "Looking unto Jesus" should be the watchword of the soul. "Take my yoke upon you," [illegible] and then "*follow him*" that you may know how to bear it.

4. *We learn on what the invitation is based.*

(*a*) "For I am meek and lowly in heart." Christ had a divine consciousness and lived a divine life, and it was right for Him to reveal His purity and glory and to talk of them too. We are so accustomed to insincerity and pride in men, we see so many faults in those who profess to be "meek and lowly in heart," that we doubt those who claim perfection. But no one doubts Christ because He claims it. He lived it before He claimed it. (*b*) "For my yoke is easy and my burden is light." All things are light to love. Paradox as it may seem, experience confirms the claim of Christ. The mother knows it who sees her children developing under her watchful care into better boys and girls. The yoke and burden of Christ! they are like the wings of a bird; like the legs of a runner; like the hand of a climber; like the eyes of a guard.

5. *We learn what the reward is.*

"I will give you rest." Down deeper than all desire in the human soul is this craving for rest." He gives it to His followers. 'Tis not rest from toil and burden, but rest in the soul, which shall make every burden light. There is an old legend of Rabbi Judah and six wise men. They sat in the temple on a feast day disputing about rest. One said it was to have attained wealth [illegible]; the third said power; [illegible] said a happy home; the [illegible] old age, rich, powerful, [illegible] with children's children; [illegible] said all these are vain [illegible] man keep the law of Moses. [illegible] Judah said: "Ye have all [illegible] wisely, but one thing more [illegible] needed; we must observe the tradition of the elders." A little child sat with them, and, hearing the talk of the elders, looked up and said: "Nay, nay, fathers—he only hath rest that loves his broth[illegible] and God with his [illegible] such a man is greater [illegible] fame, and power; [illegible] home—happy [illegible] honored age. [illegible] to himself and above [illegible] The doctors were [illegible] said, 'When Christ [illegible] shall be greater [illegible]' [illegible] this of Christ is [illegible] Christ [illegible] Metropolitan [illegible]

The Use of the Cent in Trade in New Orleans.

Last week we called attention to the importance of introducing the Copper Cent into the trade of New Orleans. The following collection of facts and arguments on the matter, are from the *Times*, and prove conclusively that the introduction of the Cent among our circulating coin would not harm any one, and would be of great benefit to the poor.

Everybody who has been to New York knows how they enter into every transaction from the exact payment of the millionaire's check down to the purchase of a shirt button. In all the Eastern, Middle, and most of the Western States, these small coins are in general use. They have taken root at Louisville and St. Louis, and are moving steadily South. Three dollars now will buy as much as five dollars would buy seven years ago. A three cent coin therefore is needed to purchase what was bought then with a five cent piece. As prices have declined, the quantities formerly sold for five cents have correspondingly increased. Nothing is gained by retailers from the exclusion of minor coins. Their introduction would be not much a saving as a convenience, and neither the sales nor the profits of the retailers would be decreased, while the poor would be enabled to purchase a much greater variety with the same small pittance. They ought to insist upon their introduction.

FIVE CENTS IN THE MARKETS.

A reporter visited Poydras Market on Saturday for the purpose of sounding the feeling of retailers on the subject. He found that they had already been discussing it, and were opposed to it. They are unanimous in the opinion that it would reduce their sales, and that a large portion of their customers would only spend two and three cents where they now spend five. This one-sided view, however, was easily dispelled by a little plain common sense, when the reporter pointed out that people would not eat less potatoes because they could buy three instead of five cents worth at a time. The most ignorant potato peddler could see the point. Further reasoning in the same strain soon brought them to admit the advantage of the cents, but they invariably wound up with the observation: "Its no use; you can't get the people here to give up the picayune style of business."

Moving about among the stands and taking the exact quotations of various articles, the reporter found that five cents would buy of Irish potatoes from 2 to 19, according to size; of sweet potatoes from 2 to 18, of apples 5, or 5 small bananas, or 6 turnips, or 40 pods of okra, or 7 onions, or 2 eggs, or 15 persimmons, or 4 doughnuts, or 3 heads of cabbage lettuce, or 30 radishes, or 3 tomatoes, or 25 eschellotts, or two crabs, or a large bunch of salsify, or parsley or thyme, or a soup bunch, composed of pumpkin, carrot, pepper, celery, parsley, cabbage, leek and sorrel. This list could be continued indefinitely, and made to embrace thousands of articles in every line. But it is sufficient for the practical illustration of how the introduction of cents would increase the comforts of the poor without increasing their expenses or causing loss to anybody.

THE PICAYUNE SYSTEM.

Take a family of two grown persons and two children, and after their house rent, groceries, clothing and all miscellaneous expenses are paid, suppose that they have a half a dollar a day for marketing; with the tightest squeezing, bread will cost ten cents, milk five cents and meat twenty-five cents a day, leaving ten cents for vegetables, fruits, etc. Five cents can be spent for radishes and five cents for potatoes, or the ten cents can be spent for any other two articles. The point is, that however it may be invested it will only supply the table with two articles in addition to meat and bread. After these two are purchased, anything else may be dismissed. Perhaps only the husband eats radishes, and he only wants three each day for dinner; thus, in two days he eats one cent's worth, and has twenty-five, or four cents' worth to throw away as wilted. The vegetable dealers think the one cent system would deprive them of the sale of these four cents' worth which are not used. But here is where they err in not looking at the other side of the question. Where one rich man will throw away four cents in order to get one cent's worth of radishes, forty poor men will refuse to buy any radishes at all, and, consequently, they wilt on the hands of the dealers, or their consumption is decreased. The soup bunch even more forcibly illustrates the oppressive working of the picayune system. A poor man can go into a ten cent bar room and get a glass of whisky with a good lunch of soup thrown in for ten cents, and still the barkeeper makes money, but if he wants his wife or little ones to have a single plate of soup at home, the raw material necessary to make it cannot be had for less than ten cents any way he can fix it. He must pay five cents for a soup bone and five cents for a soup bunch—big enough to make soup for a boarding house.

THE CENT SYSTEM.

Were the cent system in vogue, two cents would buy as much of the soup bone as he would need, and one fifth of the present five cent soup bunch would be plenty. His materials would then cost three cents and ten poor families would have soup, the most nourishing of food, where one has it now. The ten cents for vegetables, instead of buying only two kinds, would at the same prices buy eight kinds in smaller quantities. The one cent for three potatoes, one cent for one apple, one cent for one banana, one cent for one onion, one cent for six radishes, two cents for one head of cabbage lettuce, two cents for one large tomato, and one cent for eight pounds of okra. Of course, this variety would be altered into various combinations according to taste and circumstances.

THE RETAIL GROCERS.

Some time ago a grocer in the vicinity of Magazine, another in the vicinity of Dryades and still another near Ninth Street Market, attempted to introduce cents, but failed because there was not a sufficient quantity in circulation. They did a thriving and paying trade, and their experience demonstrated that the move would be brilliantly successful, if united action on the part of all the grocers could be obtained. Both the dealers and the people would welcome the change. Down town, where picayune purchases of every day's articles are very common, it is a prevailing practice to overcome the absence of cents, by a grocer giving a customer a proportionate quantity of several small articles for five cents. Thus, a half picayune's worth of salt and a half picayune's worth of pepper are often purchased with a single five cent piece. An interview with several down town grocers revealed the fact that they only wait for some influential citizen to lead off in a public movement when they will lend it their hearty support.

WHO OPPOSE IT?

Besides the market dealers, the street railroads and banks are said to look upon the introduction of cents with disfavor. The railroads, because they fear that if it were possible to pay less than five cents fare, there would be a demand for a reduction to four cents; and the banks, because it would be a little more trouble to the clerks. If the officers of the banks, however, would take the matter into consideration, it is believed they could confer a vast benefit upon the poor by procuring the newly coined cents and introducing them. Concerted action on their part would soon effect the desired revolution. Mr. Benner, of the Citizens' Savings Bank, has already interested himself in the subject, and it is to be hoped that he will be supported in the good work.

THE LAW ABOUT CENTS.

The original minor coin of the United States was the large copper cent of our boyhood. Its issue was benefit upon the poor by procuring the newly coined cents and introducing them. Concerted action on their part would soon effect the desired revolution. Mr. Benner, of the Citizens' Savings Bank, has already interested himself in the subject, and it is to be hoped that he will be supported in the good work.

THE LAW ABOUT CENTS.

The original minor coin of the United States was the large copper cent of our boyhood. Its issue was discontinued in 1857, when a smaller cent, composed of nickel and copper, was issued down to 1864. From that date to 1873 bronze one and two cent pieces were coined, as well as three cent pieces of copper and nickel. At present only one and three cent pieces are coined. They consist wholly of alloy, three-fourths copper and one-fourth nickel for the three cent coin, and ninety-five per cent. of copper and five per cent. of tin and zinc for the one cent piece. The present five cent nickel is composed, like the three cent piece, of three-fourths copper and one-fourth nickel. The five cent nickel weighs seventy-seven and a fraction Troy grains, the three cent nickel weighs thirty grains and the one cent copper forty-eight grains.

They can be purchased in round lots of $20 to any amount at par for greenbacks, and the government pays the express charges on them from the Philadelphia mint. Mr. Flanders, the sub-treasurer here, will take pleasure in procuring all the minor coins the community may require.

A project is on foot in New York to lay mains for supplying the city with sea-water for fires and for sprinkling the streets. It is deemed better for sanitary reasons than the Croton water, and, besides, the supply of water from the Croton river and the connecting lakes is far from unlimited.

Georgia Conference.

The *Methodist Advocate* of Oct. 24th gives the following editorial on the late session of the Georgia Conference, which met October 11th, at Dalton, Ga., Bishop Harris presiding:

The session of the Georgia Conference, at Dalton, was unusually interesting. The weather was delightful and the entertainment splendid. Members of all of the Churches opened their doors to our ministers and entertained them not only hospitably but elegantly. On Sabbath the pulpits of other denominations were filled by visitors and members of the Conference.

Bishop Harris preached an able sermon in the Methodist Episcopal Church on Sabbath morning, and dedicated the house to divine worship, with the usual services. The building is a solid brick structure, costing three thousand and five hundred dollars, and is completed except the blinds, and is furnished in part. Through the enterprise and liberality of N. B. Harbin, who was a member of the General Conference in Baltimore, this house has been built and paid for, except a loan of $300 from the Board of Church Extension, he having expended upon it of his own means fifteen hundred dollars or over. The Church Extension Board has donated six hundred dollars. It is well located upon a desirable lot with clear title. The gratitude of the Church is due to brother Harbin for this result.

Rev. J. B. Ford preached in the afternoon, and four deacons and three elders were ordained. In the M. E. Church South, J. F. Spence preached in the morning and E. Q. Fuller at night; J. A. Hyden preached in the morning in the Presbyterian Church and E. A. Blanchard at night; Cumberland Presbyterian, James Mitchell and J. P. Bazemore; and in the Baptist Church, T. C. Carter and Daniel Baltin.

The anniversaries were interesting and profitable. On Thursday night the Sunday-school anniversary was held, addresses being made by the Sunday-school Agent, J. B. Ford, and J. A. Hyden. Friday night was devoted to the cause of Education; speakers, J. B. Ford, T. C. Carter, and J. F. Spence. On Saturday night, the Church Extension anniversary was held; speakers J. A. Hyden and J. E. Bryant. Sabbath night was given to the cause of missions, addresses being delivered by brothers Mitchell, Carter and Ford. There was preaching on Wednesday night by brother Blanchard; on Thursday at 3 o'clock by J. W. Talley; on Friday at 3 o'clock, the Conference Missionary Sermon; and on Saturday afternoon, Mrs. Savage addressed a full house on the Woman's Foreign Missionary Society. She also spoke to the ladies on Monday afternoon.

The session has done much good and tended strongly to the cultivation of genuine and deep fraternal feeling among the Churches. Bishop Harris is winning golden opinions in this portion of territory where he has been almost a stranger till the present time. The Methodist Episcopal Church among the white people of Georgia is stronger to-day than at any time before since the re-organization in the South. The Savannah Conference (soon to meet) will doubtless show the same to be true of our colored work.

The following are the appointments for the coming year:

ATLANTA DISTRICT—JAMES MITCHELL, P. E.
(Post-office, Atlanta, Ga.)

Atlanta, Marietta street—J. A. Thurman.
Atlanta Circuit—S. D. Brown.
Douglassville—To be supplied.
Carrollton—D. Battin, one to be supplied.
Haralson—C. W. Parker, one to be supplied.
Heard—R. P. Lumsden.
Jonesboro—T. A. Pharr.
Fayette—P. T. M'Whorter.
Pike and Upson—G. A. Hill.
E. Q. Fuller, Editor of Atlanta *Methodist Advocate*, member of Marietta street Quarterly Conference.

DALTON DISTRICT—L. D. ELLINGTON, P. E.
(Post-office, Ellijay, Ga.)

Dalton—B. B. Powell.
Tunnel Hill—J. H. Dunn.
Spring Place—B. M. Hipp.
Lafayette—H. Boyd.
Jasper—T. G. Chase, J. J. Donaho.
Ellijay—A. F. Ellington.
Morgantown—W. H. Sullivan.
Hiwassee—J. W. Ballew.

GAINESVILLE DISTRICT—J. L. FOWLER, P. E.
(Post-office, Gainesville, Ga.)

Gainesville—A. W. Caldwell.
Rock Springs and Walton—W. E. Tarpley.
Simpson—E. F. Dean.
Cleveland—J. L. Fowler.
Dawsonville—R. H. Robb.
Roswell—T. H. Triplett.

OGEECHEE DISTRICT—J. F. PALMER, P. E.
(Post-office, Long Branch, Ga.)

Tatnall—J. F. Palmer.
Mount Zion—S. P. Brokaw.
Burnt Fort and Charlton—A. H. Bazemore.
Clinch—J. P. Bazemore.

The benevolent collections were as follows:

For Missions, $112 46; Episcopal Fund, $33 10; Church Extension, $19 55; Freedmen's Aid, $3; Sunday-school Union, $6 50; Tract Cause, $2 25.

A Word of Caution.

BY C. C. M'CABE, D. D.

The great army of Methodism should be a disciplined army. No man has a right to leave his post and go about collecting money without authority from his conference or from his Bishop.

Every Methodist pastor, when appealed to for his pulpit by one of these self-appointed agents, should demand his authority before surrendering it. Our congregations are burdened enough with the regular connectional interests that come before them. Sometimes in an emergency there may be an exceptional case.

I have reasons for these remarks which I do not care to state here. Suffice it to say, that money has been collected sometimes for churches which ought not to be helped, whose applications for aid had been before the Board of Church Extension and had been rejected, because it was evident that Boards of Trustees were quite willing somebody should pay their debts for them. I have heard of the most singular contracts made with their agents. For instance, one in which the agent was to have 33 per cent. of his collections besides expenses. I can find you Boards of Trustees who will agree to give half of all the money contributed to the collector. Then Boards are often made up of unconverted men, who have little conscience to speak of.

Brethren, guard your pulpits from imposition. If any real emergency exist it is easy to get the requisite authority from the conference or presiding Bishop.

New Publications.

THE ORIGIN AND DESTINY OF MAN.

Dr. H. W. Thomas, of the Rock River Conference, has just closed a very successful pastorate of two years in Aurora, Ills. He has lately been appointed pastor of Centenary Church, Chicago. During his Aurora pastorate he delivered a series of sermons on topics relating to the Origin and Destiny of Man. The book before us contains these sermons. The publishers are Messrs. Pierce, Burton & Co., Aurora, Ills. Price $1.00.

Dr. Thomas is a man of liberal culture and philosophic turn of mind. He has no patience with that style of thought which accepts things simply because they are written or are placed in creeds. He wants to know the reason of things, and in searching out these he at times meets the unfavorable criticisms of not a few of the more severely orthodox classes. But with a heart and head loyal to the great fundamental doctrines of the Christian faith, and thoroughly imbued with the spirit of these doctrines as stated and practically applied in Methodism, Dr. Thomas has done much to awaken a more thoughtful study of these doctrines among the members of his different congregations.

The sermons discuss the following topics: God, or First Cause; Creator and Created; Origin and Antiquity of Man; the Problem of Evil; the Government of God; Salvation; the Change we call Death; the Immortality of the Soul; the Intermediate State; the Resurrection; the Judgment Day; the Question of Future Punishment, and the Heavenly World.

Dr. Thomas accepts the nebular hypothesis of creation and tries to harmonize Genesis with it. We think Dr. Slaughter, in his modern Genesis, has given a well nigh fatal blow to the nebular theory. Dr. T. thinks there was a pre-Adamic man and inclines to belief in a probation after death. Many of his passages are brilliant and all his lectures are instructive. We do not accept all he says but commend his frank and free discussion of difficult problems. It is a pleasure to know that the Church has ministers, (and their numbers are multiplying yearly) who need not sit dumb in the presence of the best scientific culture of the age, but can with ease and profit discuss all questions and distinguish the good from the bad.

BIOLOGY.

This book, published by J. R. Osgood & Co., Boston, and for sale at Eyrich's, 130 Canal street, contains thirteen of Joseph Cook's celebrated Boston lectures. We give the subjects of the several lectures. 1. Huxley and Tyndall on Evolution. 2 & 3. The Concessions of Evolutionists. 4. The Microscope and Materialism. 5. Lotz, Beale, and Huxley on Living Tissues. 6. Life or Mechanism—which? 7. Does Death end all? Involution and Evolution. 8. Does Death end all? The nerves and the soul. 9. Does death end all? Is instinct immortal? 10. Does death end all? Bain's Materialism. 11. Automatic and influential nerves. 12. Emerson's views on Immortality. 13. Ulrici on the Spiritual Body.

Preceding the several lectures are talks on important practical topics. Seven of these are given. 1. Gift Enterprises in politics. 2. Safe Popular Freedom. 3. Daniel Webster's Death. 4. Civil Service Reform. 5. Authorities on Biology. 6. Boston and Edinburgh. 7. The Gulf Stream in History. The book includes 325 pages and retails at $1.50 per copy.

Joseph Cook has suddenly come to the very front rank of American pulpit orators and theological writers and thinkers. His methods and success mark a new era in the religious movements of this country. His culture is broad, his travels have been extensive, his power of analysis is of the very first order, his familiarity with every form of philosophy bearing upon theological questions, is simply marvelous, and his power to interest and instruct a popular audience in the most abstruse questions of scientific research, is attested by the fact that Tremont Temple, Boston, will not contain the multitudes who flock to hear him once a week.

The purpose of these Boston lectures is to present the results of the freshest German, English and American scholarship on the more important and difficult topics concerning the relation of Religion and Science. They were begun in 1875, and have continued with increasing interest each winter. The audiences are made up from the most intelligent people of Boston, among them many ministers and teachers.

These lectures on Biology, or the Science of Life, oppose the materialistic but not the theistic theory of evolution. Evolution as a law of nature is admitted as proven in a certain sense, but is strongly, and we think successfully, opposed as in any sense to do away with the necessity of a creating and superintending Divinity. This is the position to which the great body of scholarly christians are rapidly coming. In his lecture, Living Tissues, Mr. Cook, page 111, states his position on evolution thus: "What is the case against that theory? (evolution.) It consists of the irreconcilable opposition of the attributes of matter and mind, of the unfathomed gulf between the living and the not living, of the fact that spontaneous generation has never been shown to be a possibility, and of the missing links between man and apes. Let these points be met fairly and the case is met. Not until the chasm between the not living and the living, is filled up by observation, not until that distant time when you shall have found some merely physical link between the inorganic and organic, can you say that *the* theory of evolution has been proven by induction. *A* theory of evolution has been proved, but not *the* theory. * * * I hold *a* theory of evolution, but not *the* theory. What do I mean by *the* theory of evolution? Precisely what Huxley means when he says in so many words that 'if the theory of evolution is true, the living must have arisen from the not living.'"

These lectures of Joseph Cook will be read by many with great profit. The book can be ordered either from Mr. Eyrich's or the publishers.

Uncle Billy and the President.

Gov. Hampton's faithful body guard, "Uncle" Billy Rose, accompanied him throughout his trip to Illinois. Billy left Columbia as Uncle Billy, but returned as "Mr. Rose." He was introduced to Mr. Hayes on the train, and had a short conversation with the President and his wife, in the course of which the President remarked that during the war his brigade captured Gen. Gordon's body servant, who remained with them some time, and was very much liked by the soldiers. "Yes," said Mr. Rose, "but you were not smart enough to capture me!" Billy had seen service. He was the body servant of Gen. Maxey Gregg, who was mortally wounded at Fredericksburg, and remained with his master until he died. Billy's reply caused a smile all round, and the conversation is now laid up in Billy's memory, among his chiefest treasures. He makes no secret of his own inmost political conviction that Mr. Hayes is "a mighty fine man."—*Ex.*

Almost.

Almost sweet is unsavory; almost hot is lukewarm. Almost a Christian is like Micah, who thought himself religious because he had gotten a priest into his house. Almost a Christian is like the Ephraimites who could not pronounce Shibboleth, but Sibboleth. Almost a Christian is like Ananias, who brought a part but left a part behind. Almost a Christian is like Eli's sons, who polluted the sacrifices; like the barren fig-tree which Christ rebuked; like the virgins, who carried lamps without oil; like the willing un-willing son, who said he would and would not.—*Henry Smith.*

Southwestern.

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[illegible] BALDWIN, Special Agent.

[illegible] President Hayes and Secretaries [illegible] Schurz, Devens and Sherman [illegible] Washington Tuesday in a [illegible] for Richmond, Va.

[illegible] J. C. Hartzell will preach [illegible] the communion next [illegible] morning at Ames Church, [illegible] of St. Charles and Calliope.

[illegible] President has sent in a large [illegible] of nominations. Among [illegible] McMillan for Pension [illegible] Col. James Lewis for the [illegible] in this city. Gen. H. J. [illegible] of this city, for district [illegible] Col. G. W. [illegible], for Consul [illegible] and a large number of postmasters.

[illegible] Marshall has opened a high [illegible] M. E. Church, [illegible] and although the school [illegible] but few weeks has [illegible] nearly one hundred [illegible] Elder, Rev. M. [illegible] speak [illegible] Mrs. Marshall. We [illegible] will be well supported [illegible] friends in South[illegible]

[illegible]

The Sabbath Day, a Social and Intellectual Necessity.

Toil is the lot of man. No matter what the position, labor is universal. Accumulated fortune may in some sense mitigate this—still with all, this is a life of toil. All the week there is business to absorb and mental labor to fatigue. There is but little time for social culture of that higher and purer type suggested by a day hallowed by God. Especially is this true of the great mass of mankind who take little or no part in the so-called social pleasures enjoyed in more fashionable life. Sabbath morning comes. The work of the week with its perplexing cares is past. An air of happy leisure pervades the home. Parents and children meet in happy converse. Arrayed in clean garments, the dust and dirt of the week is forgotten, and friend meets friend to be blest and cheered with pleasant words and happy smiles. Then comes the assembled people to worship. They are together in the house of God. Each one is His invited guest. All upon an equality, how blest the social influence of the Sabbath assembly. Who can but see the effects of such an influence in elevating and blessing the race. Wherever the Sabbath is disregarded there socially the people are degraded. The Sabbath is a social necessity. It is needed in the cottage and in the mansion. It cannot be dispensed with in the congregation, and woe to American society socially—if this day is to be wholly disregarded.

Here a great danger must be guarded against. A danger which is increasing to an alarming extent in America, especially in large cities. That danger is in regarding the Sabbath as a day for all manner of frivolities and social license. The blue laws of the Puritans that would persecute a man for smiling on Sunday were foolish and absurd, but the other extreme that opens the theatre—which is bad enough at any time—on the Sabbath, and which sanctions the calling together of multitudes in the Sunday beer garden or upon the Base-ball ground, or looks with approval upon the Sabbath procession parading the streets—is much more foolish and absurd, because positively wicked and subversive of all morality. The Sabbath forms a most important part of the social problem of American society. It must not, it cannot be ignored. Liberty gives no license that would destroy the Sabbath any more than it would give license to destroy any other social necessity. And as the perpetuity of the Sabbath demands that it be observed in accordance with the spirit of its design, it follows that the people of a nation has a right to impose legal barriers to prevent the desecration of this holy day. This in no way interferes with liberty of conscience. It does not say how men shall observe the Sabbath, it only says how they shall not destroy it.

Not only is the Sabbath day a social necessity, but it is also an intellectual necessity. The intellect may be injured in either of two ways: by being over-worked or by not being worked enough. Probably more are injured in the latter than in the former way. Now the Sabbath comes as a divinely appointed blessing to guard men against both of these errors. The student who from early morn to evening, each day for a week, pours over his books needs a day of rest. His mind demands it. Most of our schools think that two days of each week should be regarded as days of intellectual rest. With some [illegible] ambitious youths this is disregarded. The result nearly always is over-worked brain, and premature mental imbecility. Clerks, bookkeepers and accountants who all the rest of the week are actively engaged in their work, pouring over figures, adding up column after column and making up bill after bill, need one day in the week when the books shall be closed, when the [illegible] questions will [illegible] they need a Sabbath [illegible] That need is absolute; [illegible] when the combina[illegible] and the improved [illegible] such as to [illegible] play the [illegible] ments, are yet moved and used by that will.

But those who over-work their brains are greatly in the minority. The Sabbath Day is an intellectual necessity, with the bulk of humanity for quite another reason. It is needed as a day for mental culture. A day in which to spend hours in reading, thought and meditation. The tendency of ceaseless toil is downward. Hence, the necessity that one day in seven shall be set apart to the lifting up of the mind, to the elevation of thought, and to the contemplation of truth. The great text book for Sabbath study, is the Bible. Coleridge used to say that, "the fairest flower he ever saw climbing round the poor man's window, was not so beautiful as the Bible he saw lying within." And again he says: "I feel as God had, by giving the Sabbath, given fifty-two Springs in the year."

What more beautiful sight than to see the man of toil upon the Sabbath, with his family around him, drinking in from the precious truths of Holy Writ? And then again, called by the Sabbath church bell to the house of God, how truly are the same minds blest and instructed by the worship and teachings of that sacred place. How many millions of minds, even in our land, would remain in ignorance, were it not for the Sabbath? How grand the themes for thought which that day, as a rule, inspires and suggests! How elevating their power! And then again, consider the amount of time the Sabbath gives for study. Every year nearly two months. At the age of twenty-one a person has had three years of Sabbaths: at the age of fifty nearly seven years of sacred time; and at the age of seventy, the Sabbath-keeper has enjoyed ten solid years of time set apart for Spiritual truth, during which he has habitually fixed his thoughts on the most genial, beautiful and sublime objects of study.

Another has well said, "Is it any wonder that the most highly intellectual and enlightened races on the globe, are those by whom the Sabbath has been most generally observed, and who have even guarded it by legal enactments? Why prate about Sabbath-laws as an infringement of liberty? They secure to us our liberties! They bring to us freedom from the slavery of toil and care, and give us leisure for mental and moral culture. They prevent the task-master from grinding us into dust. Let this busy age beware of its gigantic machinery! If we suffer our Sabbaths to be turned into holidays—we shall presently find that the time cannot even be spent in play. Selfish men will have their way, and we be made to work seven days in the week for the pay of six. These wheels that never weary and these engines that have no bowels of mercy will crush our hearts and grind our souls."

Obelisks.

Just now London is rejoicing over the fact that she has secured one of Cleopatra's needles from Alexandria. The "needle" is one of the famous obelisks of Egypt. New York has caught the fever, and availing itself of an offer from the Egyptian Government, proposes to have the mate to the one London has secured. The expense will be one hundred thousand dollars, and the money has been raised.

These two obelisks are among the most famous of ancient Egypt. They were erected first seventeen years before Christ, at Helipolis, the city of Temples in ancient Egypt. In the first century of the Christian era, they were transported by the Roman Emperor, and put at the entrance of the temple of Cæsar in Alexandria. The one New York expects to get still stands. These two then are nearly thirty-six hundred years old, having outlived all the temples of Heliopolis and Alexandria. These obelisks are ninety-two feet high, and measure eight feet at the base. Like all obelisks, they are a single square block of red granite, tapering slightly toward the top. These weigh over four hundred tons.

All the obelisks of Egypt were erected from two thousand to five hundred years before Christ. Their object was to preserve the precepts of philosophy, the conquests of the reigning kings, and anything else of sufficient importance to command the great expense of their erection. These monuments were [illegible] "Pharaoh's Needles" by the [illegible], and the two above referred to, were called Cleopatra's needles by Tiberius, the Roman Emperor, who had them removed from Heliopolis. The philosophical precepts, or historical events, were inscribed on the shaft.

But the most wonderful thing about these obelisks is, the way in which they were quarried and transported, in some cases eight hundred miles. They were all cut from the ancient and celebrated red granite quaries, at Syene, in Southern Egypt. Three sides of the immense shaft were cut and polished, and then a large number of iron wedges were at the same moment driven along the under edge, which broke the mass from its bed. This feat accomplished, then came the greater work of taking it from one to eight hundred miles, as the case might be, to the city, where it was to be erected. As the mines were near the river Nile, when the obelisks were small they were slid on huge rafts and floated down the river. If they were large they were slid on rollers, inch by inch and foot by foot, the whole distance. Several years would sometimes be required to take one from the quarry to its city. They were erected by being gradually lifted by building mounds of dirt under them. The greatest care was taken to have them kept perfect and placed in exactly perpendicular positions. In one case it is said the king had his own son bound to the obelisk while it was being erected to insure its careful handling and perfect adjustment. Before being erected the necessary figures and hieroglyphics were inscribed on them by the sculptor.

But few of these ancient Egyptian monuments remain standing where they were placed. The Persian conqueror Cambyses destroyed many, and under the Ptolemian kings many were taken to Alexandria. The Romans, in becoming conquerers of Egypt, took several by sea to Rome as memorials of their conquests. There are now eleven obelisks of different sizes in Rome, the finest one is standing in front of the Vatican. Constantinople has several, Paris has one, and several European cities have have each one or more. Should New York get the other of Cleopatra's needle it will be a rare monument with which to adorn one of its public squares. It will be worth a trip of a thousand miles to look upon a marble shaft three thousand six hundred years old.

Boston Letter.

The east winds have come, bringing chill and fog and gloominess; and while you of the Sunny South are just entering upon the most delightful time of the year, we have "a certain fearful looking for" of dreary days and drizzling rains and somber skies. But with the unpleasant weather, we have much to entertain and profit withall, for the current of literary and social life is at its highest tide, and the opportunities for seeing and "smelling of great men" are almost unlimited. The Lowell Institute has opened its annual series of free lectures by a course on German literature by Bayard Taylor. While the Redpath, and Old Bay State Lyceums have each announced a course of musical and literary entertainments of the finest cast and at prices which bring them within the reach of all.

Mr. Cook, if we may judge from the three lectures already delivered, promises to out do himself in the coming months. His return to the platform was greeted with a crowded and most enthusiastic house and his popularity increases with every succeeding lecture. His guns are not only of immense calliber, but rifled, and so scientifically pointed that every shot hits the target, and hits it hard. His wealth of illustration seems unmeasured and unfathomable and the dramatic enthusiasm and self-abandon of his delivery, with a rich flow of the choicest and most exact language make him one of the most engaging speakers of the age. But the best factors of the man are his scholarly acquaintance with the great topics of the times and his thoroughly devout and evangelical spirit. Insisting upon clearness of thought, and fairness of method he goes to the bottom of his themes and by a purely scientific process forges the most fearful thunder-bolts that have ever been hurled at the opposers of evangelical faith. Personally Mr. Cook is a very striking man—breadth and solidity without heaviness—a powerful physique with a Websterian head and an eye that is terrible in the fire of its gleam—these are his make-up. Somebody in England [illegible] "the Demosthenes of the nineteenth century," certainly he stands at the head of American orators, carrying a breadth of canvass that is attracting the eyes of the world and having, as we believe, ballast enough to keep him steady.

Yesterday Mr. G. Muller, founder of the renowned faith asylums of England—a man who has achieved the most stupendous results through simple prayer—preached in the Tabernacle, at 9 o'clock A. M. He is 73 years old, of thoughtful and earnest mien and modest in all his appearings. His address, however, is faulty and very many of those who heard him were much disappointed, in great part, perhaps from their inability to understand him. Dr. Dale, of Birmingham, Eng., now delivering the Lyman Beecher course of lectures before the divinity students of Yale College, was also in the city yesterday and preached to a large audience in the Old Park street Church. He is a most thorough Englishman—quick and deeply earnest in manner and keen-edged in thought. His lectures promise to be the finest ever delivered on that topic in this country. They are published by the *Independent* and we wish they might be placed in the hands of every young preacher of our connection and especially those of the South.

Boston Methodism is looking up. The School of Theology has entered upon a most promising year, and an unusually earnest spirit of consecration, and desire to come into the possession of the richer experiences of faith, seems to pervade all its students. The chapel room of a new edifice, to be known as "The Peoples' Church," located in the heart of the city, was formally dedicated yesterday. Bishops Simpson and Foster officiating in the morning and evening services, and Dr. J. A. Chapman, of Brooklyn, preaching a grand sermon, full of the thrilling power of the Holy Ghost in the afternoon. The structure when finished will be a very valuable one and will, no doubt, fulfill a glorious mission in the future.

Bishop Simpson made a telling address before the preachers meeting this a. m., on the polity of the church, putting in a cuttingly true and most unenviable light those pastors and trustees who care only for selfish interests and who are strangers in their lives to the exalted and self-sacrificing spirit of Methodism.

Dr. McCarty drops into Boston occasionally, is looking well and reports progress in his mission. He recently addressed the preachers meeting in terms of high appreciation of his reception among Southern people, and advised the cessation of bitter recriminations by all parties, and the cultivation of the practical spirit of fraternity and mutual concession through the bond of love.

Dr. Taylor has also been visiting Boston of late, looking up workers for his Indian and South American fields. As a preacher he gives great satisfaction, but many were disappointed in his practical talks on the mission work. He is likely to secure several men from the School of Theology. Whatever may be said of these unique movements outside of the church lines of work, Dr. Taylor is unquestionably making a success of it, and men who are fitted for such a field will undoubtedly find grand opportunities to labor among the English speaking populations of foreign countries. The idea which he is following out, of making these English speaking classes a key to aggressive work among the heathen nations with which they come in daily contact, is certainly a very sensible one, and the results in India are so satisfactory that we doubt not the attention of the church will be directed to the subject in an increased measure in the future. W.

Boston, October 22, 1877.

Rev. Dr. W. E. Munsey, of the M. E. Church, South, died suddenly at Jonesboro, Tenn., on the morning of October 23. He was pastor of the St. Charles Avenue Church in this city until last Spring when on account of broken health he was compelled to seek a more bracing climate. The *N. O. Christian Advocate* in announcing his death says: "Dr. Munsey's constitution was broken when he left New Orleans last Spring. His nervous system especially was shattered, and we are not greatly surprised to hear of his death. He was one of the most remarkable and gifted men of this century."

Death of Dr. Wm. Hunter.

The death of Rev. Dr. Wm. Hunter, at Cleveland, Ohio, October 18, removes from the church one of its purest and best men. He began his editorial career as editor of the Pittsburgh *Conference Journal* from 1836. From 1844 to 1852, he was editor of the Pittsburgh *Christian Advocate*. He was an editor sixteen years; a Professor in Allegheny College for sixteen years, and nearly thirteen years pastor and Presiding Elder.

Dr. Hunter was best known as a hymn and song writer. He published "Select Melodies," and "The Minstrels of Zion." Fifty thousand of the former were sold, and the book is still popular. In 1848, he published "Poems on Methodism," and afteward "Songs of Devotion." Many of his songs are world-wide in fame. He was the author of "Joyfully, Joyfully, Onward I Move," "Hold the Light up Higher," "A House in Heaven," "My Heavenly Home is Bright and Fair," and many other hymns. The *Western* closes a sketch of his life with these words:

Dr. Hunter's stalwart form was known to hundreds, and perhaps thousands, of our readers. He was tall and portly, of dignified mien, with a genial countenance, sunny eyes, and though naturally quiet and retiring in his manners, he was companionable, and the life of a circle in the socialities of life. He was honored and beloved wherever he was known. He would never indulge in harsh criticisms, either in conversation or in his papers. He was one of the purest, gentlest, and sweetest spirits that have found rest on high. He leaves a widow and several children, and two honored brothers—Rev. Andrew Hunter, D. D., of the Little Rock Conference, of the Church South, and John Hunter, of Alliance, Ohio—and one sister, and hosts of friends.

Rev. Charles B. Galloway, Pastor of the M. E. Church, South, Jackson, Miss., delivered an address at the Crystal Springs Camp Meeting, in August last, on the subject of Methodism. The address, which was delivered on invitation of the Camp Meeting Association, and on their anniversary, was a very excellent one, and has been published in pamphlet form. The speaker, taking for his theme "Methodism a Child of Providence," discoursed eloquently of its origin and subsequent development—of the necessity first for such religious reformation, and then of the labors of the Wesleys and their coadjutors in the great work to which God had called them. We give a few of the closing sentences:

The rigid, self-denying life demanded of the early Methodists which made them singular, also made them powerful. Free from pampered ease and self indulgence, they were inured to service and bore the brunt of battle without fear. Mr. Wesley, at the good old age of 87, in a letter to Alexander Mather, uses this thrilling language: "Give me one hundred preachers, who fear nothing but sin and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such alone will shake the gates of hell, and set up the kingdom of heaven upon earth." Grand words these from the old battle scarred veteran whose sword which flashed in the fore-front of conflict, now hung feebly by his side. They remind one of the brave Swiss patriot who fell at Preston Pans. Though mortally wounded, fearing that his fall might discourage his comrads, he raised himself on his elbow and said, "I am looking my children to see you do your duty." Happy for Methodism if she will heed the parting counsel of her aged leader and cling to the purity of faith and simplicity of life that made her early days heroic. As we grow in numbers, wealth and influence, our dangers are increased, and we have the greater need of entire consecration. We cannot afford either compromise or parley with sin. Ours must be a spiritual church. We have no splendid and imposing ritual to fascinate the taste, no proscriptive dogma around which to rally our prejudices, nor hoary traditions to command our tender veneration. It is ours to preach and practice spiritual religion. Should the day come when Methodism shall forget this her only mission, her downfall is secured. She will have finished her course. But such, I trust, may never be.

I believe that we have yet a mission in the world. Methodism has not fulfilled the divine purpose of her creation. God has still a work for us to do.

"Our flag on every height unfurled,
And morning drums beat round the world."

is prophecy for yet richer blessings and grander conquests. The past has been glorious, but thrice glorious will be the future if true to the heritage of our fathers. Let us emulate their virtues and imitate their zeal. Brethren of the ministry, let not the apostolic fervor of the Wesleys, Coke and Asbury, grow cold in your hearts. May the grand motto of our founder, "The world is my parish," be emblazoned upon our shields and stimulate our activities. And you, mothers and sisters of modern Methodism, remember the sublime endurance and lofty courage, and unwearied labors of Susannah Wesley, Mrs. Fletcher, Hester Ann Rogers and other pure spirits who add their share of glory to our early history. May your lives be so consecrated to God, and your prayers cheer on the brave column. Upon all, of every class and station, may they dwell a perpetual Pentecost, and "the Lord God of your fathers make you a thousand times so many more as ye are and bless you as he has promised you."

The election in France gives the republicans in the Chambers 320, and the conservatives 210. This is a great gain for the cause of republicanism. The election gives a crushing blow to the monarchists. France has spoken, and she says by her votes, that she has had enough of personal government. She wants a republic. The election has sent dismay into the ranks of the three monarchial parties; the legitimist, the monarchist and the Bonapartist. The only bond of union between these is hatred to the Republic, but now that the Republic has the popular favor, each section is intent on looking after its own affairs. There seems to be a growing friendship between the republicans led by Gambetta, and the Monarchists. It is reported that sixteen of the latter senators are ready to unite with the republicans in opposing Marshal McMahon. If this is so, the crisis may be considered past, as the republicans will have enough votes to control the situation in spite of the opposition of McMahon and his Cabinet. In the mean time several papers are demanding that McMahon and his cabinet should resign, or that at least his cabinet should resign, and he should form a cabinet favorable to the republic.

Doings in Congress.

Nothing of importance has transpired in Congress the past week. Several bills have been introduced, but none passed. The chief interest centers in the Louisiana Senatorial contest. Messrs. Kellogg and Spofford are presenting their cases to the Committee on Privileges and Elections. The Senate instructed the committee to go into a thorough investigation of the claims of each candidate. This means weeks of delay.

On Monday *eight hundred and forty-five* bills were introduced in the House.

They might be classified into some half dozen prominent subjects: The repeal of the resumption act; the remonetization of silver; the repeal of the bankruptcy law; the abolition of taxes on sales of tobacco by producers; the extension of pension laws to the South; the repeal of the test oath, and appropriations for works of internal improvements. Among the latter were bills appropriating $3,000,000 for the Mississippi levees and $1,000,000 for the Missouri river.

President Hayes has fixed upon November twenty-ninth as a day of thanksgiving.

Tuesday's dispatches report Senator Morton as failing and that his death is expected within a week.

The City.

The Steamer R. E. Lee arrived Tuesday with 5200 bales of cotton and 5100 sacks of seed.

The injunction against the School Board forbidding them to organize separate schools for white and colored scholars has been dissolved.

Rev. Dr. McCarty, pastor of Ames M. E. Church, will be one of the speakers at the anniversary of the Board of Church Extension of the M. E. Church, to be held shortly in Philadelphia. He will return after their meeting to his pastorage.

The Monitor Oil Stove is a success. We bought one of Messrs. Jervey, Petit & Co., 95 Gravier St., and the cooking of our family is done cheaper and easier than in the old way and with not one-half the expense for fuel. Read the advertisement in another column.

Mayor Pilsbury, in response to an urgent call for help from the mayor of Fernandina, where yellow fever continues to rage, has appointed the following committee of gentlemen to solicit and receive funds:

Messrs. John Phelps, I. N. Marks, Wm. O. Black, I. K. Roberts, Adolphe Meyer, Sam Boyd, I. W. Patton, Geo. Foerster, J. D. Bruns, Frank McGloin, W. B. Schmidt, E. K. Con-

verse, E. A. Palfrey, C. H. Hyams, Jos. Bowling, Jos. McElroy, E. K. Bryant, Henry C. Miller, L. A. Wiltz, E. O. Carriere, P. Maspero and Hugo Redwitz.

The committee is already at work and to-day (Tuesday) $1000 were forwarded.

The creoles and not a few colored people in the lower parts of the city are organising an *American Party*, as they call it. It is claimed not to be a resurrection of the old Know Nothing Party which was against all foreigners. Neither is it, they say, a branch of the *American Alliance* which is an anti-catholic association. Its purpose is declared to be to organize the American element in politics, so that it can secure its full representation in offices and party management. The principles of this new organization have not been promulgated. It claims to number already between three and four thousand.

The getting up of bogus bonds seems to have been a regular business in this city. The case of the [illegible] at Baton Rouge is yet [illegible] memory, and later and more [illegible] is the case of R. A. Isabelle, [illegible] Pension Agent in New [illegible]. Isabelle's bond was [illegible]. Four of the men [illegible] were signed could not [illegible] worn of course "straw [illegible] Isabelle, although he [illegible] himself to Washing[illegible] the [illegible] has [illegible] pro[illegible] Wm. Ter[illegible] Trueman alias G. H. [illegible] L. [illegible], and J. H. [illegible] Henry were ar[illegible], and in default of [illegible] to the parish prison. [illegible] their innocence. We [illegible] guilty will be found [illegible]

[illegible] Convicted.

[illegible] Miss., *Comet* [illegible] of the trial and [illegible]

Religious Items.

Dr. Talmage's lay college, in Brooklyn, has already sent out eleven hundred students who have become city missionaries and lay evangelists.

The old Bible which Luther filled with foot-notes and comments, was sold recently, among other things belonging to the estate of the late Dr. Kutze, of Kothen, for the sum of $2,000. The Berlin Museum was the purchaser. It was published in 1540.

The Southern Methodist Publishing House, Nashville, Tenn., has issued bonds, which are offered for sale as follows: One hundred of the denomination of $1,000, bearing eight per cent interest; fifty of $500, bearing seven per cent interest; fifty of $300, bearing seven per cent interest; and four hundred and twenty of $100, bearing seven per cent interest—all with coupons attached, and interest paid semi-annually.

The Tennessee Conference of the Church South held its session at Edgefield, October 3d to 11th. Seven were admitted on trial, eleven into full connection, thirteen were ordained deacons, and twelve elders. There were reported: White members, 44,256; colored, 5; local preachers, 353; infants baptized, 816; adults, 2,571; Sunday-schools, 384; teachers, 2,879; scholars, 21,250; necessary for claimants, $3,000; collected, $2,144; foreign missions, $4,691; domestic, $2,751—total, $7,443.38.

According to Dr. J. P. Newman's book, Jerusalem has 36,000 inhabitants—15,000 Mohammedans, 13,000 Jews and 8,000 Christians. The Arabic is the popular language. The Jews speak Hebrew, and most of them German; Sephardim speak Spanish. There is hardly any commerce in the city.

From 200 to 300 delegates attended the recent triennial Congregational Council at Detroit, over which ex-Governor W. B. Washburn, of Massachusetts, presided. From the statistics reported we learn that there are in the Union 3325 Congregational Churches, (of which 1485 are in New England,) with a membership of 350,658; 2713 pastors in charge, and 405,092 Sabbath-school scholars. The gain since 1874 is 184 churches and 26,976 members. The annual church expenses amount to $4,000,000.

General News Items.

Excavations for the tunnel under the channel between France and England have already been begun [illegible]

A monument to Roger Williams was unveiled at Providence, R. I., October 16. It is of elaborate design, and cost the city $25,000 in gold.

The U. S. Supreme Court has decided that a stipulation against [illegible] to an insurance policy releases the company from payment in case of self-destruction, even if the victim is unquestionably insane.

It provokes a smile to read that on the pension list Queen Victoria's dancing-master ranks with Adams, the famous astronomer who shares with Leverrier the honor of having revealed the existence of the planet Neptune.

Mrs. Gilman, wife of the convicted [illegible] insurance scrip in New York, has lost her reason, and has been removed to the retreat for [illegible] at Hartford. The children, two little girls and a boy, have been placed under the care of Gilman's sister. A sad ending of crime.

Senator Jones, of Nevada, has [illegible] a bill in Congress for [illegible] of silver dollars of four [illegible] and a half grains [illegible] to be made legal tenders for all sums in payment of public or private debts, except such as by existing contracts are required to be paid otherwise.

There has recently been on exhibition in San Francisco a mammoth bunch of grapes from the [illegible] vine of Santa Barbara, a [illegible] from which was sent to the Centennial. The vine is 16 years old, and produces annually from [illegible] 12,000 pounds of grapes. [illegible] special cluster, exhibited in [illegible], weighed 125 pounds, was six feet in circumference, and three feet long. Probably this is the largest bunch of grapes on record.

A Call to Preach.

The fact that you are called to preach is no reason that you should [illegible] to preach now. The call you [illegible] have [illegible] to get ready to [illegible] to preach [illegible] a case it [illegible] I know God [illegible] to preach, [illegible] cases out of a [illegible], but that does [illegible] to preach [illegible] does it mean [illegible]

Seances Exposed in a Court.

A correspondent of the New York *Sun*, under date of Sept. 29th, gives the following account of some of the tricks of Spiritualists:

James A. Bliss and his wife gave seances at 1,027 Ogden street, Philadelphia, for about a year, charging an admission fee of $1. They are on trial for conspiracy for the purpose of swindling. To make the deception practicable, Bliss and a confederate, Ogden Harrison, constructed in the cellar a room in which the personators of spirits might hide and don the requisite costumes. From that apartment a stairway and a cleverly hidden trap door enabled them to enter the cabinet in the parlor in the main story, and in which Bliss was securely tied as a medium.

The principal witness for the prosecution was Harrision, the confederate, and his account of the swindle was exceedingly interesting. According to his testimony, the plan was matured about a year ago. Bliss had previously given seances on a small scale, with his wife as personator of an Indian princess; but, because of her foreign accent—she is Spanish—she was compelled to confine her talk to some kind of broken English. The Ogden street house was hired, and the mechanism for the seances put in. The opening night in this establishment was on Oct. 20th, 1876. Harrison then personated Capt. Davis, a privateer of the war of 1812. Mrs. Bliss represented Blue Flower, an Indian maiden, and a Persian dancing girl. Music was used to drown any noise that might be made in getting into and out of the cabinet, the lights were kept so low that the spectators could not see distinctly, and the performances were financially successful. In subsequent seances, the number and repertory of the company was increased. A Mrs. Evans and her daughter were engaged as personators.

"Miss Evans appeared as Billy the Bootblack," Harrison testified, "and used such expressions as 'Cheese it,' and 'Shine 'em up.' Mr. Lloyd P. Smith, of the Philadelphia Library, recognized Billy the Bootblack as the spirit of the boy he had known, and who was a great favorite of his. Mr. Bliss professed to be under control of Billy, Capt. Hodges, and Pat McCarthy, who spoke through him. Mrs. Evans was a princess. Three spirits came out at a time, sometimes four, represented by myself, Mrs. Bliss, Mrs. Evans, and Miss Evans. The spectators were generally kept away ten or twelve feet. As a Turk, I wore a black sack over my head, a black shawl, and a black muslin skirt. Mr. Bliss would tell the audience who the spirits were. We were informed inside what people were outside and what spirits were wanted. Mrs. Bliss appeared as Capt. Hodges, in black moustache and black side whiskers. He was the leader and the great chemist of the spirit world, and allowed only such spirits to appear as he wished. Capt. Hodges was a tall spirit, and Mrs. Bliss, in order to appear tall, stood on a piece of joist."

The depletion of the company by the withdrawl of the Evans family made the engagement of new partners necessary. Miss May Evans, a bright young woman who had been a performer in a small way in variety shows, was soon secured. She made her first appearance in a seance as Sister Agatha, a nun, and as a Quakeress. In the former character she recited a short Latin prayer, and in the latter she talked a little, using "thee" and "thou" judiciously. The words were written out for her by Evans. She was even trained to appear as the Virgin Mary.

The most successful of all the seances was one in which a believer's baby was christened by the supposed spirits. "It was a great time," said Harrison. Miss Snyder, dressed as the spirit Clara Wolf, held the child, and Mrs. Bliss, as an Indian, performed the ceremony.

Miss Snyder always went to and from the house slyly, so as not to be seen by the dupes, one of whom was a brother of the dead Clara whom she personated. In this character she talked often with Wolf, put her arms around him and kissed him with simulated sisterly affection; yet he did not discover the fraud. Nor was he suspicious when she asked him to lend money to one of the conspirators. Even after the fraud was exposed, he long refused to believe that he had been humbugged, but he was convinced at last when Miss Snyder showed him how she had enacted the part of his sister's spirit. He is a resident of Mount Union, Pa., but he spent much time and money in attendance at these seances in Philadelphia. So thoroughly had he become engrossed with the subject that his relatives in order to undeceive him had to get up a mock seance, in which Miss Snyder—who seems to have repented a little of her wickedness—illustrated the ways in which she had misled him. He was a witness in the trial.

One man was cured of his belief [illegible] more easily than Mr. Wolf. Mrs. Bliss, as the Indian maiden, [illegible] came out of the cabinet and talked to him. One night she put her face close to his and he [illegible] brandy on her breath. He [illegible] that spirits do [illegible]. As to the profits, [illegible] was fifty cents at the [illegible] and was soon raised to a [illegible] private seances were given [illegible] dollars each. There was quarrelling over the money, Bliss being accused by the others of taking more than his share.

The nature of the defense has not even been conjectured. Bliss is defiant in demeanor, and he will fight his "persecutors" to the end. He came from Boston, where he was a performer in seances and a lecturer on Spiritualism. The costumes and machiney used in the seances were exhibited in court.

Sunday School.

Nov. 11, 1877.—PAUL BEFORE AGRIPPA.

SCRIPTURE.—Acts 26: 6-20.

GOLDEN TEXT.—"Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision."—19.

TOPIC.—A New Man in Christ Jesus.

[Condensed from National S. S. Teacher.]

The promise (6-8).—*And now.* So faultlessly have I lived according to their own standard, they can bring nothing against my life—only a mere charge against my faith. *I stand and am judged for the hope of the promise*, etc. The main accusation against Paul, that which excited their unrelenting hate and rage, was his assertion that Jesus had risen from the dead. The concealed reason of their antipathy to the assertion of his resurrection was, of course, that the fact proved that they had guiltily crucified the hope of Israel.

The persecution (9-11).—The confession—for it amounts to that—which he makes concerning his persecution of the saints, puts us in possession of the reasons of his savage treatment of them. 1. *I verily thought with myself that I ought.* He was, in a measure, at least, conscientious about it. He was a type of those to whom the Savior referred, when he said: "Whosoever killeth you will think that he doeth God service." John 16: 2. By far the greater share of the cruelty that has made heaven weep, in the persecution carried on in the name of religion, has been inspired by rage rather than urged by conscience. And the rage of Paul was extreme. It took full possession of him. He breathed out threatenings and slaughter. He was not satisfied with what he could do against them in Jerusalem, but was seized with such violent desire to exterpate these followers of Jesus of Nazareth off from the face of the earth, that he followed them with tiger persistency and insatiety unto cities as remote as Damascus. All of this is stated to Agrippa in order that he may see that such an one as Paul would not finally embrace this very faith without having sufficient reason for it.

The prostration (13-14).—In speaking to Agrippa, Paul's object was not to give an account, full even to the minutest details, but to put him in possession of all the facts needed to give him a clear understanding of the reason why he became a believer in Jesus of Nazareth, and a preacher of the gospel. To do this, it was not essential that he should tell him the very manner of his reception of the message, but only what the message was, and the one by whom it was given.

There are spiritual truths in this portion of the lesson that we can only hint at. 1. The exceeding brightness of the light. That dazzling splendor was the glory of our Lord. "Thine eye shall see the King in his beauty." 2. No sinner can stand before the Son whom he has offended. "We were all fallen to the earth." 3. God speaks to every man in a way that he can understand. He spoke to Paul in his own tongue. 4. He spoke with great compassion as well as reproof. Mark the tender cadence that the repetition of his name gives to the rebuke. "Saul, *Saul*," etc. 5. "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me. The question to Saul was, not: "Why persecutest thou my disciples?" but: "Why persecutest thou *me*?" How sensitively close must be his relations with his children, when he can say: "He that toucheth you, toucheth the apple of his eye." Zec. 2: 8.

The purpose. (15-20.—Jesus had a purpose in thus arresting Paul on his destructive career. And it was not only that he himself might be saved, and the disciples be relieved from persecution by him, but, also, and chiefly, that he might be made as great a means of salvation as he had been of destruction. 1. He was to be a "minister"—a servant of the very gospel that he had so intensely tried to destroy. 2. He was to be a witness, specially, "of these things which thou hast seen!" He was not to shrink from telling the story of that wonderful manifestation of the Son God to him by the roadside, no matter how incredulously it should be received. And this was not all. He was to be a witness of "those things in which I will appear unto thee." He had the comfort, at the very first, that this was not the only time when God should manifest himself to him. The moment of conversion is not the only one when the Savior appears to his disciples. 3. He, at the beginning, also, received the assurance that he should be protected, both from his own people and from the Gentiles. It was that promise, therefore, that, hitherto, had made him invulnerable. This pledge, he declares (22) to king Agrippa, has been fulfilled.

4. His mission is more definitely stated in verse 18. It was (1) "to turn men from darkness to light and from the power of Satan unto God." He was (2) to turn them that they might receive forgiveness for their sins and an inheritance among those that were sanctified by the same faith that was in him. There are two things which no philosophy or scientific theory of the formation of matter can do for man. They can not forgive his sins, nor promise him an inheritance among the saints. Without the religion of Christ, one must forever be out of comfort with his conscience and uncertain of his future. It is the only thing that gives unfathomed peace of mind here, and that imparts new life to the world-weary with the thought of a glorious inheritance hereafter. And those consolations are altogether too precious to be given up.

The beach at Galveston is the largest and broadest in the world, extending twenty-five miles, fronting the unbroken side of the Gulf of Mexico on the south and east.

Married.

At Yazoo City, Miss., on the evening of October 18, 1877, by Rev. J. W. Dunn, Rev. Andrew Lemons, Pastor of Benton Circuit, to Miss Henrietta White, of Yazoo City.

DIED.

The two following notices were sent us by Rev. Jesse P. Price, of Brownsville, Tennessee:

Rev. Williamson Hays, age 78 years, departed this life on the 10th day of June, 1877, in full faith. He was born in Hillsboro North Carolina, the exact date is not known. He moved to Tennessee when a boy. He professed faith in Christ when very young, and had been preaching the gospel when he died for fifty years. He was ordained Deacon in the Methodist Episcopal Church by Bishop M. Simpson, at Hundington, West Tennessee, October 3, 1869, and was sent to this circuit. He was not able to go to the Conference. His last words: "I am GOING HOME."

Benjamin Howell, aged 79 years, died on the 25th day of August, 1877. He was a Trustee of the Methodist Episcopal Church. He professed faith in Christ at 14 years of age, and lived a devoted Christian, and was much beloved by all. His last words to his wife were, "Do not grieve after me, but try to meet me in Heaven, where parting will be no more."

Texas Conference Notice.

The Texas Annual Conference will meet at Jefferson on the 5th of December next. Round trip Tickets will be sold at one and one-fifth fares at the principal stations of the Central Railroad and branches, to members of the Conference or such other persons as wish to attend on *Church business*. It will be necessary to exhibit to the Railroad Agent a certificate of Conference membership or a certificate from a Church meeting, class leader or minister that you attend on Church business. Tickets will be on sale December 1st, 2nd and 3d, and will be good to return until the 15th.

SAM'L M. KINGSTON.

INTERNATIONAL & GT. N'T'N R. R. Co., General Ticket Office, PALESTINE, Texas, 1877.

Agent——————Station.

Dear Sir—To persons wishing to attend the Conference of the M. E. Church to be held at Jefferson, Texas, Dec 5th, you can sell Excursion Tickets to Longview and return at 2½ cents per mile each way.

Commence sale of Tickets Dec. 1st, discontinue sale after Dec. 3d, and make the Tickets good to return until Dec. 15th inclusive.

Report sales in the usual manner.

H. M. HOXIE, Gen'l Sup't.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 126 Powers' Block, Rochester, N. Y. novl-1m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Gulf (Miss.,) District Conference.

FOURTH ROUND.

Simpson Circuit, Wednesday and Thursday, Nov. 14 and 15; Crystal Springs, Saturday and Sunday, Nov. 17 and 18; Hazlehurst, Sunday and Monday, Nov. 18 and 19; New Hope Circuit, Tuesday and Wednesday, Nov. 20 and 21; Brookhaven, Thursday and Friday, Nov. 22 and 23; Union Church Circuit, Saturday and Sunday, Nov. 24 and 25; Hamburg Circuit, Sunday and Monday, Nov. 25 and 26; Meadville, Wednesday and Thursday, Nov. 28 and 29; Fayette and Natchez, Saturday and Sunday, Nov. 1 and 2; Summit and Magnolia, Saturday and Sunday, Dec. 8 and 9; China Grove, Monday and Tuesday, Dec. 10 and 11; Columbia, Wednesday and Thursday, Dec. 12 and 13; Liberty, Saturday and Sunday, Dec. 15 and 16; Handsboro, Saturday and Sunday, Dec. 22 and 23; Pass Christian, Sunday and Monday, Dec. 23 and 24; Bay St. Louis, Wednesday and Thursday, Jan. 8 and 9; Pascagoula, Saturday and Sunday, Jan. 11 and 12; Ocean Springs, Sunday and Monday, Jan. 12 and 13; Augusta Circuit, at Black Creek, Wednesday and Thursday, Dec. 19 and 20.

L. BRADFORD, P. E.

Murfreesboro District, (Tenn.,) Conf.

FIRST ROUND.

Caney Fork, October 13, 14; Cookeville, Oct. 27, 28; Sparta, Nov. 3, 4; Shelbyville, Nov. 10, 11; McMinville Circuit, Dec. 17, 18; McMinville, Dec. 1, 2; Woodberry, Dec. 8, 9; Murfreesboro, Dec. 15, 16; Stone River, Dec. 22, 23. The District Conference will be held at Stone River Chapel, on November 22, 23 and 24.

B. B. MANSON, P. E.

(West Tennessee District.)

FIRST ROUND.

Crittenden, October 20; Memphis Circuit, Oct. 27; Fayette, Nov. 3; Mason's, Nov. 10; Brownsville, Nov. 17; Cypress, Nov. 24; Purdy, Dec. 1; Gardner's, Dec. 8; Mansfield, Dec. 15; Henderson, 22; Waynesboro, 29; Lawrenceburg, Jan. 4.

W. S BUTLER, P. E.

(Nashville District, Tenn. Conf.)

FIRST ROUND.

Springhill, Oct 20, 21; Franklin, Oct 27, 28; Mill Creek, Nov 3, 4; Lebanon, Nov 10, 11; Hartsville, Nov 17, 18; Gallatin, Nov. 24, 25; Mitchellville, Dec 1, 2; Springfield, Dec 8, 9; Dickson, Dec 15, 16; Dover, Dec. 22, 23; Clark Chapel, 29, 30; Nashville Circuit, Dec. 29, 30. District Conference to be held November 21, 22, in Gallatin, Tenn.

C. PICKETT, P. E.

"ITCHING PILES"—Is one of the most annoying diseases in the world, and all can find prompt and certain relief by the use of "Swayne's Ointment." The symptoms are moisture, like persperation, intense itching, particularly at night. Wm. P. Grove, U. S. Marshal's office, Harrisonburg, Va., writes: I suffered twenty years from this terrible disease, consulted many physicians, but found no permanent relief until I used Swayne's Ointment. It also cures tetter, pimples, all crusty, scaly, itchy skin diseases, leaving the skin clear and smooth without a blemish. Sent by mail to any address, on receipt of price, 50 cents a box. Address letters to Dr. Swayne & Son, Philadelphia. E. J. Hart & Co., New Orleans, Wholesale Agents.

New Advertisements.

COAL.

B. D. Wood & Bros.,

Wholesale and Retail Coal Merchants,

No. 25 CAMP, cor. COMMON ST.,

NEW ORLEANS, LA.

Have constantly on hand and for sale the best quality of Pittsburgh, Anthracite and Cannel Coal, by wholesale or retail, at the lowest market rates. Liberal discount made to Dealers. Steamboats, Steamships and families supplied.

Country and Plantation orders solicited and promptly attended to.

Office of Tug Boat, Charlie Wood, and orders received for same. novl-3m

SPECIAL NOTICE.

To Depositors in the late Freedman's Savings Bank and Trust Company.

Notice is given to depositors and others interested, that the commissioners appointed to close up the affairs of the late FREEDMEN'S SAVINGS BANK AND TRUST COMPANY will shortly declare a Second Dividend of Twenty per Cent., which amount can be collected without unnecessary delay by forwarding their names, the number of their PASS-BOOK, if in their possession, and a THREE-CENT POSTAGE STAMP to the undersigned, on receipt of which the necessary instructions will be sent by return mail.

Those whose PASS-BOOKS were forwarded with the first dividend, are requested to return them.

Apply to, or address

G. H. GRIFFIN,

ATTORNEY AND SOLICITOR OF CLAIMS,

108 Gasquet st., New Orleans, La.

novl-3m

The Best Piano-Forte Instruction Book.

Brainard's

New Method for the PianoForte

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The latest, best and easiest Method for the Piano-Forte. It is used by most of the leading teachers and pronounced unequaled. Price $3.00.

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Chapel Anthems By Dr. J. B. Herbert, assisted by the best writers of the day. The best book for Choirs, &c., yet published. Sample mailed for $1.15. Price per dozen $10.50. Sold everywhere.

The Galaxy. Brilliant new collection of music for Singing Schools, Conventions, Choirs, &c. Complete Elementary department By J. Wm. Suffern. 300 pages. Sample mailed for $1.00. Price per dozen $10 50.

Specimen Pages of the above sent free.

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The favorite Musical Monthly. Edited by Karl Merz. Each number contains 36 pages of choice New Music and interesting Musical Reading. The music alone is worth ten times the cost of the magazine. Elegant premiums to every subscriber. Send for sample copy and full particulars. Only $1.50 per year. Single copies 15 cents. Sold by News Dealers. Agents wanted in every town.

S. BRAINARD'S SONS, Publishers, Cleveland, O.

REMOVAL

First Steam Manufacture of the South.

PIERRE PAVIA,

INVENTOR.

MANUFACTURY 150 ROYAL STREET,

Near St. Peter street.

Seven Medals: Paris, 1855, 63, 67; Nantes, 1861; London, 1862; Louisiana, 1872, '73.

SCREWED

Boots and Shoes of all Styles

Made to Order.

System P. P. Warranted not to Rip.

First Premium Gold Medal obtained at State Fair of 1872, and silver medal in 1873.

First Class French Calf Skin Guaranteed.

☞ Hunters shoes a specialty. ☜

decl-4m

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

NEW ADVERTISEMENTS.

NOVELTIES

—FOR—

Ladies Dresses.

Just received from Liverpool and Havre per Steamers Oberon, Borussia, Teutonia, Hanover and Mississippi, a very rare choice of

HAUTE NOUVEAUTES

for Ladies Dresses, to which the attention of Consumers is most respectfully called.

We have a full line of very celebrated brands of

Ladies Kid Gloves,

Guaranteed in every respect, and at still lower figures than our very modest prices of last season.

D. H. HOLMES,

155 Canal street and 15 Bourbon street.

Change of Business Location.

We take pleasure in informing our customers and the public generally, that having leased the elegant store at the

Cor. of Canal and Bourbon streets,

Touro Buildings, and having made extensive interior alterations, it is now one of the

FINEST

DRY GOODS Establishments

IN THIS CITY.

We have a

MAGNIFICENT STOCK

OF

FOREIGN AND DOMESTIC FABRICS,

Hosery, Notions, Corsets, Carpets, Mattings, Window Shades, Cornices, Rugs, Druggets, etc., etc.

B. & W. CRONER,

131 Canal Street, - - - New Orleans. oct4-3m

MODES DE PARIS.

—and—

Dressmaking.

Mme. Antoinette Bernstein,

145 CANAL STREET,

HAS NOW OPEN AND ON EXHIBITION

the latest novelties in

PARIS MILLINERY,

FOR FALL AND WINTER,

to which she invites the attention of the public. oct25 1m

A Mystery Solved.

The Greatest Medical Triumph of Modern Times! The Mysterious Character of Disease Discovered, and a Certain Cure Provided. The Stomach, Liver and Bowels the Centre of Disease.

Parson's Purgative PILLS,

The Great Anti-Billious Remedy and Miasmatic Dissolver.

PARSON'S PURGATIVE PILLS

Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

PARSONS' PURGATIVE PILLS

Stand unequaled before the world to-day. By varying the dose according to the directions, Parsons' purgative Pills, effectually Purify the Blood and greatly alleviate, if not entirely cure Dyspepsia, Scrofula or King's Evil, Rose, Erysipelas or St. Anthony's Fire, Eruptions, and Eruptive Diseases of the skin, Salt Rheum, Tetter, Ring-worm, Sores, Boils Tumors, Morbid Swellings, Ulcerations, Pimples and Blotches.

EVERY BOX WARRANTED.

Most Complete Satisfaction Guaranteed or No Pay.

Full directions around each box. Physicians supplied by mail, postpaid, for $2.50 per thousand. in bulk, cash in advance. We will send these Pills to any reliable druggist or merchant to sell on commission. Agents wanted everywhere.

I. S. JOHNSON & CO.

je21-1y] Manufacturers, Bangor, Maine.

E. HEATH. W. F. PIPPEY, M. LARA.

HEATH, PIPPEY & LARA,

99..........CAMP STREET..........99

NEW ORLEANS.

IMPORTERS AND DEALERS IN

UPHOLSTERERS MATERIALS,

Wall Paper,

Window Shades, Cornices, and

CURTAIN GOODS.

PICTURES, FRAMES,

MOULDINGS, MIRRORS,

LOCKS, WIRE-CLOTH,

WINDOW & DOOR SCREENS

FRAMING DONE TO ORDER.

14-1y

$5 to $20 per day at home. Samples worth $5 free. Stinson & Co., Portland, Maine. [Dec 21 76 1y

$12 a day at home. Agents wanted. Outfit and terms free. True & Co., Augusta, Maine. Dec 1 76 1y]

NOTE.—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters [illegible]

[illegible] a week in your own town. Terms and [illegible] outfit free. H. Hallett & Co., Portland, Maine. [illegible] Jno. Garrison, [illegible] Ind. 1t.

... bedtime was the ... of the day.

... her knitting; click! ... needles go;

... in the cradle, and ...

... night-gowns, would ...

... his loving arms were ... as we could be.

... sing; but he whistled a tune ... to keep ... very quiet, and put the ...

... want a lullaby, the sweet- ...

... my father always used in ... ago.

... were apples roasted; and ... to crack;

... stories that had ...

... the harder we ...

... bedtime seemed ... the day.

... was spoken; "Come, ... "It is really time ... to bed:" ... as owls, and ... slowly out and ...

... folded in slumber's ... of dreamland were ... to our bedside, ... in a nest all ... night.

... cometh, and the ... said, ... children I go to ... all the sweeter for the ... great, me as I ...

"... the Crowd."

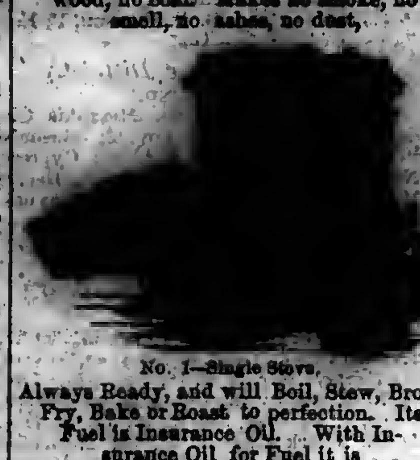
... boys, that ... to you. It is ... mind to ... and "go ... well know ... that for ... yourself to ... of oth-...

Monitor Oil Stove,

Patented 1877.

Cleanliness, comfort & economy combined

Requires no stove pipe, no chimney, no wood, no coal. Makes no smoke, no smell, no ashes, no dust.



No. 1—Single Stove.

Always Ready, and will Boil, Stew, Broil, Fry, Bake or Roast to perfection. Its Fuel is Insurance Oil. With Insurance Oil for Fuel it is Perfectly Safe.

No. 2—Double Stove.

The Monitor Oil Stove

Is an entirely new invention, constructed on scientific principles, and has given entire satisfaction to all who have used it.

It marks a New Era in Cooking, and makes Housekeepers independent of Servants.

It is substantially constructed of Cast and Russia Iron. No solder to melt. No tin to rust out and leak.

IT WILL LAST A LIFETIME.

FOR HEATING **FLAT IRONS**

This stove has no Equal.

It is needed in the kitchen for cooking. In the laundry for ironing. By tailors for the goose. By carpenters for the glue pot. By Druggists for making infusions, syrups, etc. By restaurants, barber shops and saloons. By Everybody desiring a quick and economical heat. Address orders

Jervey Petit & Co.,

New Orleans, La., or Galveston, Texas. oct25-4t.

BUCKEYE BELL FOUNDRY.

... [feb?-1y]

MENEELY BELLS.

The genuine Troy Church Bells known to the public since 1826.

CATALOGUES FREE.

Post-office address, either Troy or West Troy, N. Y. MENEELY & CO.,

Aug. 9-1y

ALL WORLD'S EXHIBITIONS of RECENT YEARS,

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876.

HAVE AWARDED THE

Highest Honors

TO THE

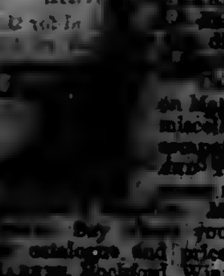
MASON and HAMLIN

Cabinet Organs for ... Superiority.

New Styles at reduced prices, from $54 upwards. Cash Prices, Five Octave, Double Reed, $100; Nine Stops, $114, in Elegant Upright Case, New Style, $126. Sold also for installments or rented until rent pays. A small Organ of best quality may be obtained by payment of $7.20 per quarter for ten quarters. Illustrated Catalogue and Price Lists free.

MASON & HAMLIN ORGAN CO.,

154 Tremont St., Boston; 25 Union Sq., New York; 250 Wabash Ave., Chicago.



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... different machines ... which Builders, Cabinet Makers, Wagon Makers and Jobbers in miscellaneous work can compete as to QUALITY AND PRICE with steam ... manufacturing; also ... MACHINES SENT ON ... Say where you read this and send for catalogue and prices. W. F. & JOHN BARNES, Rockford, Winnebago Co., Ill.

Nov1-...

E. RIDLEY & SONS,

309, 311, ... Grand st., N. Y.

... FREE

On application a copy of their Fall and Winter ILLUSTRATED CATALOGUE ... MILLINERY and FANCY GOODS ...

... Misses' Suits, Cloaks, Under- ... Ladies' Trimmed Hats, Furs, ... Trimming Silks, ... and Childrens' Shoes ... can be made by parties residing at a distance in trading direct with New York. ... information given in our Catalogue to ... same attention to orders ...

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... 70 Allen St., NEW YORK.

CHURCH ORGANS,

Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,

tf] Lock Box B, New Orleans.

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Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

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Below we submit the MODEL SERIES of books (so conceded by the leading educators of this country) for use in PRIMARY, INTERMEDIATE and GRAMMAR schools. To insure their adoption by the progressive teacher we have only to ask a careful comparison with books of a like grade, a critical examination and a thorough, practical test in the class-room:

	Prices.
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" United States First Reader	15
" " " Second "	26
" " " Third "	37
" " " Fourth "	56
" " " Fifth "	75
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" New "	34
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" Mental Arithmetic	36
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" Language Lessons	37
" School Composition	37
" Progressive Grammar	55

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LORD & TAYLOR,

NEW YORK.

WE INFORM THE LADIES OF NEW ORLEANS that our Mail and Express Department is ... organized, they can do their ... in New York without the expense of ... We send samples of Piece Goods ... plainly marked, and Catalogues of Ladies', Misses', and Children's Furnishing Goods by mail to applicants who send us their proper address, free of charge, and if they explain clearly the kind of goods wanted, we seldom fail in suiting them. From the printed Catalogue they can always make selection of Garments that will give satisfaction, and it is only necessary to give the proper measurements to insure success.

OUR IMPORTATIONS OF THIS SEASON GIVE US AN UNEQUALED STOCK OF GOODS.

BLACK SILKS, handsome and durable, all widths, $1.00 to $3.50. The GREAT AMERICAN INDESTRUCTIBLE SILK, $1.25, $1.35, and $1.50. PLAIN COLORED SILKS, new shades, commencing as low as 75c. per yard, and at $1.00, same as quality of last season at $1.25.

Fancy Broche and Damasse Figures of the new Paris shades, from $2.00 upwards. Trimming Satins at $1.00, worth $1.25.

THE PRICES AT WHICH WE OFFER OUR SILKS ARE ONE-QUARTER TO ONE-THIRD LESS THAN LAST SEASON.

NOVELTIES IN DRESS GOODS

give a richer display of colorings and brilliant effects this season than for many years past, and we are receiving by every European Steamer fresh additions to our stock.

The mixed COSTUME CLOTHS range in price from 50c. a yard to $3.00, and on low-priced Dress Goods, from 10c. a yard up, many of them being as effective as the heavier fabrics.

SHAWLS, MANTLES AND WRAPS.

India Valley Cashmere Shawls from $100.00 up. India Filled Centers at $50.00 and up.

Real Decca, Chedda and Striped India Shawls, new designs, from $10.00 upwards. Also, full lines British, French and German Shawls in beautiful new styles, of the best and most reliable manufactures. Paris Mantles and Cloaks of the latest modes from $15.00 up, and Berlin from $8.00.

Ladies' and Children's Suits and Fine Under Clothing.

These departments embrace everything pertaining to Female Costume, suited to all ages and circumstances. For full particulars see catalogues.

HOSIERY.

Ladies', Misses', and Children's Hosiery from $1.50 a dozen, up to the finest goods. All the new, ... and ... designs in Hosiery, are represented in our stock in Silk, Cotton and Merino.

"A thing of beauty is a joy forever," and beautiful stockings are now considered an indispensable part of female attire.

GLOVES.

Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety.

Lord & Taylor's Kid Gloves, 2 buttons, warranted, at $1.00 per pair, price last season $1.50.

ALSO,

Lace, Cambric, Linen and Silk Handkerchiefs, and beautiful ... all prices from 25c. upward, and all kinds Dress Trimmings to match our Goods.

MOURNING DEPARTMENT.

... English Crapes, Grenadines and Or- ..., Henrietta Cloth, $1.00 up, ... Cashmere, 50c. up, Biarritz Cloth, Serges, ... Crapes and other desirable fabrics at ... low prices.

We make up full suits of MOURNING from ... at short notice. Mourning Jet Jewelry, and all small articles of Mourning in variety.

... AND HOUSEKEEPING GOODS.

... Pillow Cloths, Blankets, Quilts, Counterpanes, ... and, in fact, every article required in this line, we always sell at manufacturers' ...

... Goods and Linens, from the finest White ... to the best Linen Damask of all grades ... and at satisfactory prices.

FURS.

... from $25 00 up.

... $5 00 up.

... $3 00 a set, upward.

... from $25 00.

... $5 00.

... We make a ... the interest of ... to be ... to remedy ... these first ...

... Broadway ... Twentieth St.

News Items,

One steamer has just sailed from New Haven, Conn., with two million dollars' worth of ammunition for the Turks, and another steamer is preparing to load.

A man in Rowan county, North Carolina, recently challenged another to fight a duel. The other accepted, and named as the weapons brickbats, distance 4 miles.

Jas. Collins, of Whitley county, Ky., was prosecuted in the Whitley Circuit Court for selling his vote. He was found guilty, and disfranchised for life. This is the first case of the kind on record.

The Spanish government has paid the American minister five hundred and seventy thousand dollars, on account of claims for losses incurred by American citizens in Cuba through the revolution.

The potato crop of England is a complete failure, the tubors having been suddenly attacked with a malignant rot, which in almost a single day converts sound and healthy ones into a mass of putridity. It is with difficulty that enough can be saved for seed.

At the great Paris Exposition there will be given, for agricultural and industrial products collectively, 1000 grand prizes, 1000 gold, 4000 silver and 8000 bronze medals, and 8000 "honorable mentions," to pay the expense of all which the sum of $300,000 has been appropriated.

The statistician of the New York Produce Exchange estimates that the wheat crop of the United States this year amounts to 325,000,000 bushels, and the corn crop to 1,280-000,000 bushels, a vast increase over the crops of any preceding year in the history of thecountry.

The subterranean telegraph wires in Germany have proved highly satisfactory. The conductibility of the buried wire, instead of decreasing, has, on the contrary, somewhat increased, and no fault in the insulation has made itself apparent. It is believed that in the long run the buried wires will prove the cheapest, posts and insulators, constantly demanding renewal, are thus dispensed with.

The grand jury of the Court of Queen's Bench, sitting in Montreal, has been discharged without finding any indictments against the participants in the Orange riots last July, in which two men were killed. The Protestants are much incensed, and declare they never again will yield the right to march on the 12th of July.

Of the 515 French deputies actually elected, 314 are Republican, and 201 "Conservatives" of different types. In the last Chamber there were 366 Republicans, and 167 "Conservatives." While the Republican majority is thus reduced from 199 to 120, the Conservative or Monarchist element is not strong enough to be dangerous.

Gov. Hubbard, at the Belton Fair, said Texas is getting rich at the rate of $100,000,000 per annum. The taxable property of the State is now $350,000,000, against $250,-000,000 in 1876. This is progress with a vim. In 1880 it will be $700,-000,000, three millions of people and some twenty odd members of congress.

The exports from New York to foreign ports during the first week in October reached the large quantity of 1,280,000 bushels of wheat, 741,800 bushels of corn and 10,241 bushels of corn and barley, besides 25,000 bushels of flour. This large quantity of grain went out in 62 vessels, including the ocean steamers, though most of it was taken out by sailing vessels.

The South has had the Speakership of the House of Representatives for forty-six years, in the forty-four Congresses that have been held. The incumbents have been Macon, of South Carolina; Clay, of Kentucky; Cheeve, of South Carolina; Barbour, of Virginia; Stephenson, of Virginia; Bell, of Tennessee; Polk, of Tennessee; Hunter, of Virginia; White, of Kentucky; Jones, of Virginia; Boyd, of Kentucky; Cobb, of Georgia and Orr, of South Carolina.

There are four rates for vessels in the navy. The first rate includes those of 3,000 tons and upward, commanded by commodores and named for States of the Union. The second rate includes those between 2,000 tons and 3,000 tons, commanded by captains and named for rivers of the United States. The third rate includes all between 800 tons and 2,000 tons, commanded by commanders and called after the principal cities of the country. The fourth embraces all below 800 tons, commanded by lieutenant commanders and are named as the President directs.

The New York aquarium has secured a valuable prize in the giant devil-fish which the steamer Cortes brought from Newfoundland. The monster was driven ashore at Catalina, on the north shore of Trinity Bay, and being helplessly stranded it was captured alive, but survived its desperate struggles only a few minutes. It is one of the largest, if not indeed the very largest "cuttle-fish" ever caught, some of its dimensions reaching out to forty feet. This monster will probably be preserved in alcohol. It was brought to this country in brine.

QUERU'S

Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR

Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

E. H. TRUEX, Proprietor, NEW YORK,

And druggists generally. oct4-77-1y

THE ORIGINAL

KING OF PAIN.

A Family Medicine,

Sure Cure for

CRAMPS, COLICS, DIARRŒA, SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before seeding for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle. For sale by all druggists and country stores.

Prepared by

W. H. PEMBERTON, M. D.,

aug22-78-6m New Orleans, La.

FOR A START!

As Sunday-school teachers are already on the lookout for the best helps to use in 1878, a plan is offered by which THE SUNDAY SCHOOL TIMES can be taken for three months on trial at a very small cost. The Times is a 16 page weekly paper. Among the regular lesson writers during the present year, in addition to the editors, H. Clay Trumbull and George A. Peltz, have been Prof. Tayler Lewis, Prof. A. C. Kendrick, Rev Newman Hall, of London, and "Faith Latimer." Special articles on the lessons have also been given by many distinguished Bible students. The plans for 1878 include writers not inferior to these.

HOW TO GET IT. If you will send your name and post-office address, together with twenty-five cents, to the address given below, you will receive The Times every week for three months. This offer is only for new subscribers (persons who have not taken the paper within the last six months), the regular price being $2.15 a year. For seven cents additional, a specimen copy of the Scholars' Quarterly will be sent. Specimens of the Weekly Lesson Leaf sent free.

THE SCHOLARS' QUARTERLY (issued every three months) is likely to be far more widely used during next year than ever before. Its circulation during the last quarter reached 115,000 copies. A large share of the best conducted Sunday-schools throughout the country are now using it in place of the ordinary question book. Its editors are determined that no effort or expense shall be spared to keep it in advance of all the lesson helps for scholars. Every superintendent and teacher in the country should examine it before deciding upon lesson helps for next year.

ITS COST is 25 cents a year, or $25 for a hundred copies a year. Sent by mail without cost of postage to subscribers. Subscriptions taken for three or six months at the yearly rate; under 10 copies, three months, seven cents each. To supply YOUR CLASS would cost:—For five scholars, one year, $1.25; three months, 35 cents; for ten scholars, one year, $2.50; three months, 68 cents. If ordered by the year, they will be sent each quarter in ample time for use. The issue for the fourth quarter of this year (October, November, December) is now ready. Send seven cents for a specimen copy. Postage stamps may be sent in place of currency, if more convenient. Address,

JOHN D. WATTLES, Publisher,

6.. Chestnut St., Philadelphia.

Please state where you saw this advertisement.

WORK DAYS OF GOD

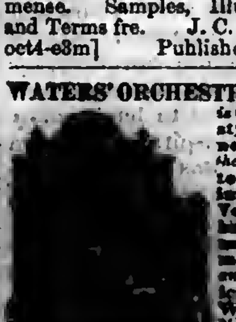
AGENTS WANTED for the

A book of marvelous beauty and richness in thought, style, and Historic facts. Gives the very cream of Science, making its thrilling wonders and bright gems household treasures.

Endorsed by the Press and Clergy everywhere.

RARE CHANCE for Agents. Sales immense. Samples, Illustrations, Circulars and Terms fre. J. C. McCURDY & Co., oct4-e3m] Publishers, St. Louis, Mo.

WATERS' ORCHESTRION Chime **ORGAN**



is the most beautiful in style and perfect in tone ever made. It has the celebrated Concerto stop, which is a fine imitation of the Human Voice, and two and a half Octaves of bells tuned in perfect harmony with the reeds, and their effect is magical and electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, ... CHIMES, CHAPEL, and COTTAGE ORGANS, in Unique French Cases combine PURITY of VOICING with great volume of tone, suitable for Parlor or Church.

WATERS' PIANOS, Grand, Square, and UPRIGHT ARE THE BEST MADE; the Tone, Touch, Workmanship, and Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash. Monthly Installments received. Instruments to let until paid for as per contract. A Liberal Discount to Teachers, Ministers, Churches, Schools, etc. AGENTS WANTED. Special inducements to the trade. Illustrated Catalogues Mailed. Second-hand Instruments at GREAT BARGAINS. HORACE WATERS & SONS, Manufacturers and Dealers, 40 EAST 14th ST., UNION SQUARE, N.Y.

AYER & SON'S MANUAL For Advertisers

A complete guide to advertisers.—*New Haven Journal.*—A necessity to all who advertise.—*Louisville Commercial.*—The most complete and reliable work of the kind.—*Pittsburg Gazette.*—Sent free to all who advertise. N. W. AYER & SON, Advertising Agents, TIMES BUILDING, PHILADELPHIA. Get our Estimate before making any advertising contracts. Our business is large. Facilities unsurpassed. Prices the lowest. Terms the best.

AGENTS double their money selling "Dr. Chase's Improved ($2) Receipt Book." Address Dr. Chase's Printing House, Ann Arbor, Mich. sept18,'77 1y

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THE

SINGER AGAIN TO THE FRONT!

GRAT REDUCTION IN PRICES

—OF THE—

WORLD-RENOWNED

Singer Family Sewing Machine!

THE SINGER MANUFACTURING COMPAMY, ever awake to the interests of the public, have determined to PUT THE PRICE OF THEIR MACHINES within the reach of every man, woman and child in the land.

THE GENUINE SINGER SEWING MACHINE IS NOW OFFERED AT PRICES BELOW THE BOGUS ONES, OR ANY OTHER.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate, is the Singer, is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap machines hawked about the country, with no claim for patronage but their cheapness.

THE SINGER MANUFACTURING COMPANY,

S. E. RUNDLE, Agent.

may24-6m] ***No. 91 Canal Street, New Orleans, La.***

PHILIP WERLEIN,

No. 135 Canal Street,

NEW ORLEANS, - - - LA.

LARGEST Piano House in This Country,

—OFFERS—

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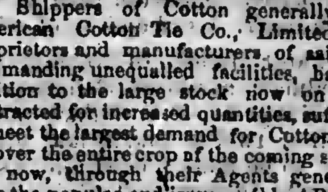

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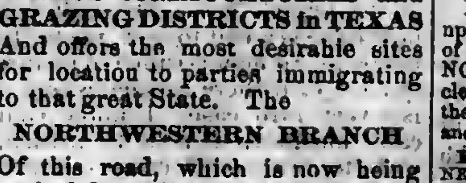

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oct11-1m, 51 Carondelet street.

Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 45. NEW ORLEANS, LA., THURSDAY NOVEMBER 8, 1877. WHOLE NUMBER 275

Southwestern.

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The Fishers of Galilee.

BY ALICE CARY.

There were seven fishers with nets in their [illegible]
And [illegible] and talked by the sea-[illegible]
[illegible] few fall
[illegible] spake, though they spoke
[illegible] centuries flow.
And [illegible] one and all—
Eye, [illegible] loved them all.

Seven and [illegible] in the days of old,
And [illegible] gentle and one was bold,
And they walked with downward eyes;
[illegible] was Peter, the gentle was John,
And [illegible] all were sad, for the Lord was gone,
And they knew not if he would rise—
Knew not if their dead would rise.

The livelong night, till the moon went out
In the drowning waters they beat about;
[illegible] through the fog their way;
And [illegible] dropped down with wringing [illegible]
And no man drew but an empty net,
And [illegible] the break of day—
The great glad break of day.

"Cast [illegible] the other side!"
([illegible] the tide;)
[illegible] hard—
[illegible] Jesus loved
[illegible] his heart was
[illegible]
[illegible] Lord!"

Then Simon [illegible] his fisher's coat,
[illegible] the boat—
[illegible] past,
He [illegible] no longer his heart to cast
[illegible] sea—
[illegible] in the hungry sea.

[illegible] mists so dim
[illegible] the tide;
[illegible] had gotten close to the [illegible]

[illegible] on the sand,
[illegible] of love so wide,
[illegible]

[illegible]

derstand that religion is an internal experience, and not simply a belief, or a system of forms. But the blessing of God upon his Word is leading many into a just conception, and a practical experience of heart religion. This prepares them to suffer persecutions patiently, and to die triumphantly. As illustrations of this, allow me to give two incidents: Two weeks ago, this evening, a woman came with tearful eyes to tell me that her son, a boy of nine years, had been stolen from her the day before. The circumstances were these: Three months before, her husband had abandoned her and the boy because they attend the Protestant services, and could not be persuaded to desist. He had, however, occasionally given her a dollar toward her support. On the day indicated they went to see him in the Reduction Works where he was employed. On going out the boy was detained and the owner of the works shut the door between the mother and the child, telling her to come the next day. She went but he refused her audience, saying that her boy was not there. They were not married by the civil law, only by the Catholic Church, and in such cases the law gives the mother the right to her children. So the day following we began legal action to recover the boy, but soon found we were fighting with the "power behind the throne," which in this country is the priesthood. Legal proceedings, slow everywhere, are terribly dilatory here. The result of the first three days was a fine imposed upon ourselves by a slight mistake of ours, and a fraudulent trick of the defence. A liberal lawyer volunteered his services and yesterday after nearly two weeks we secured an order for the delivery of the child to his mother. It had been a terrible trial to her, and she was almost insane from grief and anxiety, but it has proved a valuable lesson to her in faith. Day before yesterday she thought that all hope was about gone, as effort after effort had proved abortive. She said she went home almost wild with anguish, and a terrible burden on her breast. She began to pray for help to bear it, and suddenly she seemed to feel a blow on her breast, the burden was gone, light and peace shone in, and she felt sure that she would again have her child. She arose, came to see me, and then went to the lawyer, and gave some new information she had received, and the result was the restoration of her boy yesterday afternoon. Last night full of joy they came to give thanks for the part I had taken in his rescue.

The story of boy is no less interesting. The day that he was stolen, he had learned a promise to recite at the Promise Meeting of that week. Strange to say, the promise was this: "Fear none of those things which thou shalt suffer: behold the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death and I will give thee a crown of life." Rev. 2:10. He is a very timid child, and never had been separated from his mother. The next morning he was taken to the asylum, a Catholic institution for insubordination, a rosary put on his neck by the Curate, and the work of transformation into a Catholic begun. He says he cried a great deal at times; and then he would repeat his promise, and sing one of the hymns he had learned here and pray, and the Lord gave him peace in his heart. He prayed for patience, he says, because he [illegible] would get out in some [illegible] although he did not know [illegible]. But through it all, his promise was his great support. Shall [illegible] not say that the selection of [illegible] passage was Providential? [illegible] is not an argument in favor [illegible] teaching children in Bible [illegible]! A happier mother and child [illegible] sure I never saw. So much [illegible] grace to suffer persecution.

Now let us see dying grace exem[illegible]. This is one of the greatest [illegible] of the genuineness of a con[illegible] for many here who have [illegible] with the church, and op[illegible] it bitterly, not having found [illegible] religion in the hour of death, [illegible] the priest, and confess. We [illegible] value a true Christian [illegible]. A good sister of twenty-[illegible] years was struck down with [illegible]. She had lingered [illegible] growing worse and [illegible]. In our frequent visits she [illegible] of her hope of soon [illegible] until the week before [illegible] she [illegible] had no fear of death [illegible] to go [illegible] that she [illegible] to suffer the [illegible] evening [illegible] with her [illegible]

[illegible]

reply, but he insisted on seeing her. Fortunately, soon after he entered, one of our good sisters dropped in much to the confusion of the priest. She told him to talk on, for she was of the same belief as the sick woman. But after directing her to confide *only in the Most Holy Virgin*, who would soon come to receive her, he left, not to return. The day of her death Mrs. C. was with her a large share of the day. When she went the dying woman was unconscious. Mrs. C. spoke to her and she rallied somewhat. "How are you to-day?" "A little better." "How is your spirit?" She opened her eyes, a bright light played over her countenance, and she answered buoyantly, "Well!" She soon fell again into unconsciousness, and talked rationally no more. But everything indicated a peaceful, happy death. It cannot but have its effect. The mother cheerfully consented to bury from our chapel, attended all the services and says she will come to church here. Upon some of the neighbors also, the effect is good, showing them that Protestants are not inhuman.

Thus the cause moves forward, gaining little by little in spite of persecution, and deepening all the while in vital force. We hope in God that the redemption of this people is not very far distant, and that by and by we shall meet a grand host of redeemed ones from Mexico on the other shore.

SAMUEL P. CRAVER.

GUANAJUATO, Oct. 11, 1877.

The Gospel in Heathendom.

BY REV. R. W. ALLEN.

The success of the Gospel in heathen lands is one of the most interesting facts before the American Church. Not a century since the leading missionary societies were organized; yet what achievements have they accomplished in the conversion of the heathen! Before the first century of the American Republic commenced the Church had done comparatively nothing in the missionary work. The oldest of the missionary societies, the English "Society for the Propagation of the Gospel in Foreign Parts," originated in the Independent Parliament of 1648. The "Christian Knowledge Society" was organized in 1698; the principal object was to spread religious truth by means of books and tracts. The "Danish Society for sending Missionaries to India" was formed by Frederick IV., King of Denmark, in 1705. The "Moravian Missionary Society" was organized in 1732, which was the most efficient in the heathen world, but it had accomplished but little for its first fifty years—it had made a noble beginning. Up to nearly the commencement of the present century the true missionary spirit had scarcely been awakened in the Christian Church.

Rev. William Carey, of Northamptonshire, England, became divinely moved to labor for the conversion of the heathen, and was the founder of the "Baptist Missionary Society" in 1792. Three years later, in 1795, the "London Missionary Society" was organized; the "Church Missionary Society," of England, in 1800; the "Society for Promoting Christianity among the Jews," in 1808; the "American Board of Commissioners for Foreign Missions," in 1810; the "Baptist Missionary Union," in 1814; the "Wesleyan Missionary Society," in 1817; the "Missionary Society of the Methodist Episcopal Church," in 1819; the "Missionary Society of the Protestant Episcopal Church," in 1820; the "American Presbyterian Board of Missions," in 1831; the "Southern Baptist Board," in 1845; the "Missionary Society of the Methodist Episcopal Church, South," in 1846.

The first company that ever went to a foreign mission from this country sailed from Salem, Mass., July 19, 1812, consisting of Adoniram Judson, Samuel Newell, and their wives. On October 23, 1819, the first missionaries to the Sandwich Islands sailed from Boston—twenty-two in number—sent by the American Board. What has been wrought in the conversion of the heathen to Christ since 1812 and 1819! The results, as now spread before the Church, are wonderful, marvelous!

The modern missionary enterprise has been an extraordinary success. The heathen world is dotted all over with mission stations, from which Gospel light is radiating into the surrounding darkness; in it there are more than four thousand centers of Christian work, twenty-five hundred congregations, nearly three hundred thousand communicants of Christian Churches, and between one and two millions of nominal Christians. There are about sixteen thousand laborers, including foreign missionaries and native pastors and [illegible], acting under the various missionary boards in heathen lands. [illegible] the fields where these [illegible] are toiling for the Master! [illegible] more than three hundred islands [illegible] of the Pacific, in Northern and [illegible] Turkey, in Persia, in Hindostan, in Burmah, in China, in Madagascar, in South Africa, in Sierra Leone, and in South America, what multitudes have been brought to Christ?

The Sandwich Islands have become Christian, and have one of the largest Churches in the world, numbering 4500 members. The inhabitants of these islands were grossly savage fifty years ago. The Fiji Islands in 1835 were inhabited by a fierce, blood-thirsty race of cannibals. Now they are largely Christianized, and where their horrid rites were once performed 90,000 happy Christians meet every Sabbath to worship God. Greenland has been Christianized by the Moravians. In India and Burmah, where fifty years ago there was scarcely a representative of the Christian faith, there are now nearly 8000 missionaries and native teachers, 3500 mission stations, and a membership of 80,000 converts! What a work for Christ since Judson entered Burmah! The Friendly Islands, fifty years ago, were savage, and full of dark superstition and cruelty, but now number 30,000 Christians.

On the Western Coast of Africa, once the slave market of the world, there are 100 organized Churches, with a membership of 157,000. In South Africa, among the Kaffirs, under the labors of the Rev. William Taylor, a most wonderful work of grace has been experienced, in which some 7000 of these degraded heathen gave good evidence of having passed from death unto life. In Sierra Leone there are 50,000 Christians. China is opening wonderfully to the Gospel; more than forty of its walled cities and about 400 of its villages are now occupied as mission stations, and nearly 12,000 converts have been received into the Christian Church. Japan is yielding to religious influence in a most wonderful manner. It seems almost ready to embrace Christianity. In Madagascar there are nearly 500,000 Christians, including the queen and her prime minister, and about 700 Churches. There is a most extraordinary movement among the Jews in Northern Africa. At Oran, in Algeria, the Jews and Jewesses crowd a Christian temple, inquiring after the truth as it is in Jesus—a scene not witnessed before since they crucified the Lord of glory.

In Catholic countries Protestant Christianity is rapidly advancing. In Italy, Spain, Mexico, South America, and France, the prospects for Protestant missions are most encouraging. Within a few months a work has commenced in France that promises great results. Brahminism and Buddhism in the heathen world are declining; so is Mohammedanism. The world is thrown open to the Gospel, and throughout heathendom there is a general movement in favor of Christianity. Never before was there such an opportunity to take the world for Christ. What a prospect before the Christian Church! The world has been placed within her grasp. Will she take it? She must do it, or fail in her great mission. Now is her time. All of the great movements of the age and openings of Providence say, "Now is the time to gather the harvest of the world." The beseeching, earnest appeals for the Gospel throughout heathen lands say to her, "Delay not, but hasten to the work." The dark, wretched millions for whom Jesus died are perishing. O, hasten to their rescue!—*N. Y. Advocate.*

A World on Fire.

The solar system is in the mighty hand of its great Master; nevertheless the world of men are in frequent, serious alarms for its safety. Skilled science shares in this alarm. The idea of a permanent, stable system is abandoned by scientists. Indeed it is only from scientific sources that this alarm originates. Never were the heavens scanned so closely, and all changes therein so carefully noted as now. The penetrating eye of the telescope, and the searching power of the spectroscope are incessantly fastened on the stars. Away in the blue depths, stars are seen to vary, to come and go; anon new stars flash out with startling brilliancy, and then they mysteriously grow dim. Some that are just visible, suddenly blaze forth in an extraordinary manner, exhibiting every appearance of a fierce conflagration, and then presently resume their former dimness. Perhaps no changes in the wide firmament so puzzle and perturb science, as do these changeable and temporary stars. Of variable stars, there are said to be no less than one hundred and forty-six instances. From a speck in size, they will increase fifty and a hundred-fold; then diminish, or entirely go out; some of them very periodically and systematically, others seemingly without law. Astronomers look on them as huge bonfires,—funeral piles of dead worlds. All is mystery!

But the temporary stars—whence do they come from? What are they? The first ever catalogued was B. C. 134. Then in A. D. 389, in 945, 1264, 1572, 1604, 1670, 1848, 1866 others were seen. On November 24, 1876, the tenth of these strange stars was discovered. When first seen it was of the third magnitude, growing brighter every hour. In January, 1877, it was but a star of the eighth magnitude. The variable star of 1572 assumed such brilliancy that it could be seen by the naked eye in broad daylight. That of 1848 is now only one three-thousandth part as bright as in May of that year. That star of May 12, 1866, suddenly in two days flamed out from a star of the eighth magnitude to one of the second, having in that short time grown eight hundred fold brighter. It never changed its position; in a few weeks it took on its former dimness. What alarming and terrific changes must take place in these distant bodies! The spectroscope showed "white hot hydrogen" in the face of this last-mentioned star. Hence all such stars are proved to be burning worlds.

But the fuel for such a quick and awful bonfire—what is it? Here is one of the darkest mysteries of the starry gulf. Men know not even what fuel feeds the ceaseless fires of our sun. But it is conjectured to be meteoric and cometary matter flung violently into it. Enormous quantities of hydrogen would be required to cause a star on fire to blaze up six hundred fold in forty-eight hours. One theory of variable stars is that some huge wandering comet is drawn in upon a central sun and swallowed up, causing it to blaze in gigantic flames. The thought is tremendous. What if a comet should, with electric speed, some day flash into our sun! It never yet has occurred to our knowledge. But the monster comet of February, 1843, grazed the solar surface, so near did it come. Its haste was fearful, its brilliance great, its tail the longest on record. In a little less than two hours it went half way around the sun, moving at the awful velocity of 366 miles a second! Carbon, vapor and hydrogen are in the composition of comets, and the colliding of some of these "wandering stars" with a distant sun, is the most probable cause of such blazing stars as the ten we have mentioned. The tremendous collision of a comet and sun would wrap the latter all in intenser flame! Says Professor Lewis Swift in a recent letter: "May not the same fate befall our sun? Increase its heat and light but twofold and every creature on the earth would die; increase it eight hundred fold like the star of 1866, and a fulfillment of Peter's prophecy would be realized: "The elements shall melt with fervent heat." Thus do men's hearts fail them with fear, looking after these things sure to come on the earth. The predicted conflagration of our globe will come. Not to be in constant readiness is madness. In Christ only is there safety.—*Dr. T. Taylor.*

Enthusiasm.

"It would be a sad whim in the art of metallurgy if men should take up the notion that a white heat is not useful in annealing metals; and so it is a sad whim in social science when men think that the white heat we call a religious awakening is not useful in annealing society. Twice the nation has been annealed in the religious furnace just previously to being called on to perform majestic civil duties. You remember that the thirsty, seething, tumultuous, incalculably generative years from 1753 to 1783, or from the opening of the French war to the close of the Revolution, were preceded by what is known to history as the Great Awakening in New England in 1740 under Whitefield and Edwards. So, too, in 1857, when we were on the edge of our civil war, the whole land was moved religiously, and thus prepared to perform for itself and for mankind the sternest of all the political tasks that have been imposed in this century upon any civilized people. But our short American story is no exception to the universal experiences of social annealing.

"Discussing the subtler meaning of the Reformation, Carlyle says: 'Once risen into this divine white heat of temper, were it only for a season and not again, a nation is thenceforth considerable through all its remaining history. What immensities of *dross* and crypto-poisonous matter will it not burn out of itself in that high temperature in the course of a few years? Witness Cromwell and his Puritans, making England habitable even under the Charles Second terms for a couple of centuries more. Nations are benefited, I believe, for ages by being thrown once into divine white heat in this manner.' —*Carlyle, History of Frederick*, vol. i., book iii., chap. viii.

"That is the historical law for nations, for cities, for individuals. Do not be afraid of a white heat; it is God's method of burning out dross.

"Standing where Whitefield stood on the banks of the Charles, a somewhat unlettered but celebrated evangelist years ago, face to face with the culture of Harvard, was accused of leading audiences into excitement. 'I have heard,' said he, in reply, 'of a traveler, who saw at the side of the way a woman weeping and beating her breast. He ran to her and asked, "What can I do for you? What is the cause of your anguish?" "My child is in the well! My child is in the well!" With swiftest dispatch assistance was given, and the child rescued. Further on this same traveler met another woman, wailing also and beating her breast. He came swiftly to her, and with great earnestness asked, "What is your trouble?" "My pitcher is in the well!" Our great social and political excitements are all about pitchers in wells, and our religious excitements are about children in wells.' A rude metaphor, you say, to be used face to face with Harvard; but a distinguished American professor, repeating that anecdote in Halle, on the Saale, in Germany yonder, Julius Muller heard it and repeated it in his university, and it has been used among devout scholars all over Germany. Starting here on the banks of the Charles, and listened to, I presume, very haughtily by Cambridge and Boston, it has taken root in a deep portion of German literature as one of the classical illustrations of the value of a white heat.—*Joseph Cook.*

Thanksgiving.

By the President of the United States of America, a proclamation:

The completed circle of summer and winter, seed time and harvest, has brought us to the accustomed season at which religious people celebrate with praise and thanksgiving the enduring mercy of Almighty God. This devout and public confession of the constant dependence of man upon the Divine Father for all the good gifts of life, and health and peace and happiness, so early in our history made the habit of our people, finds in a survey of the past year new grounds for its joyful and grateful manifestation. In all blessings which depend upon benignant seasons, this has indeed been a memorable year. Over the wide territory of our country, with all its diversity of soil and climate and products of the earth, has yielded a bountiful return to the labor of the husbandman. The health of the people has been blighted by no prevalent or widespread diseases; no great disasters of shipwreck upon our coasts or to our commerce on the seas have brought loss and hardship to merchants and mariners and clouded the happiness of the community with sympathetic sorrow. In all that concerns our strength and peace and greatness as a nation; in all that touches the permanence and security of our government and the beneficent institutions on which it rests; in all that affects the character and disposition of our people and tests our capacity to enjoy and uphold the equal and free condition of society, now permanent and universal throughout the land, the experience of the last year is conspicuously marked by the protecting providence of God, and is full of promise and hope for the coming generations.

Under a sense of these infinite obligations to the Great Ruler of times and seasons and events, let us humbly ascribe it to our own faults and frailties if, in any degree, that perfect concord and happiness, peace and justice, which such great mercies should diffuse through the hearts and lives of our people, do not altogether and always and everywhere prevail. Let us with one spirit and with one voice lift up our praise and thanksgiving to God for His manifold goodness to the land, and his manifest care of our nation.

Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the 29th day of November next, as a day of national thanksgiving and prayer, and I earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together on that day in their respective places of worship, there to give thanks and praise to Almighty God for His mercies, and to devoutly beseech their continuance.

In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

R. B. HAYES.

We have no right, for the sake of mere display, and often a vulgar display at that, to absorb the productive industry that ought to be employed in increasing the culture and conveniences of life. It is a trite remark, but as true and sad as trite, that women have utterly thrown away the advantages for leisure and culture which the invention of the sewing machine offered them. For every stitch it saved, fashion has added ten to the family sewing.—*J. B. Narsh.*

I don't like to talk much with people who agree with me. It is amusing to coquette with an echo a little while, but one soon tires of it. —*Carlyle.*

The Alabama Conference.

The Alabama Conference met, on the 18th of October, at Andrews Institute, DeKalb county, Bishop Harris presiding; J. T. Blakemore, secretary. The year has been marked by considerable prosperity, showing an encouraging increase in membership. The fraternal spirit has greatly advanced in that section during the past year or two. The brothers Roberts and Col. Newman, prominent members of the Southern Church, laid the Bishop and the Conference under obligations for favors cheerfully and cordially bestowed. The "visiting" brethren are also indebted to Mr. Collins, of Collinsville, for entertainment in going to and returning from the Conference, a special favor to them, as the trains reached there late at night and left before day in the morning. If our brethren in this Conference will come up to the support of the ministers and the institutions of the Church, financially, the work will move forward with increased rapidity.

Andrews Institute is doing more than could be expected without buildings. Preparations are being made for the erection of a suitable structure, and we trust that the time is not distant when ample accommodations will be provided for this school. It is of great importance to the work, and having been started on a self-supporting basis it is easy to keep it out of debt for current expenses and improvements from time to time, and in a few years make this one of the strong points in our educational system of the South. The doings of the body have not yet come to hand, but may be looked for next week.

The following are the appointments for the coming year:—

Lebanon District, J. J. Brasher, P. E.

Scottsboro, T. S. Rains.
Maynor's Cove, J. B. Loveless.
Sand Mountain, J. B. Miller.
Marshall, L. Bowers.
Lebanon, J. E. M'Cain.
Galesville, Peter Groover.
Edwardsville, J. M. Bowman.
Wedowee, to be supplied.
Ashland, J. N. Gibbs.
Terrapin, J. P. M'Gee.
Coosa and Barnesville, H. W. Lawley.

J. T. Blakemore, Principal of Andrews Institute and member of Lebanon quarterly conference.

W. P. Miller, Colporteur of the American Bible Society and member of the Lebanon quarterly conference.

West Ala. Dist., J. L. Freeman, P. E.

Murphree's Valley, T. R. Parker.
Irondale and Village Springs, J. B. Parrott, J. Cole.
Rocky Mount, J. W. Jones.
Hurricane Creek, J. C. Powell.
North River, C. C. Burson.
Ballard and Cedar Creek, J. A. Johnson.
Lipsey, James M. Morton.
Winston, D. S. Lowrey.
Sulphur Springs, J. R. Johnston.

South Ala. Dist., N. Baggett, P. E.

Gravella, T. Ansley.
Rose Hill, J. B. Ausley.
New Tabernacle, J. G. Johnson.
Yellow River, R. M. Kinsey.
Molino, H. S. Cleghorn.

The benevolent collections were as follows: Missionary $34,05; Church Extension $29 80; Episcopal Fund $3 70.

Thy Duty Done.

A Presbyterian minister tells the following: He was at one time pastor of a church in a town where the richest and every way most prominent man was notoriously a neglecter of religion, and openly hostile to the ministers. Seeing the old man in his carriage before a store in the place one day, he felt a strange impulse to go near and join himself to the chariot, and ask the liberty of visiting him that he might preach the Savior. Fearing a scene, be refrained, and was conscience-smitten. Six weeks latter he met the carriage on the street again, and the impulse was renewed, and the same words suggested. He immediately consulted one of his judicious deacons, who advised him not to visit him. He would be driven from the door—there would be a scandal, and he would become an object of derision. But he could not rest. He felt it was God calling him "to go near and join" the godless old man, and in disobedience to advice, the next day he approached the stately mansion trembling. He saw the old man, and was seen by him. The door was opened. He expected insult. Instead, two trembling hands were extended in welcome, and the strange words uttered: "I have been looking for a visit from you for six weeks. I have been longing to know more about the Lord I have so long rejected." The wife and daughter were called in, and there he "preached unto them Jesus," and all three soon afterward believed, and "went on their way rejoicing." When one is prompted by the Spirit to speak, it is safe to hope and believe that the Spirit is prompting to hear.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, NOVEMBER 8, 1877.

TWO MONTHS FREE.

Now is the time for all our preachers to begin the canvass for subscribers to the SOUTHWESTERN for 1878. We make this liberal proposition: *for two dollars* CASH *we will send the* SOUTHWESTERN *from November* 1, 1877, *to January* 1, 1879, *we paying the postage.* This gives the paper two months free.

Will all our pastors please read this to their congregations, and begin the canvass at once? Who will send us the first cash list for 1878? Address Nelson & Phillips, Lock Box B, New Orleans.

New Subscribers.

We are already receiving some good lists of new subscribers for 1878, and the indications are favorable that the canvass the next few weeks will be vigorous and successful.

We ask that all the preachers will go to work at once and push the canvass. *Two dollars* pays for the SOUTHWESTERN for a year and all who subscribe now, get the paper free the remainder of 1877 and during all of 1878. Our terms are cash in advance. Address

NELSON & PHILLIPS,
Lock Box B, New Orleans.

To the Texas Preachers.

The four Texas Conferences meet within a month at Dallas, Waco, Houston and Jefferson. The editor of the *Southwestern* expects to be at these Conferences, and will have the accounts of all the preachers, and the agents expect every preacher to be ready to settle his account. We trust there will be no failures in this matter. By resolution of the [illegible] Conference, when preachers allow their accounts to go beyond Conference without settlement, [illegible] no more credit.

If you do not send lists of new subscribers before, do not fail to bring them with you to Conferences.

The Texas lead off grandly in the [illegible].

Post office address of Rev. Wm. [illegible] is changed from Lebanon, [illegible], to Mobile, Alabama.

Gen. N. B. Forrest, the great [illegible] cavalry officer, died at [illegible], Tenn., Oct. 29th.

Senator [illegible], of Indiana, [illegible] Hon. D. W. Voorhees [illegible] vacancy in the U. S. Senate [illegible] the death of [illegible]

[illegible]

The Sabbath Day a Moral and Religious Necessity.

Remarking upon the Sabbath, we have already shown that it is a physical, social and intellectual necessity. We now remark that the Sabbath is a *moral and religious necessity*.

To the church which is the organized means for the promotion of truth this necessity is manifest. It gives a fixed day on which the interests of Christ's kingdom demand supreme attention. Without this fixed day, nothing that would be systematic or aggressive for Christ could be effected. That which may be done at any time never is done at all. So if men were left to set apart time as holy to the service of God the result would be that no time would be set apart. Business, pleasure, or the demands of friends would interfere, and there would be no Sabbath. If some did set apart certain days in the week, or certain hours in day for God's service, they could not use that time as desired, because of the liability to constant annoyance from those who had set apart for a like purpose, other hours or days, or more probably, those who could find no time at all for God. At best, without a fixed day, there could be no uniformity, which in the end means no Sabbath.

Another point. The very fact of the same day being observed by all nations, and in all time, by God's people, gives to the Sabbath a dignity and grandeur, that it could in no other way have. Man is a social being, not simply in the sense of desiring society for daily intercourse, but in a broader and grander sense. Every man feels that in some way he is a part of the universal race, and that whatever interests the race, interests him; and that whatever the race assents to commands his respect. Hence, the power that the Sabbath as a day of rest and spiritual profit holds over even wicked and depraved men.

Beyond the fact that it affords a definite and uniform time in which the Church can labor for Christ, and in which the world is called to give heed to duty, the Sabbath is a moral and religious necessity, in a broader sense. In its very nature it is a friend to virtue and a foe to sin. Irrespective of a definite professing of Christ, which it is intended to help to effect, a man who conscientiously observes the Sabbath, by abstaining from all work and giving his thoughts to the study of moral topics, will *be a better man*: while to persist in breaking the Sabbath tends to make men worse. Sabbath-breaking goes hand in hand with every form of vice, and most frequently is the first step taken toward moral ruin.

It is said that a certain merchant long accustomed to observe human nature used to say: "When I see one of my clerks riding out for pleasure on the Sabbath—on Monday I dismiss him. Such a one cannot be trusted." The philosophy of this remark is that any man who will publicly violate a command of God, will be much more likely to do wrong privately.

Of the criminals in the Massachusetts State prison, 89 out of 100 are said to have been habitual Sabbath-breakers. Of 1335 who have been inmates of another prison, only 82 claimed to have been in the habit of observing the Sabbath. Dr. Edwards, a man who has had charge of more than 100,000 prisoners, and has taken pains to ascertain the cause of their crimes, says, "he does not recollect a single case of capital offense, where the party had not been a Sabbath-breaker, and generally this was the first step." With reference to prisoners of all classes, he affirms that "nineteen-twentieths have neglected the Sabbath."

Our large cities are proverbial for their wickedness in proportion as their Sabbaths are desecrated. Those dens of infamy, such as [illegible] and houses of prostitution [illegible] Sunday is [illegible] day and in proportion [illegible] Sunday [illegible] and if [illegible] by law, is crime [illegible]. We have proof in the [illegible] Sabbath Committee [illegible] began in [illegible] opposed by [illegible] Sabbath-breaking. Here are the results as given by the police reports. "The arrests for intoxication, disorder and crime on Sunday, during 18 months of the period preceding the agitation of the Sabbath question exceeded those of Tuesday (taken as the average of Wednesdays) by *25 per cent*. During the 29 months following the Tuesday's arrests exceeded those of Sunday's by *40 per cent.*, or a relative change of *65 per cent*. The comparison of the actual results with those which would have followed had Sabbath-desecration continued without restraint, will show a saving of 13,823 cases of vice and crime on the Sundays of 29 months as the fruits of this beneficent reform."

Sabbath-breaking and intemperance are closely allied. This is easily accounted for. There is a prevalent idea that alcoholic drinks aid in giving strength to the weary body, and as the time for rest is given to work, the demand for stimulants is considered imperative. Once begun, the habit is soon formed, and a drunkard's grave and hell are the result. To prove this, we have but to recall a fact or too. Railroad corporations are proverbial for their disregard of the Sabbath. So too, railroad men almost everywhere, as a rule, drink more or less. Go through this city on Sunday morning. Stop at the street railway stations, on the levee when work is being done; go where merchandise is offered for sale; enter the hundreds of business houses and offices where every Sabbath, employers and employees are found reading or writing letters, or posting their books, and as a rule those found in these places drink more or less. Their first sin was Sabbath-breaking, and this persisted in is leading them from bad to worse.

The Sabbath is a Moral and Religious Necessity—proved by its positive benefits in promulgating truth, and also by the fact that as it is violated, communities and men are wicked and depraved.

Oliver P. Morton.

United States Senator Morton died, after a lingering illness, at his residence in Indianapolis, November 1, at 5:30 P. M. His last moments are thus described in the telegraphic dispatches:

Before five o'clock it became evident that he had entered upon his last hours on earth. He had rested the greater portion of the day in a half lying and half sitting position; as he grew weaker the supporting pillows were withdrawn, so that he lay prone upon the bed.

The silence in the room was unbroken except by an occasional question to the dying man. Once when the Senator exclaimed: "I am dying," his sister-in-law, Mrs. Holloway, inquired: "You are not afraid to die, Oliver?" He indicated "No," by swaying his head. Soon after, a similar exclamation, question and answer passed between him and Dr. Thompson. At ten minutes past five o'clock he exclaimed: "I am dying, I am worn out," and these were his last words. From this on, it was difficult to discover that life remained.

On the doctor's announcement, "He is going," the gaze of his wife and son became fixed on the face of the husband and father, with now and then a piteous look of inquiry toward the doctor, until his further announcement, "It is over." The widow clasped her sons to her, exclaiming quietly but in tones never to be forgotten, "My darling boys." The friends withdrew, leaving them for a time, when they were tenderly led from the room.

The Senator was fifty-four years old. His body lay in state on the Sabbath, and many thousands filled the city, being brought by the special trains which ran on each of the several railroads centering in Indianapolis. All day a stream of humanity poured by the catafalque, on which lay the corpse, viewing for the last time the remains of Indiana's greatest son. The funeral services were held in Roberts Park M. E. Church, conducted by Rev. Prof. S. K. Hashour, the Senator's preceptor, and Mrs. Morton's former pastor, assisted by Revs. J. B. Cleaver, Henry Day and J. H. Bayliss. He was buried in Crown Hill Cemetery. The funeral was attended by committees from the Senate and House of Representatives, and a great concourse of people, among whom were many civil and military associations.

Senator Morton first came prominently before the nation as Governor of Indiana during the war. He was one of the men on whom Lincoln relied for advice and resources in the darkest hours of this Republic, and while the Republic lives the name of Morton will be gratefully perpetuated. While he had not the elements of a broad statesmanship, he was a man of marvelous energy and tact. The general opinion that he was a bitter partisan does him great injustice. Many of his most intimate personal friends were among his political opponents. His late expressions on the efforts of reconciliation toward the South by President Hayes indicate his freedom from feelings of resentment against the South. His course since the war in standing so firmly for the rights of the colored people and for the proper reconstruction of the South was prompted by convictions of duty. How well he labored may be judged from the fact that the whole South, now Democratic, is using every effort to make the nation understand that it accepts all the provisions of the reconstruction laws, and will guard scrupulously all the rights of the freedmen.

Senator Morton stood like a rock for what he believed to be right. Whatever his enemies said of him they never doubted his sincerity. He was an honest man. In all the vast transactions, involving the outlay of millions, he was never accused of dishonestly appropriating a cent. With sincerity of purpose, honesty as a habit, and with a diligence that knew no rest, and a tact and boldness that commanded resources and compelled obedience, it is not strange that Senator Morton's leadership in the great party which saved and reconstructed the Republic, should be so long acknowledged and followed. A great man has fallen. His wisdom, his logic, his leadership will be missed from the counsels of the nation.

President Hayes, on the second instant, issued a proclamation lamenting the death of the distinguished Senator, and closed by saying: "The several executive departments will be closed on the day of his funeral, and appropriate honors should be paid to the memory of the deceased statesman by the whole nation."

The Methodist Episcopal Church in Kentucky.

The following extract is taken from the *Central Methodist*, of Sept. 22, a paper published at Catlettsburg, Ky., in the interest of the M. E. Church, South:

"At the recent session of the Kentucky Conference, three ministers of the Northern Church, two from Kentucky, were applicants for admission, one of them a fine scholar, able preacher, successful educator, and of great personal popularity. While we do not seek to induce ministers of other churches to cast in their lot with us, yet those who are moved by a sincere, honest desire to labor where they can accomplish the largest amount of good, and are in hearty accord with our doctrines and discipline, are always welcome, and will find a hearty reception. *Excepting on the border, Northern Methodism in Kentucky is so manifestly a failure, that all further efforts to maintain its organization is next to criminal*, since the means and labor expended are not only sacrificed, but by fostering and keeping alive sectional animosities, personal piques are engendered, and the cause of Christ suffers damage. Such are our honest convictions."

We have but a word to say concerning the two ministers from Kentucky, who sought admission to the conference of the M. E. Church, South. If they believed that they could be more useful in that church than in the M. E. Church, we cannot see that they committed any serious offence, in presenting themselves for admission. The time may come when these transfers between these two great denominations shall be much more frequent than at the present time.

But we call special attention to that portion of the extract which we have printed in italics, and also to what follows. It is not correct to speak of the M. E. Church, as the *Northern* Church. It is limited in its field of operations, by no real or imaginary geographical lines. Its mission is a godly one; it proposes to carry the Gospel to as many as can be brought within the reach of its influence.

But let us notice what the M. E. Church has done in Kentucky, during the last ten years, as that State is specially referred to, in the above extract. In 1866 we had 5,795 members, 1,001 probationers, raised for benevolent purposes $675.22, and had church property valued at $76,450. Ten years later, in 1876, we had 16,512 members, 3,928 probationers, church property valued at $445,514, and raised for benevolent collections, $5,675.76. According to our mathematics, the M. E. Church is *not* "manifestly a failure," either on the border or in the interior.

In addition to the above figures, we have in the Lexington Conference of the M. E. Church, in Kentucky, over 8,000 members and probationers, church property worth $85,000, and raised for benevolent purposes, $500.00. We also have a large number of German members throughout the State, who are counted in the Central German M. E. Conference. And yet, in the face of these facts and figures, with marked evidences of growth in every direction, the *Central Methodist* announces to its readers that "it is next to criminal to maintain the M. E. Church in Kentucky." To us this is very strange logic.

We do not ask the M. E. Church, South, to withdraw from Indiana, Illinois, Colorado, California, simply because it may be weaker in these places than our own church. Why should the editor of the *Central Methodist* raise this question of territory, at this late day, when it is generally known that the action of the distinguished commissioners from both churches, did not contemplate the withdrawal of our church from Kentucky, any more than it called for the abandonment of California by the M. E. Church, South? Neither church as a body should be held responsible for the erratic performance of one or two of its ministers or members. The ministers in the Kentucky Conference of the M. E. Church, are as faithful, earnest and devoted a set of men as can be found in any conference. The statement, therefore, is certainly very unkind, that our church is responsible for "the personal piques that are engendered," we are laboring in the spirit of the Master for the salvation of the people, and desire no controversy with our brethren of the Church, South, concerning old questions, which we believe should not be raised in this day of good feeling between us.

We are happy to believe that very few of our brethren of the M. E. Church, South, in Kentucky, are in sympathy with the sentiments expressed in the above extract.

A Voice From China.

Last May there was a General Conference of Protestant Missionaries in Shanghai, China. Among other things discussed were the topics of opium and the division of fields of labor.

Opium smoking was condemned as a vice highly injurious, physically, morally and socially. The opium trade injures China, Great Britain and all the countries engaged in it, and is the most formidable obstacle to the cause of Christianity. The Conference prays for the suppression of the trade except when necessary for medicinal purposes. The Conference recognized the great difficulties in the way of suppressing the trade, but believed that in this as in all cases, nothing could be politically right that was morally wrong.

As to the division of fields of labor in China, the Conference took the truly christian and fraternal ground, that in the great work of christianizing China the work should be considered as one by all denominations, and that where churches have missions side by side they should help one another, and where new fields are to be occupied, the matter should be arranged by mutual consultation.

This voice from China to the Christian world has an exceedingly rich melody. It speaks of organized christian forces in that far off land, and tells us that sectarianism is lost in the great desire to save the heathen.

The Holston Conference at its late session appointed a committee on conference relations, consisting of J. J. Manker, N. G. Taylor, J. M. Durham, B. Christ and J. F. Spence. To this committee all cases of members of the conference on the Supernumerary or Superannuated lists are to be referred. Inquiry is to be made whether these relations to conference have been abused, in any case or not. The discipline says: "A supernumerary preacher is one who, because of impaired health, is temporarily unable to perform effective work. He may receive an appointment, or be left without one, according to the judgment of the Annual Conference." This relation has been abused in many conferences, and men are often assigned to it for other reasons than those of "impaired health." This action of the Holston Conference is wise and will relieve the presiding elders of a delicate and difficult duty, and enable the Conference to have all the facts in each case so as to act understandingly.

Goliad, Texas, District Conference.

Our District Conference commenced at Goliad, October 16th. It was one of the most interesting sessions I have ever attended. Nearly all of the ministers were present and in good spirits. Their reports indicated that they were doing good and faithful service in their respective fields of labor. Rev. P. Johnson preached the opening sermon, followed by myself. Presiding Elder Gregory gave the Conference a most excellent and fatherly address upon the subject of the prompt and faithful discharge of duty. Discussions upon various questions, arising in the transaction of business, proved very interesting. Especially was this the case in matters pertaining to church government, showing a most commendable desire on the part of the brethren to acquire a proper knowledge of the administration of discipline. The Sabbath was a day of joy and blessing to us. In the morning we attended first the Sunday school, which we found to be a very interesting and flourishing one—Chas. Whidby, superintendent and J. Johnson, assistant. At the eleven o'clock service Rev. H. Swan preached, and at three in the afternoon Rev. Mack Henderson. At night a missionary sermon was preached by Elder Gregory, after which the sacrament of the Lord's Supper was administered to near one hundred communicants. Before the close of the service penitents were invited to the altar, and a number having come forward our brethren spent with them a closing season of prayer, preparatory to their separation on next morning for their different fields of labor. We are grateful to our friends of Goliad for their hospitable entertainment of the members of Conference.

B. F. SMITH.

Our Southern Methodism.

Rev. Frank Golden, Martinsville, Miss., says: "At our camp meeting there were thirteen conversions and eight accessions to the church. My work is spiritually in good condition."

Rev. J. Cannon, Carthage, Miss., says: "We have just closed a meeting in which there were eight conversions and thirteen accessions to the church. Pray for us."

Rev. C. Regester, Houma, La., reports an increase in membership during last quarter of fifteen, and some substantial improvements made in the church building.

Rev. L. L. Shumport, Winona, Mississippi, says: "At a meeting just closed, there have been fifteen conversions and twenty-one accessions to the church. Our church members are greatly encouraged and strengthened."

Rev. R. W. Overton reports that Plum Street Church, Carrollton, Louisiana, is doing well. On Sunday, October 28, he administered the communion to about sixty, and baptised six by immersion. Eight were received in full connection. Several Baptist people partook of the Lord's Supper with their Methodist brethren.

Rev. W. N. G. Lipscomb, Liberty, Mississippi, writes: "In a recent protracted meeting there were two conversions and twenty-five accessions to the church. Our Sunday-school numbers forty scholars, and nearly all of them are members of the church. The membership has increased since we have been on this work from thirty to one hundred and twenty-five, and they are nearly free from debt. The Lord has been very gracious to us."

Rev. Perry Hall, China Grove circuit, La., says: "We have no church building on this work, hold services in private houses, or at one appointment in a brush arbor. At the latter place a lot has been donated to us, and our people have undertaken the work of building a church. Although we labor under many disadvantages the Lord blesses us, and a number of souls have been converted.

Rev. M. Adams, Presiding Elder of the Meridan District, Mississippi Conference reports that the past four months have been filled with revival services throughout the District. He reports the following accessions by the different pastors during the second and part of the third round: H. L. Hessday 17; L. Clayton 45; M. Brown 48; H. Wyatt 35; A. Peebles 12; P. Jamison 75; S. Doby 85; H. Davenport 21; O. Galespie 25; A. R. Sanders 14; W. McDonald 22; N. Cannon 34; J. Cannon 10; W. D. Simms 30; D. W. Maddox 125; L. Been 40; S. Williams 26; R. Williams 20; J. Mosby 60; P. C. Clemens 25; J. W. Johnson 55; H. Caruthers 81; D. Moore 28; J. Eames 10; D. D. Goodwin 4; W. Frank 8; G. W. Barney 23. Three churches have been built and dedicated this year. Rev. G. W. Barney and his congregation and friends at Macon have succeeded in buying ten acres of ground for a cemetery. The ground cost $160 cash, and is deeded to our trustees, in Macon.

Rev. A. M. Gregory, Waco, Texas, writes: "On this work during the year there have been sixty-five conversions and eight accessions to the church. At one of my appointments there have been ten accessions in past few days. Our Sunday schools are well attended. At a point five miles south of this our brethren have just completed a very nice little church 24 by 32 feet, called New Zion. It cost $250 in addition to the labor contributed. One of the stewards, Bro. Kyle Webster, was particularly active in the erection of this church, aiding by a liberal cash donation, and then by hauling lumber, and in other ways pushing forward the good work. It is out of debt. A Sunday school will be organized in it soon."

The City.

Buy coal of B. D. Wood & Co., corner of Camp and Common.

B. T. Walshe's, 110 Canal St., has for many years been one of the very best places in New Orleans to buy gentlemen's furnishing goods, and boys and children's clothing. His fall stock just received is one of the best. Go and call on him.

Rev. M. C. Cole, of the M. E. Church, is supplying the pulpit of the First Baptist. On the evening of the 31st ult. the members of that Church and congregation gave Mr. Cole and his family a delightful surprise, by calling on them and spending the evening, and leaving many substantial tokens of appreciation and kindness, in the shape of provisions and money.

We elsewhere publish the card of Messrs. Stamps, Vance and Dejoie, grocers, 140 Baronne street. These gentlemen have a very fine stock of family groceries, and are prompt and attentive in waiting on their customers. We trust our friends will extend a generous patronage to this new firm.

Col. Wm. M. Burwell has been appointed by President Hayes to be Register of the U. S. Land Office for this State. This is a good appointment.

We have received from Rev. Halsey Werlein, pastor of the M. E. Church South in Algiers, complimentary tickets to a grand concert to be given in Odd Fellows' Hall, next Tuesday evening, for the benefit of his church. The concert will be under the direction of Prof. Jul's Cartier, and no pains will be spared to make the entertainment in every way pleasant. After the concert, refreshments will be served by the ladies at reasonable prices. Remember the time, next Tuesday evening, Nov. 13. Tickets of admission are 50 cents.

A brother writing from Mississippi presents the following case, and asks our opinion: "December 1876, nine persons were appointed trustees for our church at Edwards. In February, 1877, these nine persons were approved by the Fourth Quarterly Conference of Edwards Circuit. In July the Quarterly Conference elected three persons for the same church. Which is its legal Board of Trustees?"

If the first nine were *regularly elected* they undoubtedly constitute the legal board, unless they have been ejected from their offices according to law. When once full no more can be added to this board until there is a vacancy, or until the next fourth quarterly conference.

A late work entitled "All for Christ" is receiving high praises, from high quarters, such as the following: "W[illegible] in beautiful style" says the *Quarterly Review*, "Winning the reader all the way to the end."—"We read this book at a sitting and read it with profit," *Dr. Summers of Nashville*.—"A most precious volume," *Christian Standard*.—"I wish every one would read it." "Its illustrations, narrations of a perfect consecration captivate the heart."—*Dr. E. O. Haven, Chancellor of Syracuse University*.

It is published by Nelson & Phillips, 805 Broadway, New York. Price 75 cts.

Given Away.

In another column Mr. M. T. Richardson offers a pretty nickel-plated Pencil Case to every *three months subscriber* to his story paper "*Idle Hours.*" We have examined these pencil cases and our readers need not hesitate to send for them and his paper for fear of being disappointed.

Bishop Scott has just celebrated his seventy-fifth birthday. A large number of his friends had gathered at his residence at Odessa, Deleware—and known as "Itinerant's Lodge"—on the happy occasion, and after an elegant supper spent the evening in social chat, sacred song and grateful prayer. The venerable man of God said, "In the past there has been labor, strength and sorrow; but in all I find nothing to complain of; God has been very good to me." May Bishop Scott have yet many years to serve and adorn the Church.

Rev. B. Wright, of Prescott M. E. charge, Arizona, sends a very cheering report of a new mission work just now developing in Salt River Valley—the garden spot of Arizona. He had just held a camp-meeting there in connection with the Southern Methodist brethren—the first genuine revival meeting ever witnessed in the territory. A dozen conversions, two of them a middle-aged man and wife, the heads of a large family, and the good work [illegible] in progress. He [illegible] full connection, [illegible] will join on probation. He also appointed a class-leader and licensed a local preacher to hold services among the people. Chaplain Gilmore and a brother Cook efficiently aided in the meetings. The latter, (one of our [illegible] German education,) [illegible] a special call to the work, [illegible] foot from Chicago to the [illegible] Agency in Southern Arizona, and is doing the work of a preacher with commendable energy.

Murfreesboro District Conference.

[illegible] (Tenn.,) District [illegible] will hold its next [illegible] River Chapel, [illegible] commencing [illegible] 1877, and continue [illegible]. The opening sermon [illegible] preached by Rev. [illegible]

[illegible] OF EXERCISES. [illegible] Matt. v-48, [illegible] Isaiah, 53-5. [illegible] Christian Perfection [illegible] Method of Con[illegible] Matthew x. [illegible] Baptism. [illegible] Method of Conducting [illegible] Meetings. [illegible] Educated Ministry [illegible] to Take the [illegible] of Pastors [illegible] Work. [illegible] exhorters [illegible] the ex[illegible] selec[illegible]

Sunday School.

Nov. 18, 1877.—ALMOST PERSUADED SCRIPTURE.—Acts. 26: 21-29.

GOLDEN TEXT.—"Then Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

TOPIC.—"Choose ye this day whom ye shall serve."—Josh. 24: 15.

[Condensed from National S. S. Teacher.]

A Faithful Witness (21-23).—*For these causes.* The causes are succintly stated in the two preceding verses. From them we glean what was Paul's opinion of the reasons why he was hated and persecuted by the Jews. The first one is, that he was not disobedient to the heavenly vision. That glorious appearance at noonday, near Damascus, excited their resentment. It stirred up their anger, not because such a revelation was improbable, but for the reason that it proved the Messiahship of Christ, and, hence, made them guilty of the awful crime of crucifying the Savior of Israel. This they would not believe, choosing, instead, to brand all testimony as false, rather than themselves as his murderers. His second offence was that he, not only had been obedient, but had been so industriously obedient. He had published the matter far and wide. He had not been content to do as many Christians are satisfied with doing—simply to hold their belief in quiet, or say but little about it. Just so soon as he became a convert, his tongue was unloosened. He witnessed, first, to them of Damascus where he was converted, next to the people in Jerusalem, then throughout all the coasts of Judea, his zeal all the while increasing with the extent of his work (as it always does) until he was ready to go out into the world and preach the gospel to every creature. Oh for some active witnesses for the Master!

A mistaken Governor (24, 25).—And, just here, Festus interrupts the apostle with the cry that he must be mad! He assigns Paul's great learning as the reason for thinking so. Perhaps he had been impressed with this in the familiar knowledge with the (to him) mysterious writings of Moses and the prophets. But that was not the real occasion for the exclamation. The real cause of it was Paul's earnest belief in the resurrection of the Savior. It passed comprehension how one so learned, as Paul evidently was, could believe in a thing that seemed to him so absurd. To him he seemed to be a religious fanatic. And how many they are, who, like Festus, think that a man is crazy the moment he shows himself to be thoroughly in earnest in his profession of religion! Either Paul or Festus was supremely foolish. Festus was living for time—Paul for eternity. Festus was living wholly for himself—Paul wholly for others. Festus had no hope beyond the grave—Paul was certain of a glorious immortality. Festus was a stranger to God—Paul had him with him, a constant, abiding, comforting presence. There is no comparison to be instituted between the two men that does not throw infinite discredit on Festus, and just as immeasurably exalt Paul.

An Undecided King (26 29).—For the truth and soberness of the words he had just spoken, Paul [illegible] the king [illegible] these things, but [illegible] could not be hid, "for [illegible] a [illegible] even [illegible] were [illegible] to have [illegible] Agrippa vouched for the truth of Paul's words, and, so, for sanity of the apostle.

King Agrippa, believest thou the prophets? This question was as skillful as it was sudden. For the king could not answer that in the affirmative without admitting the reasonableness of the resurrection of Christ, since that had been predicted by the prophets. *I know that thou believest.* It is another [illegible] stroke that does not wait for Agrippa to reply, but assumes that he could not but believe in them. [illegible] the apostle saw in [illegible] the king's tendency to believe not only the prophets but in him of whom the [illegible] *I would to God.* [illegible] for his converts, not [illegible] but also all that [illegible] and how dignified, how noble, how fervent his [illegible] He utters a wish that is [illegible] as it is Christian. [illegible] I am. There was one [illegible] which the prisoner was [illegible] his judges. He was [illegible] and they still were [illegible] He was the real free [illegible] they were the prisoners [illegible] How well the [illegible] in this exception. [illegible] defeats him, too, it [illegible] adjustment of his own [illegible] examination. [illegible] immediately ad[illegible]

Jewish law. And now we are puzzled to see how this helped Festus in formulating those charges, for which he had instituted these proceedings!

This is one of the longest addresses of Paul that is recorded. Not only is the address a defence of himself, but of Christianity as well. And it was not merely defensive. It exposed his enemies as well as vindicated himself. Note the difference between this and the one given in the 22d chapter. Here he speaks to a king, and there to to his fellow men. This was his last speech on the soil of Palestine. The land that crucified the Master would not listen to the servant. He was banished from his own country that he might fulfill his mission, and bear the name of Christ "before Gentiles and kings."

The Little Wren.

The following story of a little wren in connection with the battle of the Boyne, which was fought in Ireland many years ago, will bring to mind the words of Jesus, that not a sparrow shall fall on the ground without our Heavenly Father. Little things often bring about great consequences.

It was in the month of July, a hot summer's day. Just before the battle, the sentinels of King William's army felt uncommonly tired and sleepy, and very much inclined to take a nap, notwithstanding the near neighborhood of the enemy. Of course, if grown-up soldiers fell asleep, a little drummer boy could not be expected to keep awake. While he slept, his companions nodding around him, a little wren spied some crumbs upon his drum-head, and straightway hopped upon it to pick them up. The noise of her little feet and her beak tapping on the parchment woke the lad, who spied the enemy advancing, and instantly gave the alarm. But for this little bird the sleepers might have been surprised, and the events of the day altered. As it was, the skill of William won him the victory, and James fled beaten from the field.

DIED:

At Lebanon, Tenn., Oct. 24th, 1877, Sarah Ellen, daughter of Rev. E. Provine, of Tenn. Conference, aged 14 years.

She made a profession of religion last March, united with the church, and lived a faithful member. A short while before her death she spoke of her joyful anticipations of meeting her mother, who had gone before, and died in peace.

JAMES PICKETT, Pastor.

Texas Conference Notice.

The Texas Annual Conference will meet at Jefferson on the 5th of December next. Round trip Tickets will be sold at one and one-fifth fare at the principal stations of the Central Railroad and branches, to members of the Conference or such other persons as wish to attend on *Church business.* It will be necessary to exhibit to the Railroad Agent a certificate of Conference membership or a certificate from a Church meeting, class leader or minister that you attend on Church business. Tickets will be on sale December 1st, 2nd and 3d, and will be good to return until the 15th.

SAM'L M. KINGSTON.

INTERNATIONAL & GT N'T'N R. R. Co., *General Ticket Office,* PALESTINE, Texas, 1877.

Agent———Station.

DEAR SIR:—To persons wishing to attend the Conference of the M. E. Church to be held at Jefferson, Texas, Dec. 5th, you can sell Excursion [illegible] to Longview and return [illegible] each way. [illegible] of Tickets Dec. 1st, [illegible] sale after Dec. 3d, and make the Tickets good to return until Dec. 5th inclusive.

Report sales in the usual manner.

H. M. HOUIE, Gen'l Sup't.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 126 Powers' Block, Rochester, N. Y. novl-1m.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Gulf (Miss.,) District Conference.

FOURTH ROUND.

Simpson Circuit, Wednesday and Thursday, Nov. 14 and 15; Crystal Springs, Saturday and Sunday, Nov. 17 and 18; [illegible], Sunday and Monday, Nov. 18 and 19; New Hope Circuit, Tuesday and Wednesday, Nov. 20 and 21; Brookhaven, Thursday and Friday, Nov. 22 and 23; Union Church Circuit, Saturday and Sunday, Nov. 24 and 25; Hamburg Circuit, Sunday and Monday, Nov. 25 and 26; Meadville, Wednesday and Thursday, Nov. 28 and 29; Fayette and Natchez, Saturday and Sunday, Dec. 1 and 2; Summit and Magnolia, Saturday and Sunday, Dec. 8 and 9; China Grove, Monday and Tuesday, Dec. 10 and 11; Columbia, Wednesday and Thursday, Dec. 12 and 13; Liberty, Saturday and Sunday, Dec. 15 and 16; Handsboro, Saturday and Sunday, Dec. 22 and 23; Pass Christian, Sunday and Monday, Dec. 23 and 24; Bay St. Louis, Wednesday and Thursday, Jan. 8 and 9; Pascagoula, Saturday and Sunday, Jan. 11 and 12; Ocean Springs, Sunday and Monday, Jan. 12 and 13; Augusta Circuit, at Black Creek, Wednesday and Thursday, Dec. 19 and 20.

L. BRADFORD, P. E.

Murfreesboro District, (Tenn.,) Conf.

FIRST ROUND.

Caney Fork, October 13, 14; Cookeville, Oct. 27, 28; Sparta, Nov. 3, 4; Shelbyville, Nov. 10, 11; McMinville Circuit, Dec. 17, 18; McMinville, Dec. 1, 2; Woodberry, Dec. 8, 9; Murfreesboro, Dec. 15, 16; Stone River, Dec. 22, 23. The District Conference will be held at Stone River Chapel, on November 22, 23 and 24.

B. B. MANSON, P. E.

(West Tennessee District.)

FIRST ROUND.

Crittenden, October 20; Memphis Circuit, Oct. 27; Fayette, Nov. 3; Mason's, Nov. 10; Brownsville, Nov. 17; Cypress, Nov. 24; Purdy, Dec. 1; Gardner's, Dec. 8; Mansfield, Dec. 15; Henderson, 22; Waynesboro, 29; Lawrenceburg, Jan. 4.

W. S BUTLER, P. E.

(Nashville District, Tenn. Conf.)

FIRST ROUND.

Springhill, Oct 20, 21; Franklin, Oct 27, 28; Mill Creek, Nov 3, 4; Lebanon, Nov 10, 11; Hartsville, Nov 17, 18; Gallatin, Nov. 24, 25; Mitchellville, Dec 1, 2; Springfield, Dec 8, 9; Dickson, Dec 15, 16; Dover, Dec. 22, 23; Clark Chapel, 29, 30; Nashville Circuit, Dec. 29, 30. District Conference to be held November 21, 22, in Gallatin, Tenn.

C. PICKETT, P. E.

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6	Cholera-Morbus, Vomiting	25
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8	Neuralgia, Toothache, Faceache	25
9	Headaches, sick Headache, Vertigo	25
10	Dyspepsia, Bilious stomach	25
11	Suppressed, or Painful Periods	25
12	Whites, too Profuse Periods	25
13	Croup, Cough, Difficult Breathing	25
14	Salt Rheum, Erysipelas, Eruptions	25
15	Rheumatism, Rheumatic Pains	25
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Vital Weakness	1 00
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31	Painful Periods, or with spasms	50
32	Disease of Heart, palpitations, etc.	1 00
33	Epilepsy, spasms, St. Vitus' Dance	1 00
34	Diphtheria, ulcerated sore throat	50
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Case, Morocco with above 35 large vials and Manual of directions $10 00

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Nov. 8, 1877-1y.

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The *N. Y. Tribune* says: "Waters' Orchestrion Chime Organ" is a beautiful little instrument, simply perfect. The Chime of two and one-half octave bells and the artistic effects capable of being produced by the player are singularly fine.

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Notice is given to depositors and others interested, that the commissioners appointed to close up the affairs of the late FREEDMEN'S SAVINGS BANK AND TRUST COMPANY will shortly declare a **Second Dividend of Twenty per Cent.**, which amount can be collected without unnecessary delay by forwarding their names, the number of their PASS-BOOK, if in their possession, and a THREE-CENT POSTAGE STAMP to the undersigned, on receipt of which the necessary instructions will be sent by return mail.

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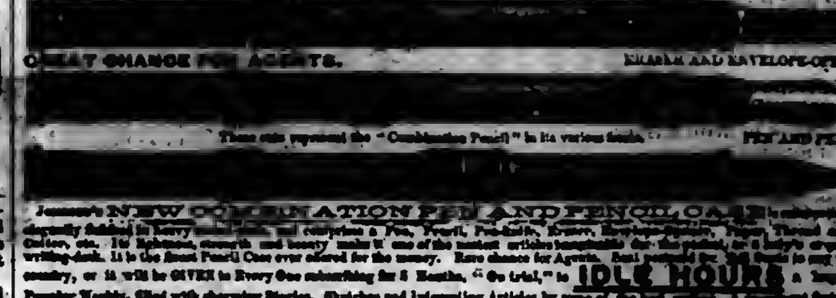

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FURS.

Alaska Seal Sacques, from $65 00 up.
Alaska Seal Muffs, from $[illegible] up.
Alaska Seal Boas, from $[illegible] up.
Mink Muffs and Boas, from $[illegible] a set, upward.
Silk Fur-lined Garments, from $[illegible].
Alaska Sable Sets, from $7 50.
A good set of Furs is low as $[illegible].

☞ Our Goods are all first-class. We make a point to fill all orders exactly and to the interest of purchasers. We guarantee all purchases to be satisfactory to buyers, and stand ready to rectify all errors. We invite orders, convinced that a fair trial will insure us the regular custom hereafter.

All orders for Goods to be accompanied by the money, or where parties wish Goods will be sent by Express C. O. D. Where the remittance is too large we always return the difference.

Broadway and Twentieth St.,

GRAND, CHRYSTIE and FORSYTH STS.,

NEW YORK.

oct18 '77 13t

30 Elegant Cards, 10c.; 20 Ladies' Favorite, 10c, with name. Seccomb & Co., Kinderhook, N. Y. [illegible]

POPPING CORN.

Look [illegible] grandma's kitchen;
Can you find a prettier sight—
The [illegible], and Fred, and Kitty,
Popping their corn to-night?

Outside, it is dark and dreary,
And [illegible] falls the rain,
While the wind in fitful dashes,
Drives it against the pane.

Within [illegible] is shining,
[illegible] dance on the wall;
[illegible] by the hearthstone,
[illegible] ball.

[illegible] are roasting,
[illegible] and gold;
[illegible] corn in the corner,
[illegible] untold.

Fred [illegible] shakes the popper
[illegible] and fall;
[illegible] faces,
[illegible] all.

[illegible]
[illegible] pictures,
[illegible] the coals have made.

And they build for themselves bright
[illegible]
[illegible] a shadow shall fall!
Ah! [illegible], that the dear All Father
[illegible] for them all.

But some time (with delight at the picture,
When the long, long years have flown),
[illegible] to the dear old kitchen
Where they merrily popped their corn.

—*Youth's Companion.*

Commander Jamie.

There lived in a Scotch village a very little boy, Jamie by name, who [illegible] being a sailor. His [illegible] him very dearly, and [illegible] giving him up griev- [illegible]; but he showed [illegible] to go and see the [illegible] which he had read [illegible] finally consented. [illegible] home the good [illegible] him, "Wherever you [illegible] on sea or land, [illegible] acknowledge your [illegible] me that you will [illegible] every night and morn- [illegible] your prayers, no mat- [illegible] the sailors laugh at you [illegible]

"[illegible], I promise you I will," [illegible], and soon he was on [illegible] bound for India.

[illegible] a good captain, and as [illegible] were religious [illegible] at the boy [illegible] to pray.

[illegible] voyage, things [illegible] pleasant. Some [illegible] ran away, [illegible] others, [illegible] a very bad [illegible] saw little Jamie [illegible] his prayers [illegible] went up to him, [illegible] sound box on the [illegible] decided tone, [illegible]

[illegible] saw this, [illegible] was [illegible] should be [illegible] the bully [illegible] he would [illegible]. The chal- [illegible] and the well [illegible] duly bestow- [illegible] the cabin, [illegible] said, "Now, [illegible], and if he [illegible] I will give him [illegible]

[illegible] devil tempted [illegible] foolish thing [illegible] any one [illegible] right in any [illegible] little boy's [illegible]

[illegible]

IS YOUR HAIR FALLING OUT?

Or turning gray? If so do not fail to use

The most	London Hair Color Restorer
Reliable Hair	London Hair Color Restorer
Restorative	London Hair Color Restorer
ever intro-	London Hair Color Restorer
duced to the	London Hair Color Restorer
American	London Hair Color Restorer
People	London Hair Color Restorer
for Restoring	London Hair Color Restorer
Gray Hair and	London Hair Color Restorer
Preventing	London Hair Color Restorer
Baldness.	London Hair Color Restorer
The Great Luxury	London Hair Color Restorer
of the dress room	London Hair Color Restorer

The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. GIBSON, BARRYTOWN, Duchess County, N. Y., writes: April 30, 1877, DR. SWAYNE & SON; Phila. Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

DR. ELIAS H. MILLER, WEST BRECKNOCK, PA., writes: As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

WILLIAM SCHELL, GERMANTOWN, Columbia Co., N. Y., writes: April, 1877—THE LONDON HAIR COLOR RESTORER was received. I am delighted with it. You will find inclosed four dollars for a half dozen bottles by express.

London Hair Color Restorer

is the best and cleanest article ever made; is entirely [illegible] and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury.

TRY IT AND BE CONVINCED OF ITS SUPERIOR QUALITIES.

75 Cents per Bottle.

SIX BOTTLES $4.00—Sent by express to any address on receipt of price.

Address orders to Dr. SWAYNE & SON 330 North Sixth street Philadelphia.

Sold by all Druggists.

E. J. HART & CO., New Orleans, Wholesale Agents.

ALL WHO VALUE HEALTH

Should never be without

Swayne's Tar & Sarsaparilla Pills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous and Neuralgic Headache. For Liver Complaint, Bilious Headache, Sick Headache, (which females are subject to), Jaundice or Green Sickness, Bilious Colic, and Bilious Fevers, they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For Intermittent, Remittent and Congestive Fevers, where languor, drowsiness, anxiety, aching pains in the back, head and extremities, night chills with flushes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box. 5 Boxes, $1, sent by mail to any address.

Prepared only by

DR. SWAYNE & SON,

330 North Sixth Street, Philadelphia.

E. J. HART & CO., New Orleans, Wholesale Agents.

SWAYNE'S OINTMENT,

READ THESE TESTIMONIALS.

U. S. Marshal's office, Harrisonburg, Va.

Dr. Swayne & Son, 330 North Sixth street, Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease, itching piles had [illegible] prescriptions and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the ointment on a spot of dry tetter on my hand, which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well-merited commendation to so great a medicine. You may publish this if you see fit. Very respectfully, WM. F. GROVE.

J. Q. A. Metcalf, (firm of Hanley & Metcalf,) Palmyra, Mo., writes:

January 1, 1877.

I received your letter, also the ointment for itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the itching piles.

SKIN DISEASES.

Swayne's All-healing Ointment is also a specific for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions. Perfectly safe and harmless, even on the most tender infant. Price 50 cents, 3 boxes, $1.25. Sent by mail to any address on receipt of price. Sold by all leading Druggists.

Prepared only by

DR. SWAYNE & SON,

330 North Sixth street Philadelphia.

E. J. HART & CO., New Orleans, Wholesale Agents.

PIERRE PAVIA

To Consumptives

AND

Invalids.

Dr. Swayne's Compound Syrup of Wild Cherry.

[illegible] cough. Even when the lungs have become much disordered with night sweats, burning fever, pains and oppression, it has [illegible]

A Remarkable Cure.

[illegible]

CHURCH ORGANS,

Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,

tf] Lock Box B, New Orleans.

SEWING MACHINES

Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,

tf] Lock Box B, New Orleans.

QUERU'S

Cod Liver Oil Jelly.

APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR

Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

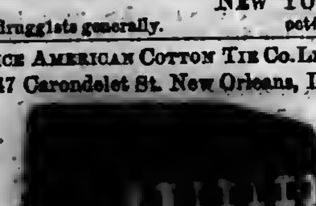
E. H. TRUEX, Proprietor,

NEW YORK,

And druggists generally. oct4-77-1y

OFFICE AMERICAN COTTON TIE CO. LIMITED

47 Carondelet St. New Orleans, La.



In view of the constantly increasing popularity and demand for the *Celebrated Arrow Tie*, the universally recognized favorite Tie of Planters, Cotton Pressman and Shippers of Cotton generally, the American Cotton Tie Co., Limited, sole proprietors and manufacturers of said Tie, commanding unequalled facilities, have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.50 per bundle, less 2½ per cent. discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting community and to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price and terms for future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

[illegible] & CO.,
GENERAL MANAGERS,
e-21-77-1y] New Orleans, La.

ALL WORLD'S EXHIBITIONS of RECENT YEARS,

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876.

HAVE AWARDED THEIR

Highest Honors

TO THE

MASON and HAMLIN

Cabinet Organs for

Demonstrated Superiority.

New Styles at reduced prices, from $54 upwards. Cash Prices, Five Octave, Double Reed, $100; Nine Stops, $114, in Elegant Upright Case, New Style, $126. Sold also for installments or rented until rent pays. A small Organ of best quality may be obtained by payment of $7.20 per quarter for ten quarters. Illustrated Catalogue and Price Lists free.

MASON & HAMLIN ORGAN CO.,
154 Tremont St. [illegible] Union Sq. 250 Wabash Ave.
Boston. New York. Chicago.
oct18-26t

E. RIDLEY & SONS,

309, 311, 311 1-2 Grand st., N. Y.

WILL SEND FREE

On application a copy of their Fall and Winter ILLUSTRATED CATALOGUE AND PRICE LIST OF MILLINERY and FANCY GOODS

Ladies' and Misses' Suits, Cloaks, Undergarments, Ladies' Trimmed Hats, Furs, Laces, Hosiery, Dress and Trimming Silks, etc. Ladies', Misses' and Childrens' Shoes.

A large saving can be made by parties residing at a distance in trading direct with New York.

Full information given in our Catalogue to aid in the sending of orders.

We promise the same attention to orders entrusted to us as if purchaser were present in person.

ESTABLISHED 1849.

Edw. Ridley & Sons,

309, 311, 311 1-2 Grand Street,
56, 58, 60, 62, 66, 68, 70 Allen St.,
NEW YORK.
oct18-18t.

F. B. HARDON,

DEALER IN

MILLINERY AND FANCY GOODS,

Nos. 27 and 29 CHARTRES ST.,

Between Canal and Customhouse,

New Orleans, La.

oct18-77-1y.

General News Items.

From 17,000 to 20,000 alligator skins are tanned yearly for boot and shoe manufactures.

Victor Emmanuel, King of Italy, has bestowed a gold medal upon Henry M. Stanley.

The Chinese authorities have officially taken possession of the railway between Woosung and Shanghai, and stopped all traffic thereon.

The steamer J. B. Walker, with $2,000,000 worth of arms and munitions of war for Turkey, sailed for Constantinople from New Haven, October 23.

The steamship Mosel, which recently sailed for Europe, carried out 300,000 California salmon eggs. They are put up in lots, and will be distributed in England, France and the Netherlands.

Official reports received at the Treasury Department estimate the yield of the precious metals in Nevada and California, during the present calendar year, at $33,000,000 in gold, and $27,000,000 in silver.

The entire country in the British Possessions west of the one hundred and tenth meridian of Greenwich, to the Rocky Mountains, bounded north by the fifty-second parallel, and south by the forty-ninth, has been ceded to the Dominion of Canada by the Blackfeet and kindred Indians. The area is one of the finest of the Canadian Northwest, and the treaty, it is supposed, will forever prevent any Indian outbreak.

One of the convicts in the prison at Frankfort, Kentucky, who attributes his downfall to whisky, has sent out three appointments to lecture on the subject of temperance. His term of confinement will be reached on the 14th of November, and his first appointment is set for the 16th of the same month.

During the past four weeks more than five thousand head of cattle have been killed and shipped to Europe from the New York abattoirs, an increase of two thousand over the previous four weeks, and double the number killed during the same time last year.

The Government of India offers a prize of £5,000 for the best, and £1,000 for the second best, machine or process for preparing the rheea or ramie fiber. American inventors are invited to compete. What is required is a machine or process capable of producing by animal, water or steam power, a ton of dressed fiber at a total cost of not more than £15 laid down at any port in India, and at a cost of not more than £30 in England. The trial of machines will take place at Sehaumpoor, North-wester Provinces, in August and September, 1879. The machine must be on the ground and ready for work on August 15, in that year.

It is believed that the Cuban insurrection has at last received its death-blow. The President of the Republic, the Secretary of the Cuban Chamber of Representatives, and several other prominent leaders of the Cuban party, have been captured by the Spanish troops under Mazoviejo. A royal decree has been published, authorizing the Minister of the Colonies to grant certain changes in the penalties imposed by civil tribunals and courts martial on those guilty of treason and rebellion. Property confiscated to the State on account of such treason will be restored on an appeal in due form to the Government, if the recusants submit within the term of four months. The returned property will not be permitted to be sold or mortgaged until two years after the entire pacification of the island. The products of said property, until it is returned, are to be applied to the war funds, and no reclamation will be allowed for indemnification for total or partial destruction.

The following ethnological classification of immigrants during the last five years is very interesting and suggestive:

Races.	Total, 1871-75. Five Years
Anglo-Saxon—Great Britain, Canada, etc.	551,889
Celtic—Ireland	295,179
Teutonic—Germany, Austria, etc.	548,389
Latin—France, Spain, Italy, etc.	102,385
Scandinavian—Norway, Sweden, etc.	119,688
Slavonic—Russia, Poland, etc.	23,468
Mongolian—China, Japan, etc.	65,428
Total classified	1,706,426

Secretary Schurz says that it is a mistake to consider that the Sitting Bull Commission was not successful. He says that it has, on the contrary, been eminently successful, and that the result is what the Administration wanted. It was never desired that Sitting Bull should return to the United States, but it was courteous to the Dominion that steps should be taken to secure his return as a fugative. From the later report from General Terry it appears that subsequent to his interview with Sitting Bull the British officers present consulted with him; that the latter told Sitting Bull that, if he considered himself a subject of Queen Victoria, the white mother, he was very much mistaken; that he was a fugative from the United States; that if he wanted to remain in Canada he must behave himself; that he would not be permited to send expeditions of young men to trouble United States settlers; that if he did he would have to fight the soldiers of the white mother as well as those of the Great Father, and that he could only remain upon the condition that he behaved himself.

GROVER & BAKER

ELASTIC STITCH

Sewing Machines,

USING TWO SPOOLS.

GROVER & BAKER

—AND—

DOMESTIC

LOCK-STITCH MACHINES,

Stitch alike on Both Sides.

Sold at Reduced Prices.

Leased on Easy Terms. Warranted in every Respect.

BEWARE OF IMITATIONS.

H. H. TRUE, Agent.

No. 5 Chartres street, New Orleans, La.

sept27-77-3m

THE ORIGINAL

KING OF PAIN.

A Family Medicine,

Sure Cure for

CRAMPS, COLICS, DIARRŒA, SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle. For sale by all druggists and country stores.

Prepared by

W. H. PEMBERTON, M. D.,

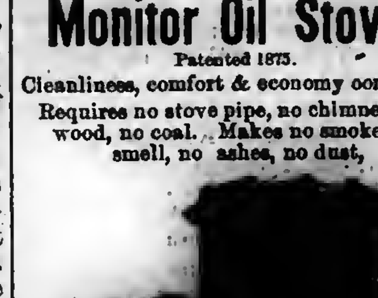
aug23-79-6m New Orleans, La.

Monitor Oil Stove,

Patented 1875.

Cleanliness, comfort & economy combined

Requires no stove pipe, no chimney, no wood, no coal. Makes no smoke, no smell, no ashes, no dust,



No. 1—Single Stove.

Always Ready, and will Boil, Stew, Broil, Fry, Bake or Roast to perfection. Its Fuel is Insurance Oil. With Insurance Oil for Fuel it is Perfectly Safe.

No. 2.—Double Stove.

The Monitor Oil Stove

Is an entirely new invention, constructed on scientific principles, and has given entire satisfaction to all who have used it.

It marks a New Era in Cooking, and makes Housekeepers independent of Servants.

It is substantially constructed of Cast and Russia Iron. No solder to melt. No tin to rust out and leak.

☞ IT WILL LAST A LIFETIME. ☜

FOR HEATING

FLAT IRONS

This stove has n Equal.

It is needed in the kitchen for cooking. In the laundry for ironing. By tailors for the goose. By carpenters for the glue pot. By Druggists for making infusions, syrups, etc. By restaurants, barber shops and saloons. By everybody desiring a quick and economical heat. Address orders

Jervey Petit & Co.,

New Orleans, La., or Galveston, Texas.

oct25-4t.

MENEELY BELLS.

The genuine Troy Church Bells, known to the public since 1826.

CATALOGUES FREE.

Post-office address, either Troy or West Troy, N. Y. MENEELY & CO.

Aug. 9-1y

HEARING RESTORED.—Great invention by one who was deaf for 20 years. Send stamp for particulars. JNO. GARMORE, Lock-box 80, Madison, Ind. 1t.

THE

SINGER AGAIN TO THE FRONT!

GRAT REDUCTION IN PRICES

—OF THE—

WORLD-RENOWNED

Singer Family Sewing Machine!

THE SINGER MANUFACTURING COMPAMY, ever awake to the interests of the public, have determined to PUT THE PRICE OF THEIR MACHINES within the reach of every man, woman and child in the land.

THE GENUINE SINGER SEWING MACHINE IS NOW OFFERED AT PRICES BELOW THE BOGUS ONES, OR ANY OTHER.

The fact that the only Sewing Machina which unscrupulous men have ever attempted to imitate, is the Singer, is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap machines hawked about the country, with no claim for patronage but their cheapness.

THE SINGER MANUFACTURING COMPANY,

S. E. RUNDLE, Agent.

may24-6m] *No. 91 Canal Street, New Orleans, La.*

PHILIP WERLEIN,

No. 135 Canal Street,

NEW ORLEANS, - - - LA.

LARGEST Piano House in This Country,

—OFFERS—

Chickering's New Scale PIANOS.

HALE'S PIANOS, HARDMAN'S PIANOS.

ESTEY & CO. ORGANS. MASON & HAMLIN ORGANS.

As low as any house North. Monthly Payments. Discounts for cash.

☞ Music and Musical Instruments of Every Description. [feb22-1y

We have the best Imitation Gold Watch in the Market for Trading Purposes. The metal is a composition of other metals, so closely resembling gold that the best judges find it difficult to detect the difference [illegible]. AMERICAN MOVEMENT, EXPANSION BALANCE, BEAUTIFULLY ENGRAVED OR ENGINE-TURNED HUNTING CASES [illegible] GOLD WATCH THAT [illegible] [illegible]. Owing to our large sales, we are enabled to reduce the price of them to [illegible] [illegible]

But we sell the Watch and Chain for $15, sent by Mail in a Registered Package, post-paid, to any Post Office in the United States. We Sell the Watch without the Chain for $10. [illegible]

J. [illegible] & CO., Clinton Place, & No. 11 Eighth Street, N. Y.

oct11-13t

BARNES' FOOT POWER MACHINERY. 13 different machines with which Builders, Cabinet Makers, Wagon Makers and Jobbers in miscellaneous work can compete as to QUALITY AND PRICE with steam power manufacturing; also Amateur's supplies. MACHINES SENT ON TRIAL. Say where you read this and send for catalogue and prices. W. F. & JOHN BARNES, Rockford, Winnebago, Co., Ill. Nov1-8t.

AGENTS WANTED FOR

CREATIVE SCIENCE

OR, MANHOOD, WOMANHOOD, AND THEIR MUTUAL INTER-RELATIONS; LOVE, ITS LAWS, POWER, ETC.

Agents are selling from 15 to 25 copies a day. Send for specimen pages and our extra terms to Agents, and see why it sells faster than any other book. Address, NATIONAL PUBLISHING CO., Philadelphia, Pa. oct25-1m.

$12 a day at home. Agents wanted. Outfit and terms free. True & Co., Dec 1-76 1y] Augusta, Maine.

NOTE—We receive many letters asking for information about lost friends. All such letters will be published in this column. We make no charge for publishing these letters FROM SUBSCRIBERS TO THE SOUTHWESTERN. All others will please enclose fifty cents to pay for publishing the notices. Pastors will please read the requests published below from their pulpits, and report any cases where friends are brought together by means of letters in the SOUTHWESTERN.

$5 to $20 per day at home. Samples worth $5 free. Stinson & Co., Portland, Maine. [Dec 21 76 1y

[illegible] BELL [illegible]

sept28-'76-[illegible]

FOR A START!

As Sunday-school teachers are already on the lookout for the best helps to use in 1878, a plan is offered by which THE SUNDAY SCHOOL TIMES can be taken for three months on trial at a very small cost. The Times is a 16 page weekly paper. Among the regular lesson writers during the present year, in addition to the editors, H. Clay Trumbull and George A. Peltz, have been Prof. Tayler Lewis, Prof. A. C. Kendrick, Rev. Newman Hall, of London, and "Faith Latimer." Special articles on the lessons have also been given by many distinguished Bible students. The plans for 1878 include writers not inferior to these.

HOW TO GET IT. If you will send your name and post-office address, together with twenty-five cents, to the address given below, you will receive The Times every week for three months. This offer is only for new subscribers (persons who have not taken the paper within the last six months), the regular price being $2.15 a year. For seven cents additional, a specimen copy of the Scholars' Quarterly will be sent. Specimens of the Weekly Lesson Leaf sent free.

THE SCHOLARS' QUARTERLY (issued every three months) is likely to be far more widely used during next year than ever before. Its circulation during the last quarter reached 115,000 copies. A large share of the best conducted Sunday-schools throughout the country are now using it in place of the ordinary question book. Its editors are determined that no effort or expense shall be spared to keep it in advance of all the lesson helps for scholars. Every superintendent and teacher in the country should examine it before deciding upon lesson helps for next year.

ITS COST is 25 cents a year, or $25 for a hundred copies a year. Sent by mail without cost of postage to subscribers. Subscriptions taken for three or six months at the yearly rate; under 10 copies, three months, seven cents each. To supply YOUR CLASS would cost:—*For five scholars, one year, $1.25; three months, 35 cents; for ten scholars, one year, $2.50; three months, 65 cents.* If ordered by the year, they will be sent each quarter in ample time for use. The issue for the fourth quarter of this year (October, November, December) is now ready. Send seven cents for a specimen copy. Postage stamps may be sent in place of currency, if more convenient. Address

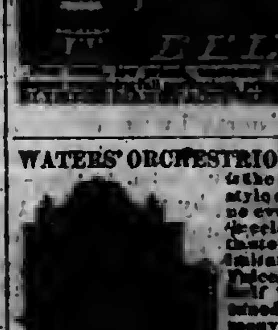
JOHN D. WATTLES, Publisher,

[illegible] Chestnut St., Philadelphia.

Please state where you saw this advertisement.

$66 a week in your own town. Terms and outfit free. H. Hallet & Co. Dec 21 76 1y] Portland, Maine.

WATERS' ORCHESTRION Chime ORGAN



is the most beautiful in style and perfect in tone ever made. It has the celebrated Concerto Stops, which is a fine imitation of the Human Voice, and two and a half Octaves of bells tuned in perfect harmony with the reeds, and their effect is magical and electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL, CHIMES, CHAPEL and COTTAGE ORGANS, in Unique French Cases combine PURITY of VOICING with great volume of tone, suitable for Parlor or Church.

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IN MEMORY OF JOHN LOTHROP MOTLEY.

Sleep, Motley, with the great of ancient days,
Who wrote for all the years that yet shall be.
Sleep with Herodotus, whose name and praise
Have reached the isles of earth's remotest sea.
Sleep, while, defiant of the slow decays
Of Time, thy glorious writings speak for thee
And in the answering heart of millions raise
The generous zeal for Right and Liberty.
And should the days o'ertake us, when, at last,
The silence that—ere yet a human pen
Had traced the slenderest record of the past—
Hushed the primeval languages of men
Upon our English tongue its spell shall cast,
Thy memory shall perish only then.

—WILLIAM CULLEN BRYANT, *International Review for November.*

Cook on Missions.

Some of the gravest men in America were lately seen in the city of Providence, throwing up their caps [illegible] would hang them on the [illegible] the moon. Eye witnesses [illegible] in Music Hall, in that sober [illegible], there were clappings [illegible], thumping with canes [illegible] umbrellas, stampings with feet, [illegible] hands, laughter, weeping [illegible] waving handkerchiefs, [illegible] hats, and in some cases, [illegible] of them into the air. [illegible] the cause of this demon[illegible] Simply that a penurious [illegible] paid a debt incurred by [illegible] [Laughter and ap[illegible] The friends of a most ven[illegible] society, which has been [illegible] for fifty years, having relieved them[illegible] ly by the aid of secreta[illegible] are statesmen and who act [illegible] small salaries, of [illegible] checking one por[illegible] advance guard of aggres[illegible] knighted foreign [illegible] hundred thousand [illegible] to be raised this year, we [illegible] to strengthen this work at [illegible], and yet we are assured [illegible] enterprises can be un[illegible]. So penu[illegible] allows this [illegible] the face of [illegible] not feel [illegible] a debt [illegible] to have in[illegible] money [illegible] advance, [illegible] to do. [illegible] the ad[illegible] among those [illegible] have [illegible] [illegible] have [illegible] truth, [illegible]

[illegible] sionary societies of Great Britain are now following up Livingstone to Lakes Tanganyika and Nyanza. Three individuals in the fat land which we recognize as our mother isle, and which we never have equaled in opulence of gifts toward religious ends, gave each $25,000 for the purpose of pushing missions in Africa. We have forty millions of people, and Great Britain forty millions. All our missionary societies together collected $1,800,000 in 1875. Those of Great Britain received $3,100,000. In 1875 the American Board collected $468,000; the Baptist Missionary Union, $241,000; the Methodist Episcopal Board, $800,000; the Presbyterian Board, $456,000. But in the same year the Gospel Propagation Society in Great Britain received $400,000; the London Missionary Society, $517,000; the Wesleyan Missionary Society, $500,000; and the Church Missionary Society, $879,000. Our own Stanley is following on the track of Livingstone, and we can not long consider the interior of Africa as wholly unknown. It is already well enough explored to allow missions to be planted on the lakes discovered by Livingstone. When Stanley shall come back and show us what Livingstone never saw, will it not be fitting for our different missionary societies to lock bands with each other as those of Great Britain have done; and then lock hands with hers, and see to it that a flash of light is shot through this last dungeon on our planet?

Long shadows fall from the western mountains of China, and from the Himalayas northward, upon a population that has hardly yet been reached by Christianity. More than nine tenths of the population of the Chinese empire have never heard the central truths of Christian civilization. But Japan is filling with a dawn that will be a Day, and is rapidly crystallizing in the habits demanded by Christian custom. Six thousand towns between the Himalayas and Cape Cormorin are Christian. The darkest places are the interior of Africa, the islands between Australia and Asia, and the center of the Asiatic continent.

How large is the field of the world? Start in the morning at San Francisco by railway, embark eight days later on a steamer at New York or Boston, land at some French port, take the railway to Brindisi, cross the Mediterranean to the Pyramids and you have traveled 8,000 miles. That is the distance through this little planet. Sometimes I sit in my study, and turn about my globe, and remember that it is no voyage at all to pass from the Golden Gate to the Pyramids, and yet that that distance is as great as the whole vaunted thickness of the self-rolling ball on which we wake and sleep. When I look out from the summit of my housetop, and see the watery meridians of the Atlantic curving in and in until they hide the hulls of the vessels, and leave only thin top-gallants visible, I find it not difficult to bend these aqueous curves in and in around the little space of 8,000 miles, until they meet underneath my feet, and I feel the whole globe afloat in the bosom of omnipotence. This little ball is all home to us. We are to go hence; but while we are here, and looking off into the vast spaces which may be the homes of souls, it is our duty to see that no unexplored remainders are left on this small globe. The iron fingers of commerce are often made to reach around it, as a part of the sport of some merely mercantile enterprises. Why, Lord Bacon shames us, for he says, "Truly, merchants themselves shall rise in judgment against the princes and the nobles of Europe; for the merchants have made a great path in the seas, unto the ends of the world, and sent forth ships and fleets of Spanish, English, and Dutch, enough to make China tremble; and all this for pearl, and stone, and spices. But for the pearl of the kingdom of heaven, or the stones of the heavenly Jerusalem, or the spices of the Spouse's Garden, not a mast has been set up." God is making commerce his missionary; and in this audience, this city, are men whose fleets are in all the seas. It is well known to the closest observers that it is quite within the power of Christianity to make itself audible by the voice or visible in the printed page before the end of this century to every living man.

In the United States in 1776 we had one evangelical minister to every 2,400 of the population; now we have one for every 700. In no other country has Christianity made such outward advance, and to no other land, therefore, are the words more emphatically uttered than to ours: "Preach the Gospel to every creature." Our great cities are [illegible] to tabernacles and to [illegible] laboring Churches. I suppose there has been as much ac[illegible] put forth in America to reach [illegible] at home as in any other [illegible] they who work most [illegible] willing to work [illegible] re-echo! Those [illegible] the world [illegible] that [illegible]

be aggressive on the Bosphorus, and under the shadows of the Himalayas, and along the rivers of China, who would put up Mount Holyokes and Wellesleys in the south of Africa, and would brave the fevers of the Gold Coast, and carry through the centers of darkness a light, such as commerce alone has never diffused, such as only the Bible has shed upon heathendom—a light that diffuses conscientiousness, and therefore allows property at last to be safely diffused. [Applause.]

It, from a visible throne in the heavens, He whom we dare not name were to send a troop of angels to the center of Africa, and another to the center of Asia, and another to Japan, and another to the isles of the Pacific, and if by the activity of these visitants there should be broken a way for commerce in Japan, a way for missions in China, a way for religious truth in the center of Africa, we should all bow down and adore before such a revelation of the purposes of Providence. But a power not of man has sent visitants to Japan, and to the isles of the sea, and to the center of Asia and the heart of Africa. Treaties with once rusty hinges, whose turning once grated sounds of war, now move as if all their joints were oiled. Bulwarks of ages have fallen down. The interiors of continents not long ago largely unknown to geography are open at this hour to missions. These events are just as surely the result of divine Providence as if they had been brought about by bands of heavenly visitants. It does not become us to exhibit elation because we have treated Providence penuriously, and at last have paid the debts into which we fell by lagging behind Almighty God. We are not to be ashamed of missions, for God evidently is not ashamed of them. [Applause.]

The Secret of Power.

Who has wondered at the mighty power that is exerted by a few individuals in the Christian world. The question comes why are there so few who possess this power? Is there not a bountiful supply in God's storehouse for all the laborers in His vineyard? A supply adequate for every need. Yet, we go on from year to year, souls dying at the very doors of the sanctuary, without the power to lead them to Christ. There is a cause for this; let us look into our hearts, and find what it is. Are we having a perfect oneness, a perfect unity with Christ; if so, we would with Him have the requisite power. "We are to be one with Him, even as He and the Father are one." To attain this there must be a complete separation from the world. The command is positive, "Come out from among them and be ye separate." Again, Paul says, "I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice holy acceptable unto God, which is your reasonable service." What are the promises in connection with the commands, "By these we might be partakers of the Divine nature, having escaped the corruption that is in the world." "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit perfecting Holiness in the fear of God." We want a perfect consecration, not merely for service, but also for heart purity. If we fail in this we fall short of God's requirements and limit the Holy one of Israel, in a form which does peril not only to our immortal interests, but cripples us in our usefulness. We have been too well satisfied, like Peter, to follow "afar off," not willing to bear reproach. This is undoubtedly our heavy loss. All along we have had a few men and women earnest and zealous for the salvation of the world, having learned the fact that merely human instrumentality is unavailing in the work of saving souls, having placed themselves in the hands of God to be used as His instruments in His own way. We must recognize the fact that God must do the work, and to Him belongs the glory, by our own "power or Holiness" we are unable to accomplish anything. When the Christian world gets ready to let God work in His own way, and are willing to ascribe to Him the glory, a mighty work will be accomplished. What power of resistance does the world possess, if the Church would but come up to her privilege and call to her aid the strong arm of omnipotence, verily, she would succeed and Satan's kingdom would tumble and fall before the mighty power. We find in God's work nothing is of any value but that which is wrought by the power of the Holy Ghost. A man may speak, but if his lips be not anointed by the Holy Ghost, his words will not take permanent root. What we need is thorough self emptiness so there may be room left for the Spirit to act by us. It is impossible that a man full of himself can be the vessel of the Holy Ghost. When we contemplate the person and ministry of the Lord Jesus we see how in every scene and circumstance in life He acted by the direct power of the Holy Ghost. Oh that in this as in everything else we would more closely and more faithfully follow in His steps.

There are large stores in the kingdom of grace, more than hath entered into the heart of man to conceive of. Jesus chided his disciples for their limited asking and their limited realization. Let us not longer limit Him, but open our hearts to receive all, having our lives in conformity with His word, and our hearts cleansed in the precious blood of Jesus.

One has said all the promises in the Bible are so many bills of exchange, drawn by God the Father in heaven upon His Son, Jesus Christ, and payable to every pious hearer. Let us make large drafts, and hide so completely behind the cross that Jesus alone shall be seen, not catering to the world, not trying to please the ears of the ungodly with smooth words, but let us have the pure unadulterated Gospel of the Son of God.

Let all hindrances be gotten out of the way, so that the Holy Ghost can work in the hearts of men. The sword of the avenger is coming and the people are in danger. But there is yet salvation in Jesus Christ. We need the baptism of the "Holy Ghost and of Fire" just as much now as the Disciples did, let us get where God can give it to us.

MRS. M. T. UNDERHILL.
Dallas, Texas.

The Word Ought.

Take the single syllable *ought* and weigh it, my surprising skeptical friends, and do so according to the sternest rules of the scientific method. How are we to ascertain what this word weighs unless it be by experiment? What experiment shall we try with it, if it be not that of weighing over against it something very heavy? What shall we weigh against the one word ought? Here is a soldier with an empty sleeve. There was a day when the question arose whether he ought to go to the front in the war. He had to maintain father and mother; and the word home is supposed to be a very weighty one. Heavier than the word father and mother is the word wife. He weighed that word and the others with it against the word ought; and father, and mother, and wife went up in the scale and *ought* went down, and he went to the front. Is *ought* scientifically known to weigh anything? Here is another soldier who has father, mother, wife, child and children to weight against that insignificant syllable; and he weighed them, in the morning, and the noon—in both the sacred twilights, as they say in India—and in the midnights. Father, mother, wife and children were words to which he allowed their full weight. He was the only support of his family, but the one word *ought* again and again carried up the weight of these weightiest contradicting syllables. What if this soldier and that could have put in the left-hand scale all that men value in wealth, and honor, or reputation? I will not suppose the word honor to have any other meaning than reputation, for I cannot weigh ought against ought; and a man ought to maintain his honor. We must not be so unscientific as to weigh a thing against itself. But we put in here, outward standing among men, and wealth and lite. If you please, sum up the globes as so much silver and the suns as so much gold, and cast the hosts of heaven, as diamonds on a necklace, into one scale, and if there is not in it any part of the word ought—if ought is absent in the one scale and present in the other—up will go your scale laden with the universe, as a crackling paper scroll is carried aloft in a conflagration ascending towards the stars. Is it not a curious and appaling fact, this weight of the word ought—and yet a fact absolutely undeniable? Where is the materialist or pantheist who dares assert that I am making this syllable too heavy? You may weigh against the word everything but God, and it will outweigh all but Himself. I cannot imagine God weighed against ought. Precisely here is the explanation of a mystery. God is in that word ought, and therefore it outweighs all but God.—*Joseph Cook.*

Central Alabama Conference.

The Methodist Advocate says this conference met at Dadeville on the 25th ult. Bishop Harris was on time as usual, though somewhat fatigued, not having recovered his usual vigor since his late illness. A. S. Lakin was chosen secretary. By Saturday noon the business of the Conference had been transacted and the Conference adjourned to meet on Sabbath afternoon to hear the appointments after which the Conference stood adjourned without motion. Numerous revivals have occurred during the year, and a considerable increase in membership is reported. The conference has made decided improvement during the two years of its existence, a number of efficient ministers being added to its ranks during this year. The class of deacons ordained by Bishop Harris would do credit to any conference of ministers in our Church or any other.

The session was a pleasant one, the anniversaries and other public services being participated in by visitors and members of the body. On Sunday morning Rev. J. B. Ford preached an able sermon on systematic beneficence. He also spoke at various times with marked effect. His Sunday-school and missionary speeches were very fine. Rev. E. A. Blanchard of Troy Conference was present and spoke on the Bible cause and on Sunday-schools in a manner that not only impressed but captivated his hearers.

The visitors were very kindly entertained by white friends. The editor was favored with a pleasant home with Col. Vaughn, whose hospitality was enjoyed, while brother Ford was elegantly provided for by Mr. Steiner, the leading merchant of the place, and brothers Blanchard and Jones were in equally desirable quarters with Col. Burns, a prominent lawyer of Dadeville, and the Bishop was domiciled with Parson Lakin. All have the thanks of the visiting brethren, whose only regret is that they did not have more time for cultivating acquaintance with the white friends. The session was so short that all were occupied with the matters of the Conference.

The school at Dadeville, under the care of brother. Franklin, is doing nicely, and general prosperity attends the work of the Church throughout the conference. The collections for the support of the ministry and for benevolent purposes are small, but a beginning has been made and improvement will be rapid. In support of our paper and Depository at Atlanta this new and feeble conference stands third in rank—only Holston and Georgia being ahead of it, and we have no doubt it will do much more for us next year than it has in the past. We are greatly pleased with the position and progress of the Central Alabama Conference.

The following are the appointments:

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(Post-office, Huntsville, Ala.)
Huntsville, W. H. Nelson.
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Triana, H. Matthews.
Pouheat, A. Sheffield.
Courtland, Robert Carter.
Decatur and Trinity, W. E. Foster.
Limestone, R. McKinley.
Somerville, L. Highter.
Claysville and Honeycomb, W. McCauley.
Warrington and Guntersville, W. Lankford.
Scottsboro and Bellefonte, E. D. Johnson.
Stevenson and Bass's Station, A. J. Hunt.

Marion District, W. O. Lynch, P. E.
(Post-office, Marion, Ala.)
Marion, O. Nelson.
Pratt and Oldtown, C. Fletcher.
Newbern and Oak Grove, H. W. Conner.
Walthal, to be supplied.
Tuscaloosa, G. Winn.
Gainsville, B. D. Louis.
Clinton and Cameron's Mountain, J. B. Gibbs.
Eutaw, H. R. Pinckney.
Shiloh, N. Snoddy.
Mobile Circuit, William Leewood.
Soule's Chapel and Long Ford, to be supplied.
Brewton and Sparta, to be supplied.
Flat Creek, to be supplied.
Greensboro, Cornelius Miller.

Dadeville Dist., A. S. Lakin, P. E.
(Post-office, Dadeville, Ala.)
Bluffton and Opelika, N. S. Sterling.
Lafayette and Freedonia, E. B. McCauley.
Chambers, G. McLamore.
Dadeville and Eagle Creek, W. F. Smith.
Roanoke, H. Burrow.
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Hillaby, to be supplied.
Chockoloco, to be supplied.
Birmingham, W. Coleman.
Village Springs, to be supplied.
Pine Grove, P. McCauley.
Blount Springs, to be supplied.
Jasper, J. Hicks.

The Government of India offers a prize of £5000, for the best, and £1,000 for the second best, machine or process for preparing the rhea or ramie fiber. American inventors are invited to compete. What is required is a machine or process capable of producing by animal, water or steam power, a ton of dressed fiber at a total cost of not more than £15 laid down at any port in India, and at a cost of not more than £30 in England. The trial of machines will take place at Sehampoor, North-western Provinces, in August and September, 1879. The machines must be on the ground and ready for work on August 15, in that year.

Answering a Fool According to His Folly.

Let me tell a Dutch story right here because it comes from a Dutchman in the eastern part of Pennsylvania and must be a true story. The Dutchman was never ashamed of his religion. In his neighborhood there was a skeptic who said, "You can't believe anything you can't understand," and so some of the better class of people asked the Dutchman if he would not have a conversation with him. He said, "Yes, if you tink best."

"Have you any objections to the neighbors coming in?"

"No, shust as you tink best."

So they made the appointment and every one was there. The old gentleman came in and laid by his hat and was introduced to the skeptic, and he began suddenly by saying: "Vell, now look here. I pleefs the Bible—what you pleefs?"

Said he: "I don't believe anything I can't understand."

"Oh, you must be one very smart man. I vas mighty glad I meet you. I ask you some questions. The odder day I vas riding along the road and I meet von dog, and that dog he had von of his ears stand up in this way and the odder one he stand down so. Now, vy vas dat?"

Now, that was very unhandy just then, very unhandy. He either had to prove that the dog did not have one ear standing up and the other standing down, or else say he did not believe it. So he said, "I don't know."

"Oh, then you are not so very smart after all. I ask you anoder question. I saw in John Smith's clover patch, the clover come up so nice, and I looked over into the fields and dere was John Smith's pigs; and dere come out hair on dere packs; and in the very same clover patch vas his sheep, and dere come out wool on deir packs. Now vy vos dat?"

Now, that was as bad as the other, because the same perplexity arose. He had to prove there was wool on the back of the pig or hair on the back of the sheep; and he couldn't tell why, and, therefore, he had no business to believe it. Finally he said, "I don't know."

"Vell," he said, "you are not half so smart as you tink you are. Now I asks you anoder question. Do you pleeve dere is a God?"

"No, I don't believe any such nonsense."

"Oh, yes, I hear about you long ago. I know all about you. My Bible knows about you, for in my Bible he says: 'The fool says *in his heart* there is no God,' but you big fool, you blab it right out."—*President G. P. Hayes.*

The Central Cross.

In the Palace of Justice, at Rome, they take you sometimes into a chamber with strangely painted frescoes on the ceiling and around the walls and upon the floor, in all kinds of grotesque forms. You can not reduce them to harmony, you cannot make out the perspective, it is all a bewildering maze of confusion. But there is one spot upon the floor of that room, and one only, standing upon which every line falls into harmony; the perspective is perfect, the picture flashes out upon you, instinct with meaning in every line of panel. You can see at that point, and that only, the design of the artist that painted it.

I believe that this world is just as bewildering a maze, looked at from every point except one. I look back upon the records of history; I look upon the speculations of science; I endeavor to gaze into the future of this world's career; wherever I turn I am opposed by the mysteries that hem me in and crush me down, until I take my stand at the foot of the cross. Then darkness and discord become light and harmony; the mystery is solved; the night that shut me in becomes radiant with the divine light and glory. At the foot of the cross art, science, literature and history become at once to me a divine, glorious and a blessed thing. And so I claim for my Lord his rightful dominion over all the works of his hand! We will gather all the beauties of art, and all the treasures of music, all that is brightest, and best in this world, and will lay them down at his feet; for "Worthy is the Lamb that was slain to receive might, and majesty, and riches, and power, and honor, and glory." His is the scepter, his is the right, his this universal world.—*Dr. Manning.*

Will the Pillars Stand.

Some years ago, an insane man, in one of our New England towns, rose from his seat in the midst of a large assembly, and seizing with a great deal of energy one of the pillars that sustained the gallery of the church, declared aloud that he was going to pull it down. Had another "Samson Agonistes" suddenly appeared, and declared himself just ready to bow between the pillars of another of Dagon's temples, there could hardly have been a greater consternation. If the people had but stopped to consider, their good sense, as well as their confidence in the architect of the edifice, would have assured them of the man's utter impotence to execute his threat. But amid the outcries, and faintings, and general confusion, they yielded to the most foolish fears. Nor did they recover their self-possession, and quietly resume their seats, until another man, significantly pointing to the large and strong pillar which had been threatened calmly said: *Let him try—Let him try.*

This proposition restored order and confidence at once; the house did not fall, and the services went on.

And so, "to compare great things with small," when men insanely threaten to pull down the pillars that the skill of the Divine Architect has reared and holds up, we are too easily moved with alarm, and too slow to consider the strength of the structure. When God pleases, He can indeed make "the pillars of Heaven to tremble, and to be astonished at His reproof." But so long as it is a feeble mortal who undertakes to shake them, our confidence in the Omnipotent Ruler would do well quietly to "*let him try.*" This seems to be the very object of that assurance of God to the trembling inhabitants of the earth in a time of great fear: "The earth, and all the inhabitants thereof, are dissolved," that is, melted with fear, trembling with dark foreboding; but "I bear up the pillars of it."—*Selected.*

Description of Christ.

The following is a correct translation of an epistle sent by Publius Lentulus to the Roman Senate: "There appeared in these days a man of great virtue, named Jesus Christ, who is yet among us; of the Gentiles accepted as for a prophet of truth; but his disciples call him the Son of God. He raiseth the dead, and cureth all manner of disease. A man of stature somewhat tall and comely, with a very reverend countenance, such as the beholder must both love and fear. His hair the color of a chestnut full ripe, plain to the ears, whence, downward, it is more orient, curling and waving about his shoulders. In the midst of his forehead is a stream or partition of his hair, after the manner of the Nazarites; forehead plain and very delicate; his face without spot or wrinkle, beautiful with a lovely red; his mouth and nose so formed as nothing can be represented; his beard thick, in color like his hair, not over long; his look innocent and mature; his eyes gray, quick and clear. In reproving, he is terrible; in admonishing, courteous and fair-spoken; pleasant in conversation, mixed with gravity. It cannot be remembered that any have seen him laugh, but many have seen him weep; in proportion of body, most excellent; his hands and arms delectable to behold; in speaking, very temperate, modest and wise; a man of singular beauty, surpassing the children men."—*Foster' Cyclopedia of Illustrations.*

Take Care of Your Habits.

Horace B. Claflin, a prominent merchant of New York, is as quaint and humorous as he is keen-witted and rich. They tell the following good story about him.

On the 15th of February, about five o'clock, Claflin was sitting alone in his private office, when a young man, pale and worn, timidly knocked and entered.

"Mr. Claflin," said he, "I have been unable to meet certain payments, because certain parties have not done as they agreed by me, and I would like to have $10,000. I come to you because you were a friend of my father, and might be a friend to me."

"Come in," said Claflin, "come in and have a glass of wine."

"No," said the young man, "I don't drink."

"Have a cigar, then?"

"No, I never smoke."

"Well," said the joker, "I would like to accommodate you, but I don't think I can."

"Very well," said the young man, as he was about to leave the room. "I thought perhaps you might. Good day, sir."

"Hold on," said Mr. Claflin; "you don't drink?"

"No."

"Nor smoke, nor gamble, nor anything of the kind?"

"No, sir! I am superintendent of the —— Sunday school."

"Well," said Claflin, with tears in his voice and his eyes too, "you shall have it, and three times the amount, if you wish. Your father let me have $5000 once, and asked me the same questions. No thanks. I owe it to you for your father's trust."

Twenty-five counties in Virginia have refused to grant license for the sale of intoxicating liquors.

The sculptor Bertholdi, has presented to Gen. Grant a miniature model of the great statue of Liberty.

Southwestern.

39 Natchez St., New Orleans, La.

THURSDAY, NOVEMBER 15, 1877.

TWO MONTHS FREE.

Now is the time for all our preachers to begin the canvass for subscribers to the SOUTHWESTERN for 1878. We make this liberal proposition: *for two dollars* CASH *we will send the* SOUTHWESTERN *from November 1, 1877, to January 1, 1879, we paying the postage.* This gives the paper two months free.

Will all our pastors please read this to their congregations, and begin the canvass at once? Who will send us the first cash list for 1878? Address Nelson & Phillips, Lock Box B, New Orleans.

New Subscribers.

We are already receiving some good lists of new subscribers for 1878, and the indications are favorable that the canvass the next few weeks will be vigorous and successful.

We ask that all the preachers will go to work at once and push the canvass. *Two dollars* pays for the SOUTHWESTERN for a year and all who subscribe now, get the paper from the remainder of 1877 and during all of 1878. Our terms are cash in advance. Address

NELSON & PHILLIPS,
Lock Box B, New Orleans.

To the Texas Preachers.

The four Texas Conferences meet within a month at Dallas, Waco, Houston and Jefferson. The editor of the *Southwestern* expects to be at these Conferences, and will have the accounts of all the preachers, and the agents expect every preacher to be ready to settle his account. We trust there will be no failures in this matter. By resolution of the General Conference, when preachers allow their accounts to go beyond [illegible] without settlement, they can have no more credit.

If you do not send lists of new subscribers before, do not fail to bring them with you to Conferences. [illegible] Texas lead off grandly in the [illegible]

[illegible] was the first *circuit rider*. [illegible] than a thousand [illegible] Christ. We read in [illegible] 16: And he went from [illegible] in *circuit* to Bethel, [illegible] Mizpeh, and judged [illegible] those places.

[illegible] Committee of the [illegible] Extension, will [illegible] Thursday, [illegible] a. m. The An[illegible] is Arch Street [illegible] Philadelphia, the [illegible] p. m. Bishop [illegible] at the Anni[illegible] will be de[illegible] Bowman, Rev. [illegible] M. S. Hurd.

[illegible] of the Re[illegible] is a very [illegible] Fallows [illegible] the re[illegible] of the [illegible] Presbyterian [illegible] decided to [illegible] of [illegible] church, [illegible] It [illegible] written [illegible]

Works.

"Whose end shall be according to their works"—was the scathing denunciation of Paul for the false apostles who sought to destroy his influence, and lead astray the Galatian Christians. The *works* which men do are the real tests of their characters, and in so far as they are moral or immoral give a sure index to their hearts, and a certain prophecy of their end. Men of bad deeds are morally bad in their hearts, and unless changed will in the end receive the reward of the wicked. Men of good deeds are morally good, and if they do not fall out by the way will in the end have the reward of the righteous. This law is absolute, "For of thorns men do not gather figs, nor of a bramble bush gather they grapes."

Works are of three kinds—wicked, dead and good. The Scriptures classify them as "the works of the flesh," "dead works" and the "fruits of the spirit." The works of the flesh are "adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." Dead works are such as have a fair outward appearance, but are not the outgrowth of a really good heart. Judaism, in the time of Christ was little else than a system of "dead works." Although Christ was in their very midst, the fountain of all truth, still they clung to their old traditions, and by them "made the commandments of God of none effect." To "purge the conscience from dead works," is the salvation wrought by "the blood of Christ, who through the Eternal Spirit offered himself." The fruits of the spirit are "love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Thus we have a complete classification of works: wicked works, the outgrowth of a wicked nature; dead works, having a fair appearance, but really put on as a blind to the nature within; and good works, such as are prompted by a good and pure heart.

It is not to be said that good men never do wrong, for they "do err at times, through imperfect judgment, a limited knowledge or momentary weakness. Neither must it be said that wicked men never do any good deeds from sincere motives. The best of men have erred. Human infallibility is too great an absurdity for even a Pope to claim without outraging common sense. And some of the noblest deeds on record have been done by men otherwise wicked and impure. The exceptions but more clearly reveal the rule. A man's moral character is not to be judged by any single act. Character, whether moral or immoral, is to be judged by the continued and persistent purpose of the life as shown in actions. If there be a continued regard for duty, and an evident conscientious following up of its requirements, we have sure evidence of a godly heart. On the other hand, if there is a continued disregard of duty, and direct following of evil, we may truly say the heart back of that life is wicked.

In judging of their condition morally some are satisfied if their *belief* is correct. They say "for as a man thinketh so is he." A correct belief is of prime importance. There can be no intelligent religion without a more or less perfectly formulated creed. But belief is no test of moral character, only as it is lived out in the life. Agrippa believed in the presence of Paul's eloquent defence, but his correct belief did not change his character. Neither is a full acceptance of the truth in Christ, and an open profession before the world, an infallible test of moral character. The professed life within becomes real to the world only as it crystalizes in an active, holy life without. It matters not how pure the *intentions may be to* [illegible] *a holy life*, we must live such a life before those about us can be [illegible] asked to believe we are [illegible]. Many very wicked men have [illegible] of intentions. Sometime [illegible] believe and intend [illegible] their mode of life, but [illegible]. Their belief and in[illegible] excellent but they are [illegible] the life, and are [illegible] of their moral [illegible] judge men [illegible] profess [illegible] what they [illegible] the intention is correct, if properly understood and carefully guarded. A good intention must not be allowed to permit an act known to be wicked. A man may say, "I only intend to care for my wife and children, but to do that I must appropriate my neighbor's goods; my intentions are good, and so I do not sin." The error lies in the failure to remember that actions themselves have moral qualities, and that no sort of good intention can make a wicked act good. No evil is hurting the church more, or doing more to corrupt society, than this terrible heresy, which pleads *good intention* as an excuse for doing wrong. It is the excuse and fortification for every persecution, and gave the world the Inquisition and its kindred hellish appliances for the gratification of religious fanaticism and hate. It corrupts politics and gave birth to the monstrous doctrine that "the end justifies the means," by which every sort of intrigue and robbery and murder has been practiced in all ages, in the name of patriotism and humanity. It poisons the channels of commerce, and brings forth a fiendish brood known as the *tricks of trade*, by which stealing and every species of fraud are made respectable in the eyes of men. This heresy lowers the standard of morality in the church, hushes the voice of conscience and seals the lip of the minister, and as truly as did the "traditions" of the corrupt Jewish church, does it "make the commandments of God of none effect." Men must not only intend to be good but they must be good, or else lay no claim to morality. "Whose end shall be according to their works." The hypocrite shall have the end of the hypocrite, and so of the thief and the drunkard and the slanderer, and envier, no matter what their beliefs or professions or intentions. "God is not mocked, whatsoever a man soweth that shall he also reap." The fruit tree may have a splendid trunk, its leaves may be luxuriant, and its blossoms exquisite and fragrant, but what are these if there be no fruit? Our beliefs are the trunk of of our moral lives, the leaves our professions, the blossoms our intentions, but what are all these if they bear not the fruit of the Spirit?"

The French Republic.

Republicanism appears to have rooted itself in the affections of the people of France. The fickle changes which have hitherto characterized the political revolutions of that country, gave rise to many fears as to the stability of the new system of rule. The martial spirit, smarting under the defeat of the Napoleanic usurpation, by the superior onset of the German arms; the intrigues of the ultramontanists, who desired to retrieve the temporal defeats of the detroned Pope, through the aggressive tendency of Catholic France as against Protestant Germany; the educational poverty of the masses who wielded the suffrage—each and all—were viewed as formidable obstacles to the permanency of the Republic. It was noted, too, that these adverse influences confided in President MacMahon, as their agent, to give them supremacy and power. It will not be questioned that this Marshal, a loyal son of the Roman Church, and a lukewarm Republican (if one at all), devoted all his energies and the power of his administration, to obstruct the free canvass of the voters. Meetings were broken up, speakers arrested, fined and imprisoned, the press placed under a rigid censorship, the mails searched for documents, officials directed to support the measures of the government, and its declared candidate, on the peril of their official tenure, and on refusal were dismissed by hundreds; but, despite the machinations of their enemies, and unaided, save by their earnest convictions of right, the Republicans carried the elections, and in the Chamber of Deputies will have one hundred majority.

Wherever political and religious liberty is known and valued, the result of the French elections will be hailed with intense satisfaction. They mean not simply the retention of France in the galaxy of Republics, in the vanguard of civilization, but also the defeat of the Roman hierarchy in the endeavor to hoist the battle-flag of the Church in Western Europe. Behind the treacherous Marshal stood the young Napoleon, and the Orleanist heir to the throne, ready to bear the standard of the cross to the gates of Rome, or invade Germany at the bidding of the priesthood. By one hundred majority, France rebukes these schemers, and indicates her fidelity to liberty and law.

The Republican success, though grand and complete, was not so overwhelming, that it may prove good policy for the victorious party to arrogantly dominate the vanquished. The ultramontanists are respectable in talent and numbers. They will make the victors moderate and vigilant, and hence, by a freedom from extremes, we may expect statesmanlike legislation, so much needed in the new Republic.

The Contemplated Colored Exodus to Africa.

Editor Southwestern:

A great deal is being said for and against the emigration to Africa. Societies are being formed, meetings held, circulars with glowing descriptions of this far-off land are being extensively circulated, and the colored people are subscribing their means as well as their names, to this nefarious project without duly considering the inevitable failure and disappointment that must befall all who thus foolishly deposit their means in this *Sinking Fund*.

On Wednesday evening, Oct. 17, the "Ministerial Institute" of the city of New Orleans, convoked a meeting at the Old Baptist Church, when the folly of this emigration scheme was elaborately discussed, and the the disadvantages under which all who embark must labor, were accurately set forth. The leaders of this movement, however, are zealously putting forth efforts to further their plans, by sowing discontent in the minds of our people, by appealing to their passions and prejudices, by magnifying evils, real or imaginary, and by firing with animosity the hearts of the colored people against the white race.

Now all such characters are the most subtle and invidious enemies of our race. We lift up the voice of warning against them, and beg to call the attention of our people to the following considerations:

1. *Africa is not the place for the American colored people.*

It is quite a mistake to imagine that because we are of African descent, we can, without inconvenience, live in that region like the native African. Any colored man that leaves America to land on those shores, must expect a terrible physical testing of his nerves by that very unfavorable climate, and if he escapes with his life, to remain for years, at least, shorn of his strength, and a miserable wreck; and by the time that he gets acclimatized, his days will have passed, and he will find that it is "time to die." I offer an illustration:

In 1865, a colored trickster, S. Arthurs by name, succeeded in making three hundred colored persons dissatisfied with their homes in Barbadoes, one of the islands of West Indies, and to favor his emigration scheme to British Honduras, where, *as he said*, they were to grow rich, educate their children, form townships, become merchants and die full of gold. But they had not landed in Belize, before they found out that they were in a snare. This man Arthurs had agreed with a Mr. Hodge, now dead, to bring from Barbadoes a cargo of negro laborers, for about $5000. So they were not their own when they got there. They had to submit to indignity and abuse—they had to hire or starve. Some of them never saw the city. They were taken from the ship in schooners and flats and conveyed by the Belize rivers to the plantations, where two hundred of them died from the effects of the climate in less time than three months. Very shortly after that there was a Chinese emigration to the same place, and they sickened and died like sheep that had the plague. Very few survived. They that could, returned, and they that could not, were left to spend the remnant of their days in tearful regrets and longings after the land of their nativity.

Even so will it be with the American negro who goes to Africa as an emigrant. Too late, and to his cost, he will learn that it is easier to grow rich in a native than in a foreign land—that in every country below the skies to accumulate wealth *we must work*—must have strength—that money does not grow on trees, and that the glowing descriptions of Africa, as set forth in the emigration scheme was nought but a snare, a sham, a humbug and a lie!

2. *America is the best place for the American colored people.*

What people on the face of the globe has made such progress as has the American negro since the emancipation? What people more healthy? Look at one of our colored girls! How industrious and intelligent! She sits at her spinning wheel or loom, and weaves; or at her sewing machine, and makes her robes; or at her desk, and writes or teaches her pupils; or in her gallery of art, producing scenes and tablets, and pictures, which, true to nature, seemed charged with animation and life; or she sits at her piano, and with the delicious music of her fingers delights the rapt ear of the passer-by, as she sings to the tune of "America:"

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

Can they be found more intelligent in Africa—a land where civilization is unknown, whose inhabitants are barbarians, without law or gospel, without railroads or commerce—where torrid suns, sickening miasmas, disease and death combine in formidable array against the stranger and desolate? No; and having traveled considerably, we are prepared to say, that there is no country in the world more adapted to the advancement and improvement of American colored people than America—their own native soil. Their interests are here. They have made the wilderness to bud and blossom like the rose. In labor, and stripes, and tears, and blood, they have held their own; and now that the worst is passed, and peace is declared, and "the era of good feeling has come," and the Southern white people are our friends, and are making good their pledges every day, shall we ever betray the inexcusable folly of emigrating to Africa? God forbid! But we will stay here, and denounce as tricksters and enemies of the commonwealth every such malcontent, who would thus betray our interests, rob us of our *birthright*, and land us into "a vast howling wilderness."

C. HUNT.

The Elections.

In reviewing the elections held in a large number of the States, on Tuesday the 6th instant, for the purpose of reading clearly the lesson which they may be supposed to convey, we are struck with the evidence of the existence of a strong apathy on the part of thousands of voters, who failed to make any appearance at the polls whatever. As always happens in these popularly termed "off-years" in politics, or the campaigns succeeding exciting Presidential contests, all calculations of the political prophets fell either above or below the mark. The men who worked night and day, and who, in the Presidential contest would never have reconciled themselves to any lukewarm state, appear to have rested from their labors, and to have given the ascendancy to the professional politicians and their followers. In consequence, the Democrats have elected candidates in Republican strongholds, and Democratic precincts have fallen off wonderfully from party estimates.

New York elected the Democratic State ticket, but allowed the Republicans to retain the Legislature. The door is still open for Roscoe Conkling to be his own successor in the United States Senate.

Pennsylvania gave over 10,000 majority to the Democratic candidates for Supreme Judge, Treasurer, etc., but since the present Legislature has elected Don Cameron, United States Senator, for a full term, the Republican loss is not beyond repair at some future date.

In Connecticut, which gave her vote to Tilden, and was Democratic for several previous campaigns, the Republicans came out ahead, though on a reduced aggregate vote.

New Jersey, Maryland and Virginia, were Democratic, and Massachusetts, Wisconsin, Nebraska, Kansas, and Minnesota, Republican as usual.

The Chairman of the State Executive Committee at Jackson, Mississippi, telegraphed that Mississippi was for Democracy and the solid South by a majority of 100,000. There was only one ticket in the field, in many other States there were seven and eight of them. There is reason to believe the majority in Mississippi was entirely too "solid" to be palatable to Democracy at large. It will certainly provoke inquiries and explanations, and possibly, re-act with telling effect upon the political autocracy so apparent in that State.

The national parties are approaching an even balance of power. There is a sense of depression among Republicans, and of confidence in final triumph in Democratic circles. But who can tell what a day may bring forth? Does not the gloom precede the twilight? Our hope is, that justice and right will triumph, and in the beneficent order of Providence, the instruments will be at hand to give them the victory. This reliance transcends all partizan feeling, and is founded upon faith in American patriotism.

Columbus, Texas, Letter.

On last Sabbath, Nov. 4, according to previous appointment, our new and beautiful M. E. church, St. Paul, was dedicated to the service of Almighty God, with the usual impressive dedicatory services of our church. These were conducted by our Presiding Elder, Rev. D. Gregory, assisted by Rev. S. Gates, P. E. of Waco District, and Revs. P. Johnson, C. King and others.

The Elder took as his text the one hundred and thirty-second psalm. It was one of his happiest efforts, and delivered with power and pathos. Notwithstanding the very inclement weather, there was a large congregation of deeply interested and attentive worshippers present. A collection was lifted, amounting to fifty-two dollars. The church is a frame structure 36x56 feet, weather boarded, ceiled, seated and painted, with a beautiful pulpit and altar, finished in modern style —probable value $3,000. The efficient and energetic Board of Trustees deserve great credit, and have the thanks of the people for their untiring efforts to have the church erected amid so many discouragements, and so much opposition, brought on by troubles with their former pastor. They are: Edwin Eason, J. Yancy, G. Norman, J. Zumwalt, and A. F. Kennison.

E. W.

Columbia, Texas, Nov. 7, 1877.

A Sad Bereavement.

The following from the *Central Christian Advocate* announcing the death of the wife of our beloved friend, Mr. W. E. Barns, will be read with sadness and sorrow by many in this city. Mr. Barns was for sometime assistant editor of the SOUTHWESTERN, and made many warm and personal friends here, who rejoiced with him in his happy marriage, two years ago, to Miss Rowe, of Bloomington, Ills. Thus soon are they called to mourn with him. His grief is to us a personal bereavement. We can only commend him to the blessed Savior, from whom alone a soul satisfying sympathy can come:

Mrs. Mattie Rowe Barns, wife of W. E. Barns, assistant editor of the *Central Christian Advocate*, after an illness of three weeks, died on last Thursday evening, November 1. Almost from the beginning of the fever that consumed her life she apprehended a fatal result, and had no fears of the future. Mrs. Barns had not yet formed a large circle of friends in St. Louis, but wherever known her intelligence, fine womanly qualities and Christian spirit were at once recognized. On the eve of the second anniversary of his marriage our dear young friend found the shadow and silence of death in his household that had been full of light and love. To those who know him this sad announcement will produce the sense of personal bereavement, and beget the deepest sympathy.

Rev. Emperor Williams, Presiding Elder of the North New Orleans District, Louisiana Conference, reports a successful tour over a large part of his District, holding his Fourth Quarterly Conferences. He visited Centerville, Franklin, Le Teche, Cypremort, Jeancrettes and New Iberia. At all these points the pastors and people are heartily at work, and indications are, that at most of the points there will be an increase in benevolent collections over last year. At Morgan City, a new bell has been purchased, and the church is being finished. At Franklin a parsonage has been built.

Remarkable Offer.

Of all the peculiar gifts which this *"Age of Premiums"* has brought out the offer of Mr. Milton T. Richardro to give a *Corset* to *Every Lady* subscriber to his weekly story paper *"Idle Hours"* is perhaps the most striking—as he is giving Dr. Warner's *Celebrated Health Corsets*, no one need hesitate to send him not getting their money'sfor fear of worth. See advertisement.

We have received the circular of "The Freedmen's Normal and Theological Institute," which opened in Little Rock, Arkansas, on the 7th instant. Miss H. M. Perkins is the Principal, and Rev. J. G. Pollard, Chairman of the Board of Trustees. Miss Perkins has, for several years, been a very efficient teacher in the Central Tennessee College, with Dr. Braden, and in the Wiley University, at Marshall, Texas. We hope success may attend this new school. The school will be under the patronage of the Arkansas Conference.

Rev. N. Webster, presiding elder of the Jacksonville district, Florida Conference, has been very sick, at Gainsville, but we are glad to know that he is now convalescent. We trust he will son be able to resume the duties of his office.

Secretary McCreary has ordered Major Bengaud, of the U. S. Engineer corps, to remove the raft in Red river, and keep the channel open. It may be done in two weeks, and the work will begin at once. This is cheerful news for New Orleans, and the Red river section.

Zion's Herald says: "Dr. J. M. Buckley, of Stanford, Conn., received into full membership, on a recent Sunday, seventy persons, having an average age of over twenty years. In some instances entire families entered together."

The palmetto of Florida is being converted into brushes, mattings and ropes. The wild orange makes essences, syrups and marmalades.

See splendid offer of Railway and United States Government Homestead lands, in another column.

The City.

An association of Spiritualists holds regular meetings, but has no regular lecturer.

Rev. Dr. N. W. Wilson, of the Coliseum Place Baptist Church, has returned from a visit to Virginia.

Mr. A. Schrieber has been appointed consul of the Netherlands at this port, and so recognized by the government.

R. H. Isabelle, late pension agent, charged with forgery of official bond, was released on furnishing securities for $5000, before Commissioner Adams.

The suggestion is made by the *Louisianian* that the colored teachers of the city should form associations for their mutual improvement. It is a good one.

Congressman E. John Ellis telegraphs from Washington that the Secretary of the Navy will place a vessel at the disposal of the Mayor, for service in improving the river at this city.

The different police stations were reported to be improperly supplied with blankets for the comfort of the prisoners. This shameful neglect will be discontinued by Administrator Diamond.

The conduct of the Mme. Rentz minstrel troupe was of such a character as to cause a spirited protest from the press, and the managers of St. Patrick's Hall prohibited a repetition of the performance.

Ursin Lallande has brought suit in the Sixth District Court against George H. Gardner, principal of the Fillmore School, for the ejection of his children because of their color. He applies for a mandamus to compel the reception and instruction of his children.

Only one newspaper in this city, the *Democrat*, ventured to openly exult over the death of Senator Morton, the rest made respectful allusion to the able and sincere man whom death had overtaken. The *Critic* and the *Louisianian*, organs of the colored people, inverted their column rules, to betoken their mourning.

State Superintendent Lusher tendered Mayor Pilsbury some lots on Erato street, in the Sixth District, for the erection of the McDonogh school. The Mayor, however, thinks the Sixth District is well supplied with school houses, while the Second District, which has never derived any benefit from the McDonough Fund, should have the next new building.

The Board of Health, last Tuesday night, appointed a committee of three physicians, Drs. Jones, Austin and Taney, to address a memorial to the Legislature, urging the necessity of compulsory vaccination. The Board considers it quite as much the duty of the government to protect its citizens from small pox by this regulation as to

prevent the introduction of a foreign pestilence by quarantine.

Mr. Robert Diamond, Administrator of Police, is considering plans for the fitting up of the public parks, in an economical way. The Crescent City Park, on Metairie Ridge, and the Foucher property, (New Orleans Park) in the Sixth District, are fine properties, never converted to the uses originally intended. Keepers have made pocket-money for themselves by pasturing cattle. Volunteer boards of citizens, are suggested, to serve without compensation, and devote all sources of revenue available, to make the parks the ornaments they should be.

The emptiness of the municipal treasury occasions many inconveniences. Officials will be compelled to accept warrants or go without their salaries. Judge Smith threatens to retain his salary from the fines collected in his court, and Sheriff Houston has applied for an injunction restraining the paying out of monies until his just claims were paid. Among those who will suffer the most are the public school teachers, who will go into the market [illegible] depreciated warrants for their reduced amount of salaries. Wise [illegible], and perhaps additional [illegible] will be required, to remedy the financial condition of the city. So says the *New Era.*

Literary Notices.

[illegible] for 1877-78. [illegible] excellence of [illegible] of *Scribner's* [illegible] for the year to [illegible] papers: [illegible] *Side of American* [illegible] subject will be [illegible] of separate papers from writers who [illegible] front rank among [illegible] in qualities of style [illegible] of nature. Mr. [illegible] author of a delightful [illegible] Fox-Hunting in New [illegible] January number, [illegible] the same section in [illegible] Burroughs, whose [illegible] topics have been [illegible] and popular feature [illegible] of Farm Life [illegible] Maurice Thompson, [illegible] will describe the [illegible] Western farming, [illegible] has been written. [illegible] the illustration [illegible] be of a refined [illegible], commensur[illegible] [illegible]. It is [illegible] of series of [illegible] *Scribner* will as [illegible] desire of [illegible] out of the [illegible] and illustra[illegible] rather than [illegible] fresh, strong [illegible] from original [illegible] by Edward Eg[illegible] of "The Hoosier [illegible]. This new [illegible] be the most im[illegible] serial of the year. [illegible] of the [illegible] of these [illegible] the scenes [illegible] West, the [illegible] New Eng[illegible] "[illegible]-Door [illegible] number [illegible] on [illegible] Out," and [illegible] of [illegible] Brewer will [illegible] illustra[illegible], which [illegible]

Sunday School.

Nov. 25, 1877.—PAUL IN THE STORM.

SCRIPTURE.—Acts 27: 14-26.

GOLDEN TEXT.—"What time I am afraid I will trust in thee"

TOPIC.—Trust in the Lord.

[Condensed from National S. S. Teacher.]

Hope Dead (14:20).—They were tempted out of their harbor by a fair south wind, which "blew softly." How many a soul has been tempted out of safe anchorage by just such seductive influences! The south wind blows softly only to let destruction leap out upon it from a quarter entirely unexpected. The ship rounded Cape Matala, and, probably, when near the group of islands called Paximader was caught by the rush of the hurricane, which swept down upon it from the mountains of Crete, and was driven before its fury down toward Clauda, some twenty-three miles to the south-west. Nothing could withstand the force of such a wind, and so, as many fearful mariners have done before and since, they "let her drive." Once caught in the power of a temptation, how many there are that give right up to it!

All the expedients which they adopted were of no avail. Their situation was one well-calculated to drive away all hope. They had no compass, and "neither sun nor stars in many days appeared." They were, therefore, unable to tell the direction of their drifting. They could not judge what course to take to reach land, nor did they know but what they soon might be driven upon some rocky coast and perish in its breakers. They were cold and wet from long exposure. They were faint from long watching, from continued labor, and from lack of food. The ship was leaking, and, at any moment, might founder. And overhead was the dark and pitiless sky, and still the hurricane drove them on with unabated fury. How vividly their condition was described by the psalmist! "For he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof. They mount up to the heaven, they go down again to the depths; their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." Ps. 107: 25-27.

Faith Living (21-26).—But when hope departed, faith winged her way to take her place! In the very hour of their despair, unseen by any except the man of God, an angel stood on board of the ship. When they thought there was no hope, they had the greatest reason to be encouraged! Let us note the points of interest in connection with Paul's address.

1. *His Abstinence.* That was enforced. It was not a fast of a religious nature. Although there was a plenty of on board, yet, under such circumstances, no food would be cooked, and, in such anxiety, no one would feel like eating. 2. *His Reproof.* He tells them: "Ye should have hearkened unto me and not have loosed from Crete." He did not administer this rebuke to harrow up their feelings with the thought of what might have been had they only listened to his advice. It was not one of those exasperating "I told you so's!" but, on the contrary, he reminded them of that so that they might give the more heed to what he had to say now. 3. *His Vision.* Says Matthew Henry: "Paul knows not where to find himself, but God's angel knows where to find him." It was after Christ's long fast and trial in the wilderness that "angels came and ministered unto him." Matt. 4: 11. Though unseen, is there not still just ministry for the children of God? "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1: 14 4. *The Injunction.* "Fear not, Paul!" Paul had been fearful, then. For a while the storm had beaten him down and wrenched his faith away from him. Like Peter, for a time he had looked at the waves instead of toward his Savior. Seeing how mighty they were, and how helpless the ship was in the grasp of the storm, what wonder that, for a little while, Paul gave up all hopes of beholding Rome! It would have been a faith more than humanly marvelous not to have been shaken by that hurricane. 5. *The Promises.* There were two of them. The first was, "Thou must be brought before Cæsar." That promise was that which buoyed up the ship during those fourteen days of storm! It could not sink so long as it had on board one who had the divine guaranty that he should visit Rome. When the gale [illegible] raging round the little boat on [illegible], the disciples had no reason [illegible] fear; for the Master was [illegible] in the hinder part of the [illegible] so long as they had the [illegible] God on board the ship could [illegible] down. Neither could one [illegible] had a promise of his to [illegible] the land! The second was [illegible] on board should perish. [illegible] hath given thee all them [illegible] with thee." Paul must [illegible] them, then I [illegible] darkness, he had [illegible] with God. Men are [illegible] for losing their [illegible] stress of circum[illegible] for making [illegible]. Many a [illegible] turn to [illegible] the Lord [illegible] his old [illegible] [illegible] the Holy [illegible]

the safety of all that were in the ship. 6. *His Testimony.* What a time and place it was to give it! In the midst of the roaring of the tempest, the onward rush of the mountain waves, and the groaning and creaking of the laboring ship what a time it was then to pledge the faith of his God that not a few only, or the most, but that every one should be saved! In an hour like that, it was something to stand forth with such a message. He was in the midst of worshippers of other gods, but none but himself had a word of comfort to say. It was a comforting thing, then, to be able to say: "Whose I am, and whom I serve." *Whose I am.* Consecration of one's self to God as property. *Whom I serve.* Consecration of one's powers to him in active service. The first does not mean much without the last.

"Wherefore, sirs, be of good cheer; for I believe God, that it shall be even as it was told me." Belief like that compelled in others. Henceforward faith dominated in that ship. Hope had departed, but a better than Hope had taken her place.

It is said that the obelisk ship Cleopatra (the cassion containing the Egyptian obelisk,) will remain at Ferrol all the winter, pending the determination of the question of salvage in the Admiralty Court, the owners of the steamer Fitzmaurice, which recovered the caisson steamer Olga, and towed it into Ferrol having refused the contractor's offer for that service.

DIED:

In this city, Sept. 11th, in the 23d year of her age, Mrs. Rachel Taylor, wife of Mr. Gilbert Taylor.

She led an exemplary life in all the stations which God in His providence called her to fill. As a wife she was affectionate and faithful; as a mother tender and loving; and as a christian, she was exceptionally strict. Her aim was after purity of heart and life, and, as she often told us, her experience was better *felt* than told.

As the hour of dissolution approached, she said to those about her: "The earthly house of this tabernacle is dissolving, but I have a building of God, a house not made with hands, eternal in the heavens." And thus she passed away, full of immortal hope, to enter into the rest that remains to the people of God. She was a member of Mt. Zion M. E. Church. H.

Texas Conference Notice.

What Has Been Done by the New Orleans Pacific Railway Company.

The Texas Annual Conference will meet at Jefferson on the 5th of December next. Round trip Tickets will be sold at one and one-fifth fare at the principal stations of the Central Railroad and branches, to members of the Conference or such other persons as wish to attend on *Church business.* It will be necessary to exhibit to the Railroad Agent a certificate of Conference membership or a certificate from a Church meeting, class leader or minister that you attend on Church business. Tickets will be on sale December 1st, 2nd and 3d, and will be good to return until the 15th.

SAM'L M. KINGSTON.

INTERNATIONAL & GT N'T'N R. R. Co., *General Ticket Office,* PALESTINE, Texas, 1877.

Agent———Station.

DEAR SIR—To persons wishing to attend the Conference of the M. E. Church to be held at Jefferson, Texas, Dec. 5th, you can sell Excursion Tickets to Longview and return at 2½ cents per mile each way.

Commence sale of Tickets Dec. 1st, discontinue sale after Dec. 3d, and make the Tickets good to return until Dec. 5th inclusive.

Report sales in the usual manner.

H. M. HOUIE, Gen'l Sup't.

The Texas and Pacific Rail Road gives official notice that round trip tickets will be sold to the Conference at Jefferson at one and one-fifth fares. Tickets will be sold December 1st, 2d and 3d, good to return until December 15th.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, bronchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 126 Powers' Block, Rochester, N. Y. nov1-1m.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. S. Hart & Co., wholesale agents, New Orleans.

Quarterly Meetings.

NOTE. We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Meridian (Miss.) District.

FOURTH ROUND.

Paulding, Nov. 26, 27, 28; Dalesville, Dec. 1, 2; Meridian, Dec. 8, 9; Meridian Circuit, Dec. 12; Lunderdale, Dec. 13, 14; Shuqualak, Dec. 15, 16, 17; Expráirie, Dec. 22, 23, 24, 25; Macon, Dec. 29, 30; Brooksvilie, Dec. 31; DeKalb, Dec. 29, 30; Newton, Dec. 29, 30; Trenton, Dec. 29, 30; Crawford, Jan. 1; Sturkville, Jan. 5, 6.

McADAMS, P. E.

Gulf (Miss.,) District Conference.

FOURTH ROUND.

Simpson Circuit, Wednesday and Thursday, Nov. 14 and 15; Crystal Springs Saturday and Sunday, Nov. 17 and 18; Hazlehurst, Sunday and Monday, Nov. 18 and 19; New Hope Circuit, Tuesday and Wednesday, Nov. 20 and 21; Brookhaven, Thursday and Friday, Nov. 22 and 23; Union Church Circuit, Saturday and Sunday, Nov. 24 and 25; Hamburg Circuit, Sunday and Monday, Nov. 25 and 26; Meadville, Wednesday and Thursday, Nov. 28 and 29; Fayette and Natchez, Saturday and Sunday, Dec. 1 and 2; Summit and Magnolia, Saturday and Sunday, Dec 8 and 9; China Grove, Monday and Tuesday, Dec. 10 and 11; Columbia, Wednesday and Thursday, Dec. 12 and 13; Liberty, Saturday and Sunday, Dec. 15 and 16; Handsboro, Saturday and Sunday, Dec. 22 and 23; Pass Christian, Sunday and Monday, Dec. 23 and 24; Bay St. Louis, Wednesday and Thursday, Jan. 8 and 9; Pascagoula, Saturday and Sunday, Jan. 11 and 12; Ocean Springs, Sunday and Monday, Jan. 12 and 13; Augusta Circuit, at Black Creek; Wednesday and Thursday, Dec. 19 and 20.

L. BRADFORD, P. E.

Murfreesboro District, (Tenn.,) Conf.

FIRST ROUND.

Caney Fork, October 13, 14; Cookeville, Oct. 27, 28; Sparta, Nov. 3, 4; Shelbyville, Nov. 10, 11; McMinville Circuit, Dec. 17, 18; McMinville, Dec. 1, 2; Woodberry, Dec. 8, 9; Murfreesboro, Dec. 15, 16; Stone River, Dec. 22, 23. The District Conference will be held at Stone River Chapel, on November 22, 23 and 24.

B. B. MANSON, P. E.

(West Tennessee District.)

FIRST ROUND.

Crittenden, October 20; Memphis Circuit, Oct. 27; Fayette, Nov. 3; Mason's, Nov. 10; Brownsville, Nov. 17; Cypress, Nov. 24; Purdy, Dec. 1; Gardner's, Dec. 8; Mansfield, Dec. 15; Henderson, 22; Waynesboro, 29; Lawreuceburg, Jan. 4.

W. S BUTLER, P. E.

(Nashville District, Tenn. Conf.)

FIRST ROUND.

Springhill, Oct 20, 21; Franklin, Oct 27, 28; Mill Creek, Nov 3, 4; Lebanon, Nov 10, 11; Hartsville, Nov 17, 18; Gallatin, Nov. 24, 25; Mitchellville, Dec 1, 2; Springfield, Dec 8, 9; Dickson, Dec 15, 16; Dover, Dec. 22, 23; Clark Chapel, 29, 30; Nashville Circuit, Dec. 29, 30. District Conference to be held November 21, 22, in Gallatin, Tenn.

C. PICKETT, P. E.

New Advertisements.

Excelsior Academy,

13 Derbigny street, New Orleans,

A Superior School for Training and Scholarship of Colored Youth,

Apply to or address T. DE S. TUCKER, Principal and Proprietor, 104 Gasquet st., or at the Academy.

Nov. 15, 1877-1y.

NEWEST AND BEST MUSIC BOOKS.

NEW CENTURY

BY H. S. PERKINS, 75 cts. per copy. $6 per dozen. Is the very best book for Conventions, Classes, Choirs, etc., contains a large variety of Glees, Quartettes, Songs, Hymns, Tunes, Chants, Anthems, and vocal music of all kinds, and valuable lessons in *voice culture,*

Getze's New Method

FOR THE PIANOFORTE

is a bright, fresh work, presenting the subject in the most attractive and delightful manner; among much other new matter is a very valuable treatise on *accompanying,* and a number of very beautiful songs. Thousands of copies sold. Price $2.75.

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By Rev. E. P. HAMMOND and W. W. BENTLEY.

Is the best book for Praise, Prayer, Gospel, Camp and other devotional meetings. Contains over two hundred of the best Hymns and Music by the most popular composers. 35 cents per copy. $30 per hundred.

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The largest and best Collection of Hymn Tunes, Anthems, etc., for all denominations. Also contains a fine collection of Glees, Part Songs, etc. Reduced price $12 per dozen. 400 pages. Is meeting with a large sale.

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50 Cards. 25 styles, 13c.; 30 Elegant Cards, no 2 alike, 10c. with name. Secoomb & Co., Kinderhook, N. Y. nov18-1m.

50 Elegant Mixed Cards, with name, 12c. Agent's outfit 10c, Seavy Bros., Norfolk, Ct. nov18-1m.

LANDS RAILWAY AND GOVERNMENT.

The Little Rock and Ft. Smith Land Grant contains 1,000 000 acres of farm and coal lands in great variety. Low prices and long credit. Address W. D. LACK, Land Com., Little Rock, Ark.

The INDUSTRIAL HOME, a new agricultural journal, contains an accurate sectional map and terms of sale of these new lands; the U. S. Homestead and Pre-emption laws, with amendments to date; where and how to get U. S. Homesteads; and the expense, emigrant rates, etc. Mailed for two green stamps. Address G. W. HERED, General Agent, 249 West Fourth Street, Cincinnati, O. 1t.

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Cod Liver Oil Jelly.

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Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

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Nos.	Cures.	Cents.
1	Fevers, Congestion, Inflamation	25
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21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Vital Weakness	1 00
29	Sore Mouth, Canker	50
30	Urinary Weakness, wetting the bed	50
31	Painful Periods, or with spasms	50
32	Disease of Heart, palpitations, etc	1 00
33	Epilepsy, spasms, St. Vitus' Dance	1 00
34	Diphtheria, ulcerated sore throat	50
35	Chronic Congestions and Eruptions	50

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Case, Morocco with above 35 large vials and Manual of directions ... $10 00

Case Morocco, of 20 large vials and Book ... 6 00

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☞ Humphreys' Specific Manual on the care and treatment of disease and its cure, sent FREE on application.

Nov. 8, 1877-1y.

A GREAT OFFER!—We will during these hard times dispose of 100 Pianos and Organs, new and second-hand, of first class makers, including Waters' at lower prices, for cash or installments, or to let until paid for, than ever before offered. Waters' Grand Square and Upright Pianos and Organs (including their New Souvenir and Boudoir) are the best made. Seven Octave Pianos $150; 7½ do $160, not used a year; "2" Stop Organs $50; 4 Stops $58; 7 Stops $68; 8 Stops $75; 10 Stops $88; 12 Stops $100 cash, not used a year, in perfect order and warranted. Local and Traveling Agents wanted. Illustrated Catalogue mailed. A liberal discount to Teachers, Ministers, Churches, Schools, Lodges, etc. Sheet music at half price. HORACE WATERS & SONS. Manufacturers and Dealers, 40 East 14th Street, Union Square, New York. P. O. Box 3567.

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The *N. Y. Tribune* says: "Waters' Orchestrion Chime Organ" is a beautiful little instrument, simply perfect. The Chime of two and one-half octave bells and the artistic effects capable of being produced by the player are singularly fine.

The tone is full, clear and resonant, and a very interesting effect is produced with the chime of bell.—*Christian Union.*

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SUNDAY SCHOOL

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From now until December 1st, a specimen copy of The Scholars' Quarterly, published at the office of The Sunday School Times, will be sent free to any pastor, superintendent or teacher requesting it. Although a large share of the best schools of the various denominations in the country are already using the Quarterly in place of the ordinary question book or lesson leaf, giving it a circulation of 115,000 copies, yet assurances come from all sections that in 1878 it will be even more widely used. Its editors are determined that no effort or expense shall be spared to keep it in advance of all the lesson helps for scholars. Several marked improvements will be made in it for the new year.

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The Great Remedy for curing Coughs, Colds, Consumption, Asthma, etc. Bronchitis and all Throat and Lung affections. SOLD EVERYWHERE

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Have the pleasure of announcing that recent decrease in the cost of material and labor, and increase in manufacturing facilities, have enabled them to make a reduction in their Catalogue prices of from $10 to $50 on each Organ. (See price list dated November, 1877.)

Organs of their manufacture are acknowledged to stand at the head of instruments of this class; having merited and received Highest Honors at all World's Exhibitions for ten years.

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SPECIAL NOTICE.

To Depositors in the late Freedmen's Savings Bank and Trust Company.

Notice is given to depositors and others interested, that the commissioners appointed to close up the affairs of the late FREEDMEN'S SAVINGS BANK AND TRUST COMPANY will shortly declare a **Second Dividend of Twenty per Cent.**, which amount can be collected without unnecessary delay by forwarding their names, the number of their PASS-BOOK, if in their possession, and a THREE-CENT POSTAGE STAMP to the undersigned, on receipt of which the necessary instructions will be sent by return mail.

Those whose PASS-BOOKS were forwarded with the first dividend, are requested to return them.

Apply to, or address

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Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

PARSONS' PURGATIVE PILLS

Stand unequaled before the world to-day. By varying the dose according to the directions, Parsons' purgative Pills, effectually Purify the Blood and greatly elleviate, if not entirely cure Dyspepsia, Scrofula or King's Evil, Rose, Erysipelas or St. Anthony's Fire, Eruptions, and Eruptive Diseases of the skin, Salt Rheum, Tetter, Ring-worm, Sores, Boils Tumors, Morbid Swellings, Ulcerations, Pimples and Blotches.

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Full directions around each box. Physicians supplied by mail, postpaid, for $2.50 per thousand. in bulk, cash in advance. We will send these Pills to any reliable druggist or merchant to sell on commission. Agents wanted everywhere.

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je21-1y] Manufacturers, Bangor, Maine.

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"Durang's Rheumatic Remedy," the great *Internal Medicine,* will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-3m.

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Though we may not change the cottage
For mansions tall and grand,
Or change the little grass plot
For a boundless stretch of land—
Yet there is something brighter, clearer,
Than the wealth we'd thus command.

Though we have no means to purchase
Costly pictures rich and rare—
Though we have no silken hangings
For the walls so cold and bare—
We can hang them o'er with garlands,
For flowers bloom everywhere.

We can make home very cheerful
If the right course we begin;
We can make its inmates happy,
And their truest blessings win.
It will make a small room brighter
If we let the sunshine in.

We can gather round the fireside
When the evening hours are long;
We can blend our hearts and voices
In happy, social song;
We can guide some erring brother—
Lead him from the path of wrong.

We may fill our home with music,
And with sunshine brimming o'er,
If against all dark intruders
We will firmly close the door;
Yet should the evil shadow enter,
We must love each other more.

There are treasures for the lowly,
Which the grandest fail to find;
There's a chain of sweet affection
Bringing friends of kindred mind—
We may reap the choicest blessings
From the poorest lot assigned.

Writing a Letter.

"I wish I could write to Tommy," said a very little girl, whose brother was at school.

"Well," said a friend who was in the room, "I will lend you my hand and pen. What will you write to Tommy?"

"O, I can't write a letter. I don't know what to say," said the little girl.

"Not know what to say?" said the gentleman. "Come, let me begin: 'Last night the house was burned from top to bottom.'"

"O no, please don't say that."

"Why not?"

"'Cause it isn't true."

"Well, that is something. You know that you mustn't put into a letter things that are not true. Now, let us try again. 'The kitten has been playing with its tail for five minutes.'"

"O, no," said Betsy laughing, "don't say that."

"Why, that is true; I saw the kitten do it."

"But Tommy don't want to [illegible]."

"[illegible], my dear, that is another thing, you know. When you write a letter, you should say something that your friends will care to [illegible] I write 'Jem was [illegible] would not learn his les-[illegible]

[illegible] that please."

"[illegible] is true, isn't it?"

"[illegible] needn't tell Tommy. That would be telling tales."

"[illegible] right, my dear. I see [illegible] something else about [illegible] we should not put [illegible] in them. Shall I write: [illegible] is much better, and will [illegible] to play to-morrow?"

"[illegible] write that, 'cause Tom [illegible] to know Mary Anne [illegible] so fond of her."

"[illegible] little puss, you do [illegible] to write a letter, after [illegible] gentleman. And little [illegible] thinking of things [illegible] Tom at school, [illegible] very nice one.—[illegible]

[illegible] English Girl.

[illegible] years ago there was [illegible] in Paris. She [illegible] bed. One [illegible] Eng-[illegible]

THE

Houston and Texas Central Railroad,

Operating over 500 miles of superior road, runs North and South through the

FINEST AGRICULTURAL and GRAZING DISTRICTS in TEXAS

And offers the most desirable sites for location to parties immigrating to that great State. The

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" Progressive Grammar	55

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OF THIS SEASON GIVE US AN UNEQUALED STOCK OF GOODS.

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White Goods and Linens, from the finest White Cambric to the best Linen Damask of all grades and qualities, and at satisfactory prices.

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Alaska Seal Sacques, from $65 00 up.
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$500 REWARD is guaranteed to any one who will find a case of Fever and Ague uncured by using Howe's Ague Cure, when the directions are followed. It builds the system right up. Price, $1 a bottle. Address [illegible] B. HOWE, Seneca Falls, N. Y. Sold [illegible] Nov. 8, 2t.

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For
Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

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We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

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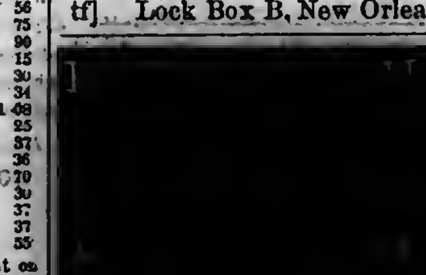
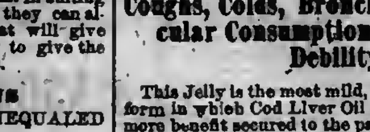


QUERU'S
Cod Liver Oil Jelly.



APPROVED BY THE ACADEMY OF MEDICINE OF NEW YORK, FOR

Coughs, Colds, Bronchial and Tubercular Consumption and General Debility.

This Jelly is the most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of it, than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by

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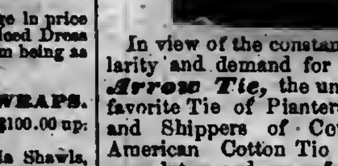

In view of the constantly increasing popularity and demand for the ***Celebrated Arrow Tie***, the universally recognized favorite Tie of Planters, Cotton Pressman and Shippers of Cotton generally, the American Cotton Tie Co., Limited, sole proprietors and manufacturers of said Tie, commanding unequalled facilities, have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.00 per bundle less 2½ per cent. discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting community and to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price and terms for future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

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ALL WORLD'S EXHIBITIONS of RECENT YEARS,

Paris, 1867; Vienna, 1873; Santiago, 1875; Philadelphia, 1876.

HAVE AWARDED THEIR
Highest Honors
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MASON and HAMLIN
Cabinet Organs for
Demonstrated Superiority.

New Styles at reduced prices, from $54 upwards. Cash Prices, Five Octave, Double Reed, $100; Nine Stops, $114, in Elegant Upright Case, New Style, $126. Sold also for installments or rented until rent pays. A small Organ of best quality may be obtained by payment of $7.20 per quarter for ten quarters. Illustrated Catalogue and Price Lists free.

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E. RIDLEY & SONS,
309, 311, 311 1-2 Grand st., N. Y.
WILL SEND FREE

On application a copy of their Fall and Winter ILLUSTRATED CATALOGUE AND PRICE LIST OF MILLINERY and FANCY GOODS

Ladies' and Misses' Suits, Cloaks, Undergarments, Ladies' Trimmed Hats, Furs, Laces, Hosiery, Dress and Trimming Silks, etc. Ladies', Misses' and Childrens' Shoes.

A large saving can be made by parties residing at a distance in trading direct with New York.

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We promise the same attention to orders entrusted to us as if purchaser were present in person.

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Edw. Ridley & Sons,
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$66 a week in your own town. Terms and outfit free. H. Hallet & Co. Dec 21 76 1y] Portland, Maine.

News Items.

The United States average a yearly loss of $50,000,000 by fire.

The population of Japan is officially announced to be $33,500,000.

The public debt statement shows a decrease during the month of October of $4,236,554.

It is estimated that the wheat crop of Texas will aggregate in value, $12,000,000.

The distance traveled by the United States troops in pursuit of Joseph and the Nez Perces was 1,750 miles.

Two thousand American firms are said to have already made arrangements to be represented in the Paris Exhibition of 1878.

It is estimated that turbine water wheels have, since their invention, saved the country over $300,000,000 in the one single item of fuel.

During the year just closed the United States sold 105,000,000 yards of cotton goods abroad, ten times more than was exported the year before.

One manufactory of silverware in this country has the credit of working up more silver than all similar manufactories in the United Kingdom of Great Britian.

Informal negotiations for a new treaty between this country and Mexico are said to be pending. The proposed treaty calls for additional security on the border line.

The imports into the Hawaiian Islands from the United States have increased from $947,260 44 in 1875 to $1,545,136 87 for the year ending Sept. 9, 1877.

At the present moment 4,000,000 Hindoo and 100,000 Mohammedan children are attending schools in India, and 50,000 to 60,000 of them are receiving instruction to the English universities' standard.

Twenty tons of alabaster have been imported from Italy by an organ company of Boston. It is to be sawn into blocks and manufactured into the recently discovered substance, "lithophane ivory," and used entirely for the keyboards of organs and pianos.

That sturdy old warrior, Emperor William of Germany, will celebrate his golden wedding next Spring. Great festivities will mark the occasion, and it is said that Queen Victoria and other European potentates will visit Berlin to participate in the ceremonies.

Gen Grant has been treated with great ceremony on his visit to Paris, a dinner being given on the evening of the 1st, the at Elysee, by Pres. MacMahon in his honor, at which many distinguished guests were present, including all the members of the cabinet and their ladies.

Not a bank failure in Holland for forty years, notes everywhere at par with gold, insurance one-half of one per cent., railroad fares a cent a mile, and dishonestly so rare that it is hardly known by sight to the bulk of the inhabitants, reports the United States Minister at The Hague,

During this year the consumption of cotton reached the highest point ever attained in this country. The value of our cotton fabrics exported has increased $7,000,000 within two years, or from $3,000,000 for the fiscal year ending June 30th, 1875, to $10,000,000 for the fiscal year ending June 30th, 1877.

A new invention—a torpedo balloon—is undergoing a test in Bridgeport, Conn. It is designed to convey torpedoes by means of a balloon above a hostile army or city, when by an automatic arrangement they are detached and exploded by a guage fuse. It has attracted much attention, and an agent of the Russian government is observing the experiment.

Different nations, in the early periods of their civilization, have used almost everything for money that had any commercial value. In ancient Syracuse and Britian tin was used, while Sparta used iron, and Rome and Germany used cattle. In Carthage a preparation of leather was employed: Russia used platinum from the Ural Mountains. Lead was used in Burmah, nails in Scotland, silk in China, cowry-shells in Africa, tobacco in Virginia, codfish in Newfoundland, bullets in Massachusetts, wampum among the Indians, logwood in Campeachy, sugar in the West Indies, soap in Mexico, and silver among the Hebrews (see Genesis xxiii., 16.) Thus every nation has commodities desired by the people as the medium of effecting exchanges.

The population of Richmond, Va., despite the war, has double since 1860. From a local census, instituted last year, the population was shown to have reached upward of 72,000. It has five railways outlets, James River and the canal running to the Alleghanies. Work on the James River, looking to the accommodation of vessels of heavy draft, is progressing rapidly. Richmond numbers 381 factories of all sorts. Everything is made there now, from a lucifier match to a stem engine. The sales of her factories in the year 1876 reached the sum of $22,424,680. Her wheat and corn mills produced to the value of $2,347,000; her forty-one tobacco factories $12,058,300; her iron works $2,032,780. These are examples of what has been accomplished in a town laid waste by fire and war from 1861 to 1865.

GROVER & BAKER
ELASTIC STITCH
Sewing Machines,
USING TWO SPOOLS.

GROVER & BAKER
—AND—
DOMESTIC
LOCK-STITCH MACHINES,
Stitch alike on Both Sides.
Sold at Reduced Prices.
Leased on Easy Terms. Warranted in every Respect.
BEWARE OF IMITATIONS.
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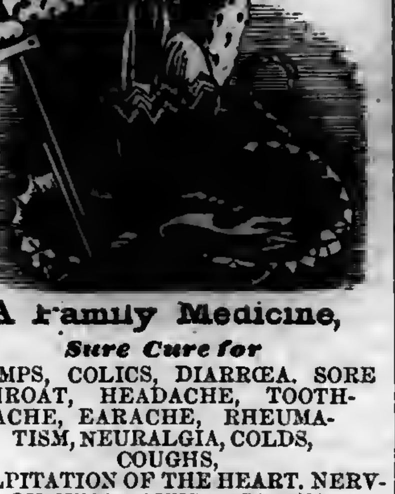
THE ORIGINAL
KING OF PAIN.



A Family Medicine,
Sure Cure for

CRAMPS, COLICS, DIARRŒA, SORE THROAT, HEADACHE, TOOTH-ACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle. For sale by all druggists and country stores. Prepared by

W. H. PEMBERTON, M. D.,
aug23-79-6m New Orleans, La.

Monitor Oil Stove,
Patented 1875.

Cleanliness, comfort & economy combined
Requires no stove pipe, no chimney, no wood, no coal. Makes no smoke, no smell, no ashes, no dust,

No. 1—Single Stove.

Always Ready, and will Boil, Stew, Broil, Fry, Bake or Roast to perfection. Its Fuel is Insurance Oil. With Insurance Oil for Fuel it is Perfectly Safe.

No. 2.—Double Stove.

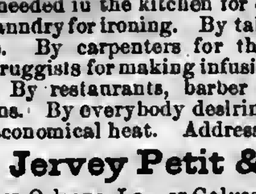
The Monitor Oil Stove

Is an entirely new invention, constructed on scientific principles, and has given entire satisfaction to all who have used it.

It marks a New Era in Cooking, and makes Housekeepers independent of Servants.

It is substantially constructed of Cast and Russia Iron. No solder to melt. No tin to rust out and leak.

☞ IT WILL LAST A LIFETIME. ☜



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FLAT IRONS

This stove has n Equal.

It is needed in the kitchen for cooking. In the laundry for ironing. By tailors for the goose. By carpenters for the glue pot. By Druggists for making infusions, syrups, etc. By restaurants, barber shops and saloons. By everybody desiring a quick and economical heat. Address orders

Jervey Petit & Co.,
New Orleans, La., or Galveston, Texas.
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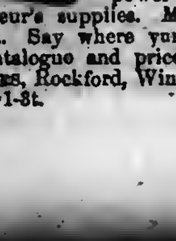

BARNES' FOOT POWER MACHINERY. 13 different machines with which Builders, Cabinet Makers, Wagon Makers and Jobbers in miscellaneous work can compete as to QUALITY AND PRICE with steam power manufacturing; also Amateur's supplies. MACHINES SENT ON TRIAL. Say where you read this and send for catalogue and prices. W. F. & JOHN BARNES, Rockford, Winnebago, Co., Ill.
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THE
SINGER AGAIN TO THE FRONT!
GRAET REDUCTION IN PRICE
—OF THE—
WORLD-RENOWNED
Singer Family Sewing Machine!

THE SINGER MANUFACTURING COMPAMY, ever awake to the interests of the public, have determined to PUT THE PRICE OF THEIR MACHINES within the reach of every man, woman and child in the land.

THE GENUINE SINGER SEWING MACHINE IS NOW OFFERED AT PRICES BELOW THE BOGUS ONES, OR ANY OTHER.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate, is the Singer is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap machines hawked about the country, with no claim for patronage but their cheapness.

THE SINGER MANUFACTURING COMPANY,
S. E. RUNDLE, Agent.
may24-6m] ***No. 91 Canal Street, New Orleans, La.***

PHILIP WERLEIN,
No. 135 Canal Street,
NEW ORLEANS. - - - LA.

LARGEST Piano House in This Country,
—OFFERS—
Chickering's New Scale PIANOS.
HALE'S PIANOS, HARDMAN'S PIANOS.
ESTEY & CO. ORGANS. MASON & HAMLIN ORGANS.
As low as any house North. Monthly Payments. Discounts for cash.
☞ **Music and Musical Instruments of Every Description.** [feb22-1y

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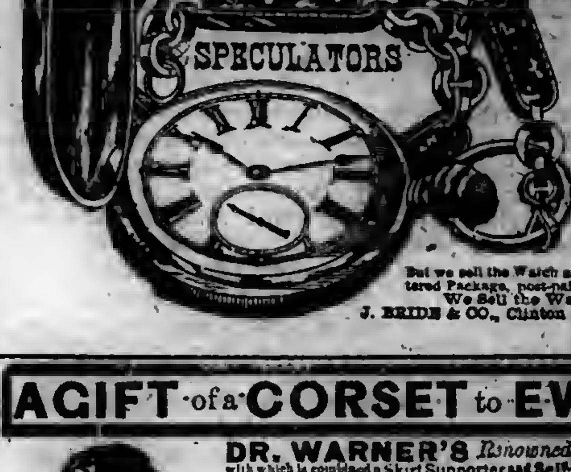

We have the best Imitation Gold Watch in the Market for Trading Purposes. The metal is a composition of other metals, so closely resembling gold that the best judges find it difficult to detect the difference, except by a chemical test, and it is the best substitute for gold known. AMERICAN MOVEMENT, EXPANSION BALANCE, BEAUTIFULLY ENGRAVED OR ENGINE TURNED HUNTING CASES, and equal in appearance to a GOLD WATCH THAT COSTS from $150 to $200. It sells and trades readily, for from $50 to $100, and if you wish a watch for your own use or to make money on, try this. Owing to our large sales, we are enabled to reduce the price of them to $12 each with an elegant Chain attached. They are used on Railroads, Steamers, and in Manufactories, and other places where accurate time is required, and gives general satisfaction. We send them by Mail or Express, on receipt of $12, to any part of the Country, or it will be sent C.O.D. when the customer desires and remits $3 on account. These Elegant CHAINS weigh about Fifty Pennyweights, and the same pattern in pure gold would cost $150. We sell these Chains at $3 each. But we sell the Watch and Chain for $12, sent by Mail in a Registered Package, post-paid, to any Post Office in the United States. We Sell the Watch without the Chain for $10.

J. BRIDE & CO., Clinton Place, & No. 11 Eighth Street, N. Y.
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A GIFT of a CORSET to EVERY LADY.

DR. WARNER'S *Renowned* **HEALTH CORSET,** with which is combined a Skirt Supporter and Self-Adjusting Pads (or three garments in one) the whole forming the most Perfect Corset made, will be Given to Every Lady who reads this advertisement, on conditions stated below. No corset ever offered to the ladies of America has met with such remarkable favor as this. It is unequalled for BEAUTY, STYLE and COMFORT, and is approved by all physicians. The price of Dr. Warner's Best Sateen Corset is now $1.50 (former price $1.75), and it will be sent, post-paid, on receipt of that amount to any part of the country, or it will be Given to Every Subscriber to

"IDLE HOURS,"

a 16-page Popular Weekly, filled with charming STORIES, SKETCHES and INTERESTING ARTICLES on a variety of topics, by some of the best writers of the day. A prominent feature will be Humorous Selections from the Danbury News, Free Press, Hawkeye, etc. In short "IDLE HOURS" will furnish a great amount of Choice Reading at the Low Price of $1.50 a Year, (single number 3 cents,) making it by far the CHEAPEST as well as the BEST WEEKLY STORY PAPER in this country. Just think of it! a First-Class 16-page Story Paper for a Whole Year, and one of Dr. Warner's Celebrated Health Corsets, for $1.50, and 20 cents extra for postage on Corset and Paper, or $1.70 altogether. [illegible] We hazard nothing in stating that no publisher has ever offered so much for the money before. It must be borne in mind that Dr. Warner's Corset is no ordinary one, but is warranted to be just what we represent it, three garments in one, at the price of only a common corset. ☞ Forward your order at once, if you would secure the advantages of this Remarkable Offer. Address MILTON T. RICHARDSON, Publisher, 397 Broadway, New York. N. B.—Postage stamps accepted when currency is not available. [illegible]

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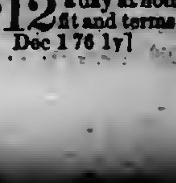

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[illegible] TO DO.

[illegible] in this world of ours,
[illegible] with the fairest.
[illegible] only a fitful play,
[illegible] every day?
[illegible] Christian soul,
[illegible] thy selfish stole.
[illegible] of sloth and sin;
[illegible] a kingdom to win.
[illegible] there are prayers to lay
[illegible] day by day;
[illegible] and without;
[illegible], strong and stout.
[illegible] there are minds to teach
[illegible] Christian speech;
[illegible] with loving wile
[illegible] haunts of sin's defile.
[illegible] there are lambs to feed,
[illegible] the church's need,
[illegible] to the weak and
[illegible] the doubting saint.
[illegible] there are heights to
[illegible] yet again,
[illegible] in the vision sweet,
[illegible] winged feet.
[illegible] Savior said,
[illegible] I tread?
[illegible] journey through,
[illegible] much to do?"

[illegible] of Liberia.

[illegible]

prevail, but owing to the want of roads leading into the interior, and the hostility of the native Kings who swarm in the jungle, the Liberians are compelled to remain and shake on the coast. Many travelers have told substantially the same story of Liberia, but they have been denounced as enemies of negro civilization, and as persons quite unworthy of belief. Now that the State Department shows that Liberia is only an African "Eden," perhaps it will be more difficult to lure colored men to leave their American homes to die in Africa. It is significant that no Liberian President has been exhibited here for some years, and the public will now suspect either that there is no one in Liberia sufficiently healthy to act as President, or that the Liberian President, if there is one, has not strength enough to leave his bed and escape from the plague-stricken Republic. While the similarity between Liberia and "Eden" is painfully apparent, it must not be forgotten that the original founders of the colonization scheme were among the noblest of men, and that the honesty and good faith of the Colonization Society are beyond suspicion. But these good men have permitted their faith in a theory to blind them to facts, and dreaming of an African Republic has shut their eyes to the realities of fever and idleness.

It seems scarcely credible at present that there was a time when American philanthropists seriously proposed to transport our entire colored population to Liberia, so that the white race could possess a monopoly of America. Some intelligent colored man ought now to propose a scheme for the colonization of white Americans in Greenland. The beauties of the bracing Greenland climate could be elegantly pictured. It might be admitted that at first the colonist would find it unusually cold, but as soon as he became acclimatized he would not mind the cold. The prospect of civilizing the Esquimaux and of establishing a vast Arctic republic, with an exclusively white government and a military academy into which no colored cadet could intrude, might awaken the enthusiasm of the American white men, and induce them to embark in the ships of the Greenland Colonization Society. Of course, the colonists would die of cold and hunger and scurvy, and would bitterly regret having left a comfortable home for the barren ice-fields of the polar region; but if they did not live long enough to return and tell their dismal story, and if every traveler who visited them and brought back a truthful report were to be denounced as a wicked enemy of the white race, the stream of emigration might be kept up. Colonizing Greenland with white men is at least as feasible and desirable as colonizing Africa with colored men, and of the two countries, the former is rather more healthy and attractive than the latter.

It is to be hoped the report published by the State Department will finally prick the Liberian bubble. The colonization scheme is a disastrous failure, and has wrought untold misery. Instead of subscribing money to send more colored people to die in Liberia, it would be more charitable to subscribe money to bring the sorrowing colonists back to a land where the whitewash brush is always in demand, and where no industrious man, whatever may be his color, need starve.

Bible Arithmetic.

ADDITION.—Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance, and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. 2 Pet. i, 5, 7.

SUBTRACTION.—Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings.....desire the sincere milk of the word that ye may grow thereby. 1 Pet. ii, 1, 2.

MULTIPLICATION.—Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord. 2 Pet. i, 2.

He that ministereth seed to the sower both minister bread for your food, and multiply your seed sown, and increase the fruits of your [illegible]. 2 Cor. ix, 10.

[illegible].—Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 2 Cor. [illegible]

[illegible] OF THREE.—Now abideth faith, hope, charity, these three; but the greatest of these is charity.

[illegible] favorite doctor has [illegible] is supposed he [illegible] to the [illegible] Cardi- [illegible] of the [illegible] four [illegible]

The American Missionary Association.

The American Missionary Association is the Missionary Society of the Congregational Church. It lately held its Anniversary in Syracuse, New York. From the report of the Executive Committee, the *Northern* gathers the following interesting facts:

"The educational work of the Association has been vigorously prosecuted during the year. Some schools have been overcrowded. The Normal school work is, for the present, of great and increasing importance. Of the 5500 students in its twenty-six schools under the care of one hundred and thirty-four teachers, more than one-fifth are now directly preparing to teach and probably three-fourths will teach as soon as they are competent.

The Association has three theological schools, at Nashville, Atlanta and New Orleans, all doing good work. The students number seventy-four. At Fisk University, ground has been broken for the Livingston Memorial Hall, intended to be a training school for missionaries for the African field, with a special course of instruction.

Four new churches have been organized—making fifty-nine under the care of the Association, with a membership of 4,048.

The African Mission was a year ago in great weakness. There have been found during the year, three men of negro race, a minister, a physician and a teacher, all born in slavery, all educated since the war, who, with their families, are on the sea sailing for Africa. This is the beginning under the Association of this foreign work by freedmen trained here for work in Africa. To reinforce them, and finally to establish schools and churches there, is the aim of the Association.

The work among the Chinese on the Western coast has been carried on in eleven schools, by seventeen teachers, with 1,155 pupils. A Christian association and home has been kept up by the Chinese converts, the Barnes school building erected, and despite the occasional hoodlum outbreaks, the work progresses.

Of its Indian Work, the report recognizes an improved administration of a bad policy. Six Indian agents are nominated by the Association and have done good and faithful service. Three missionaries have been sustained among the Indians, and seven teachers, two churches, with thirty-seven members, and five schools, with two hundred and eighty-seven pupils. The hindrances are many, the progress slow, but real and evident.

The total income from all sources for the year has been $209,695,26, expended and due, $179,279 17. A year ago the debt was reported at 93,232.99; it is now, $62,816,90; a reduction of $30,416.09.

The following statistics comprise a general summary of the work and workers of the Association:—

WORKERS.

Missionaries—At the South, 59; among the Indians, 3; in the foreign field, 3. Total 65.

Teachers—at the South, 134; among Chinese, 17; among the Indians, 7; in the Foreign field, 4; Total, 162.

Matrons, 11; in Business Department, 14; Total number of workers, 252.

CHURCHES.

Churches at the South, 59; among the Indians, 2; in the Foreign field 1. Total, 62.

Church members at the South, 4,048 among the Indians 37; in the Foreign field, 42. Total, 4,127.

Total number Sabbath School scholars. 7,036.

SCHOOLS.

Schools at the South, 26; among the Chinese, 11; among the Indians, 5; in the Foreign field, 3. Total, 45.

Pupils at the South, 5,404; among the Chinese, 1,155, the Indians 287; in the Foreign 116. Total, 6,962.

Chartered institutions, 8; other institutions, 11; Common schools, 7, Total 26.

PUPILS CLASSIFIED.

Theological	74
Law	8
Collegiate	79
Collegiate Preparatory	154
Normal	1,138
Grammar	632
Intermediate	1,222
Primary	1,990
	5,492
Studying in two grades	99
Total	5,404

Scholars in the South taught by our former pupils estimated at 100,000.

Dr. Poisal has resigned the office, and another Methodist clergyman has been nominated chaplain of the House of Representatives in [illegible]—the Rev. W. Harrison, [illegible] Georgia.

The Savannah Conference.

The Conference met at Savannah, Nov. 1st, Bishop Harris presiding. The session was an interesting one, and a good increase in membership and benevolent collections were reported. The *Methodist Advocate* says:

Sunday was Bishop Harris' sixtieth birthday. He attended the Conference love feast in the morning, preached with unusual liberty and great acceptability at ten and a half o'clock, and ordained the deacons. He also attended the service a three o'clock and ordained the elders, and spoke in Trinity M. E. Church, South, at night. This is one of the largest and finest churches in Savannah. It was crowded to hear the Bishop, quite a number of colored people in the gallery, and hundreds were turned away for want of room. The Bishop spoke clearly and forcibly, giving a brief sketch of his travels around the world, and dwelling upon the mission work in China. The congregation listened with close attention, and we have no doubt that lasting good was done, both in behalf of missions and of fraternity between the Churches.

The following are the appointments:—

SAVANNAH CONFERENCE APPOINTMENTS.

Savannah District, L. W. Coats, P. E.
Savannah, Asbury, R. W. Taylor.
Savannah circuit, R. S. Black.
Blackshear and Jesup, E. Pinkney.
Waresboro, A. C. White.
Brunswick, S. P. Huskins.
Brunswick circuit, S. Garcy.
Darien, A. G. Amos.
Reidsville, supplied by G. Harris.
Camden, Z. Butler.
St. Mary's and Trader's Hill, J. H. Randall.
Montgomery, C. F. Vanderpool.
Valdosta, S. H. Hays.
Appling, J. G. Kitchen.
Augusta, W. Francis.
Waynesboro and Burke, R. T. Kent.
Lawtonville, A. Johnson.
Bulloch, B. Boston.
Sylvania, to be supplied.
Charleston, W. C. Hunter.
Clark and Bellview, Paddy Bell.
C. W. M'Mahon. Principal of Haven Normal School and member of the Waynesboro Quarterly Conference.

Macon Dist., J. M. Hollingsworth, P.E.
Macon—
First Church, to be supplied.
City Mission, to be supplied.
Forsyth, F. M. Jones.
Liberty Hill, E. B. Davis.
Milner and Barnesville, to be sup.
Pike and Upson, W. Fincher.
Zebulon, E. Little.
Griffin, A. N. Jackson.
Flint River, J. Arnold.
Whitewater, D. McLendon,
McDonough, M. W. Traverse.
Clayton, R. D. Brooks.
Butts, to be supplied.
Columbus, C. T. Roberts.
Culloden, A. B. Wilson.
Charles P. Wellman, Principal of Griffin High School and member of Griffin Quarterly Conference.

Atlanta District, C. O. Fisher, P. E.
Atlanta—
Loyd-street, G. Standing.
Markham-street, S. C. Upshaw.
East Atlanta, W. Maddox.
West End and Fulton, supplied by H. Dennis.
LaGrange, J. H. Owens.
Troup circuit, Joseph Dobbs.
Greenville, R. T. Adams.
Warm Springs, J. W. Nailor.
Whitesville, H. Stricklin.
Hogansville, sup. by J. Robinson.
Grantville, J. Watts.
Newnan, H. R. Parmenter.
Newnan circuit, S. Smith.
Carrol and Bowden, supplied by H. Mullens.
Palmetto, E. Lacy.
Palmetto circuit, supplied by H. B. Hinesman.
Fairburn, J. D. McHenry.
Decatur and Conyers, H. B. McCain.
Oakhil and Rockdale, J. B. Williams.
Oxford and Covington, to be sup.
Union Grove, T. H. Walder.
Isaac J. Lansing, Agent of the Freedman's Aid Society and member of Loyd-street Quarterly Conference.

Rome District, Joseph Sams P. E.
Rome, D. P. Johnson.
Floyd, supplied by H. Black.
Summerville and Broomtown, J. C. Johnson.
Coosa, supplied by P. Barns.
Cave Spring, F. M. Gordon.
Polk and Harralson, D. Hope.
Cartersville, R. Bigham.
Adairsville and Pine Log, A. Samuel.
Whitefield, supplied by R. Hunt.
Cobb and Milton, E. Wood.
Gwinett, M. McKinney.
Gainesville, W. Evans.
Gainesville circuit, to be supplied.
Oconee, S. Williams.
Jackson, to be supplied by C. Buffington.
Hart and Elbert, J. C. Wagner.
F. W. Smith, transferred to Central Alabama Conference.

Memphis, Tenn., is to have a Confederate monument, to cost $4,285.

Egypt.

ITS HIEROGLYPHICS.—The more the ancient hieroglyphics are deciphered and the Assyrian arrowhead inscriptions are understood, so much the more is the Bible story of the East corroborated. The greatest Egyptologist of the day, Professor Heinrich Brugsch, has just published a "History of Egypt under the Pharaohs," a work of profound interest and study, but written in a style so plain as to be attractive to those who are not especially Oriental scholars. The twelfth section of this work treats of the rule of Joseph in Egypt, which commands so large a share of Christian sympathy. In this he presents from his reading of the hieroglyphics, the most remarkable ratification of the Mosaic account. With joyful satisfaction Brugsch gives extracts which refer to Joseph and his lord during the period of the seven years of famine in Egypt. He finds these in the tomb of an ancient Egyptian bearing the name of Baba, who lived at that time. This Baba was kind of heart, and the gods had granted him abundance of wealth on earth. The story goes on to say: I gathered grain as were I a friend of the gods of harvests. I was careful at the period of seed-time. And when now a famine arose that lasted many years, then I distributed grain to the city in its distress. Now these "many years" could not have been a transient period of famine, but a determined historical period. Since the recurring famine of each consecutive year was a great exception, and perhaps happened only once in all Egyptian history, this is doubtless the period of seven years under the Pharoah of Joseph, and as Baba lived at the time of the shepherd kings, Brugsch infers that this famine alluded to could be no other than that related by Joseph. The simple words of the Bible story and the inscription in the tomb of Baba are too clear and convincing to leave a doubt as to their allusion. the narrative of the Sacred Book of the elevation of Joseph, under one of the shepherd kings. and of his life at the court, of the reception of his father and brothers, all coincide, in the mind of Brugsch, with the time and place given in in the tomb of Baba, Josephs Pharaoh reigned in Zoan, the subsequent city of Rameses, with a thoroughly Egyptian court. His Pharaoh lets the knee be bowed before him to express the feeling of reverence,—and this very expression is found in the vocabulary of the hieroglyphics. Pharaoh grants to him the high dignity of Cultivator of the Land, which expression is found in the old Egyptian script. The name of Joseph's wife is strictly Egyptian. The father of his wife, one of the priests, is a genuine Egyptian, whose name is found in the language of the land, and means a "gift of the sun." The chamberlain who bought the boy Joseph from his brothers, and whose wife tempted the virtue of the young servant, bore a strictly Egyptian name. Joseph rose to the highest power beside his king, and bore the name of Adon in the Egyptian language, and this Adon, now found on the monuments, indicates a ruler of high degree. Thus, from time to time, are recorded the historical testimonies to the truth of the Bible story.—*National Repository for December.*

A Wonderful Hymn-Book.

A *Courier* reporter, while conversing with Rev. H. M. Osbon, D. D., about the new style of hymn-book, elicted the following: "By-the-way," said the Doctor, "in my younger days, (and that is some time ago, for I've preached fifty years,) when I was a pastor of a church up the river, I had a zealous hard-working member who, for a great many years, had been a class-leader in the church. The great drawback to his usefulness was that he, being a German, spoke the English language very imperfectly and created many a hearty laugh in the class-room when it was not desired. One of his peculiarities consisted in carrying around his old-fashioned, brass-clasped hymn-book. "Now," says the dominie "the history of that hymn-book goes to prove the old adage that 'truth is stranger than fiction.' Brother Snyder came to this country when quite young, and received the hymn-book from his parents with the injunction to read it every day, and never to part with it under any consideration. While crossing the Atlantic he made it a daily practice to open and read his much beloved book. One morning while he was so engaged the ship gave a lurch, and the book quitely dropped overboard. The owner was inconsolable, and mourned its loss for five days. At the expiration of that time the sailors were successful in hauling a shark on board; after it was cut open, what should be seen glittering in the sun's rays, but the lost hymn-book of Brother Snyder. A few years later, while living in a tenement house in New York City, he had the misfortune to lose all his worldly goods, and, what he prized still more highly, his hymn-book, which had escaped watery grave in the ocean only to be devoured by the other element, fire. After the lapse of some time, workmen begun moving away the debris, and on lifting a heavy stone there lay exposed to view Brother Snyder's songs of the Fatherland. Strange to say, the book was almost uninjured, the edges being only slightly burned, and the pages somewhat soiled by the action of the water. In after years, when Brother Snyder wished to be very impressive on his everlasting theme, 'A good Providence,' he would rise, hold the book aloft and exclaim, 'Mine friends, dat ish de book dat swallowed de whale; dat ish de book dat wash burned up in Noo York.' After the old gentleman's death," continued Dr. Osbon, "I wrote the history of this wonderful book, and deposited it, with the book in the University at Middletown, Conn., where they can be seen at anytime.—*Roundout Courier.*

Heroism in Humble Life.

A common sewer, of great depth, had been opened at Noyon, for the qurpose of repair, and was carelessly left unprotected during the night. Four men, passing that way in the dark, fell in, and it was near midnight before their perilous situation became known. Among all who crowded to the opening, not one was found courageous enough to descend to the assistance of the unfortunate wretches, who appeared already in a state of suffocation from the poisonous vapor they were compelled to breathe. The wives and children of the men in vain besought the bystanders for aid, until Catherine Vasseur, the daughter of a French peasant, and at that time only seventeen years of age, appeared on the scene.—Moved by sympathy, and careless of the danger to herself, the young girl insisted on being lowered into the sewer, and, having taken a rope with her for the purpose, she succeeded in fastening it round two of the men, and, assisted by those above, she had the happiness of restoring them to their wives and families. Again she descended, and now her breath began to fail her. She succeeded, however, in fastening the rope round the body of a third man, and, in a fainting condition, had sufficient presence of mind to knot up the end with her own luxuriant tresses. We may imagine the astonishment of the dastardly fellows above when they drew the man to the surface, and found the all but inanimate body of Catherine swinging by her hair to the end of the rope. Fresh air and stimulants soon restored the brave girl, and the third man lived also; the fourth perished.

So great was the admiration excited by Catherine Vasseur's devotion, when the news spread through Noyon, that a solemn Te Deum was ordered by the bishop, and the members of the corporation marched in procession to the church. Nor was this all. The Duke of Orleans, the Bishop of Foyon, and the magistrates tendered her the public thanks of the town, and she was presented with a civic crown, and an emblamatic medal commemorative of her heroism and self-devotion.

The Noblest Life.

Higher still is be who is never so happy as when he is making other people happy, when he is relieving pain, and giving pleasure to two or three or more people about him. Higher yet is he whose chief joy it is to labor at great and eternal thoughts, in which lies bound up the happiness of a whole nation, and perhaps a whole world, at a future time when he will be mouldering in his grave. Any man who is capable of this joy, and at the same time of spreading comfort and pleasure among the few who live round about him, is the noblest human being we can conceive of, he is also the happiest. It is true that his capacity for pain is exercised and enlarged, as well as his power of feeling pleasure. But what pains such a man is the vice and folly and misery of his fellow-men; and he knows that these must melt away hereafter in the light of the great ideas which he perceives to be in store for them, while his pleasure, being in the faith of a better future, is as vivid and as sure as great thoughts are clear and eternal. For an illustration of this noblest means of happiness, we had better look to the highest instance of all, I have always thought that we are apt to dwell too much on the suffering and sorrow of the lot and mind of Christ. Our reverence and sympathy should be more with his abounding joy. I think those who read with clear eyes and an open mind will see evidences of an unutterable joy in his words, may almost think they hear it in his tones. when he promised heaven to the disinterested, and earth to the meek, and satisfaction to the earnest; when he welcomed the faith of the centurion, and the hope of the penitent, and the charity of the widow; when he foresaw the incoming of the Gentiles, and knew that heaven and earth should pass away sooner than his words of life and truth. The sufferings of the holy can never surely transcend their peace; and whose fullness of joy can compare with theirs?—*Harriet Martineau.*

Our Future.

[From a recent lecture by Rev. Joseph Cook]

With whatever telescope I sweep the horizon I, for one, stand in awe. I set no dates; I seek to establish approximately no definite numbers. I assert only that America can sustain a larger population than Europe, Asia, and Africa together; that since it can, probably it ultimately will; that we may expect as large an average population as Europe now possesses; that America is, therefore, yet in its infancy; that for these immense numbers of human family we stand in trust; and that the age, therefore, has not yet ceased to be a crisis.

It would have been worth something at Thermopylæ to have foreseen Salamis; and at Austerlitz, Sedan; and at Runnymede, America. It would have been worth something to Paul, when he went out of Ostian gate to die, to have foreseen Constantine, and Augustine, Luther, and Churches on which the sun never sets. It would be worth something at the parting from Delft Haven, or among the secreted graves on Plymouth Hill, to have forseen the savages shut up behind the Mississippi, and church bells mingling their murmurs with the Pacific seas. But, undoubtedly, God's plans for the future are as majestic as those for the past; and so it ought to be worth something now to foresee what can be in America, and therefore probably will be.

"The Action of Alcohol on the Body and on the Mind."

This is the title of a new pamphlet recently published by the National Temperance Society, containing two able and important lectures delivered by Benjamin W. Richardson, M. A., M. D., F. R. S., of England, recently delivered at Cambridge and at Oxford, and which were published by special request, and have had a very large circulation in the United Kingdom. They are the result of careful and extended researches as to the results of alcohol from a scientific standpoint, and are among the ablest contributions to this branch of the subject.

Dr. Richardson is well known as Fellow of the Royal College of Physicians, and Author of the six celebrated Cantor Lectures, which have had a wide circulation both in England and America. These last new lectures are adapted for circulation among all classes, and should have a wide circulation. Bound together in one pamphlet, 12mo, 60 pages, price 20 cents, thick edition, with covers; $15 per hundred, thin paper, without covers. Send for it. Address J. N. Stearns, Publishing Agent, 58 Reade Street, New York.

Defending the Bible,

Never was a better answer made than a poor Irishman made to a Catholic priest while defending himself for reading the Bible.

"But," said the priest, "the Bible is for the priests, and not for the likes o' you."

"Ah! but, sir," he answered, "I was reading in my Bible, 'You shall read it to your children,' an' sure the priests have got no children."

"But, Michael," says the priest, "you cannot understand the Bible. It's not o' you to understand it, my man."

"Ah! very well, your riverence, if I cannot understand it, it will do me no harm, and what I can understand does me a heap o' good."

"Very well, Mike," said the priest, "you must go to church, and the church will teach you; the church will give you the milk of the Word."

"And where does the church get it from but out of the Bible? Ah! your riverence, I would rather keep the cow myself."

Apologies.

Do not engage in the objectionable practice in the pulpit of making apologies. If you have nothing worth saying the people will find it out soon enough without your telling them; if you have a really valuable thought, they will consider your apology a misstatement, or an act of unpardonable vanity. In either case it is better to speak out simply and plainly what you have to say. You need have no fears that the people will not know the value of your utterances. They know better than you know yourself, and [illegible] all your attempts to hide [illegible] defects under shallow [illegible] estimate your services for [illegible] what you are worth.—[illegible]

Southwestern.

59 Natchez St., New Orleans, La.

THURSDAY, NOVEMBER 22, 1877.

New Subscribers.

We are already receiving some good lists of new subscribers for 1878, and the indications are favorable that the canvass the next few weeks will be vigorous and successful.

We ask that all the preachers will go to work at once and push the canvass. *Two dollars* pays for the SOUTHWESTERN for a year and all who subscribe now, get the paper for the remainder of 1877 and during all of 1878. Our terms are cash in advance. Address:

NELSON & PHILLIPS,
Lock Box B, New Orleans.

To the Texas Preachers.

[illegible] four Texas Conferences meet [illegible] a month at Dallas, Waco, [illegible] and Jefferson. The editor [illegible] *Southwestern* expects to be at [illegible] Conferences, and will have [illegible] accounts of all the preachers, [illegible] agents expect every preach[illegible] ready to settle his account. [illegible] there will be no failures in [illegible]. By resolution of the [illegible] Conference, when preach[illegible] their accounts to go be[illegible] without settlement, [illegible] have no more credit. [illegible] not send lists of new [illegible] before, do not fail to [illegible] you to Conferences. [illegible] lead off grandly in the [illegible]

[illegible] S. Smith, of the Ten[illegible] M. E. Church, [illegible] the 23d instant at [illegible] University, Nashville, [illegible]

[illegible] paper on "Amer[illegible] completed in the [illegible] American Review. [illegible] contribution on [illegible] extracts.

[illegible] of Pleas[illegible] Church in this [illegible] revival [illegible]. There [illegible] of conversions [illegible] the altar for [illegible] meeting.

[illegible] of New [illegible] Attor[illegible] Campbell [illegible] a prom[illegible] party [illegible] main[illegible] character [illegible] all good [illegible]

[illegible] Church, (col[illegible] and Pry[illegible] for public [illegible] Bs. Rev. [illegible] open[illegible], after [illegible] the pas[illegible] Arkansas [illegible] service was [illegible] by a few [illegible] a large [illegible] building [illegible] greatly [illegible]

[illegible] B. D. [illegible] Mr. [illegible]

Southwestern Christian Advocate, 1878.

TO THE FRIENDS OF THE SOUTHWESTERN:

We ask every one of you to read each line of the following address:

I. General Remarks.

1. The **Southwestern Christian Advocate** is an absolute necessity to the work of the Methodist Episcopal Church in the Southern States. That work is largely of a missionary type, needing the constant assistance and inspiration of a weekly newspaper.

2. The SOUTHWESTERN has been a **success** beyond the expectations of even its best friends. It lived and grew for three years as a private enterprise, and so important was it considered to our Southern work by the last General Conference that it was adopted as an official journal of the Church.

3. The course of the SOUTHWESTERN has been **decided and consistent** on all questions relating to our work in the South. While others have vacillated between seasons of excessive gush or bitter denunciation on "Fraternity" and kindred topics, this paper has always, in a dignified and positive way, demanded the proper recognition of our Church and ministers in the South, and commended those who in any way gave that recognition.

4. The SOUTHWESTERN has done, and is in a condition to do, more **for the colored people** of the Methodist Episcopal Church than any other paper in the Church. This paper has from the first waged an unceasing war against the spirit of caste, both in State and Church, and has never once lowered its standard to the demands of the enemies of the colored people, or their friends who, from motives of policy, have aided to perpetuate the spirit and fact of caste in Church or State.

5. The **location** of the SOUTHWESTERN in the chief metropolis of the South, its independent and consistent course, give it an extended influence among all classes of people. This is proved by the fact that it has, in the city of New Orleans, a larger circulation than any other religious journal.

6. January first the SOUTHWESTERN will be **Enlarged** by the addition of four columns, and it is our purpose to make the paper better than ever.

II. To Our People.

1. A large number of you are **Local Preachers**, or **Exhorters**, or **Trustees**, or **Stewards** or **Class Leaders**, in the Church. How can you be good officers in the Lord's army without your Church paper, to tell you of your Church duties, and report the condition and movements of that army?

2. Many of you are **Sunday School Officers and Teachers**. The SOUTHWESTERN gives every week more than a column on the Sunday School lesson for the Sunday following.

3. As **Christians** you want to be intelligent and progressive. You want to know of the work of God throughout the world. You want to read how God's people die. You want to read about your conference and preachers. You want to read how God's work is going on in your own and other Churches. How can you know these things without you take your Church paper?

4. **Fathers and Mothers** want their children to grow up to be moral and respectable. If so, those children must be instructed by good reading. Every number of the SOUTHWESTERN contains something to instruct and inspire the young.

5. Our **Young Men and Women** beginning life want to begin it right. The ambition to be as good as the best is noble. But to be good and successful, young men and women must be intelligent and moral, and faithful. Nothing will help to these good qualities more than the reading every week of a good newspaper.

6. **Two Dollars a Year** pays for the SOUTHWESTERN. That is less than **four cents a week**. Think how much money you spend foolishly before you talk about the times being too hard to take your Church paper.

III. To Our Preachers.

1. Next to the Bible and Discipline you need your Church paper, **For Your Own Good**, and next to preaching, and doing pastoral work, you must put your Church paper among your people, **For Their Good**. The families who read their Church paper are your most intelligent hearers, pay you best and pay the most to the benevolent collections. If, therefore, you want an intelligent congregation, and want to get your salary, and want to make good reports to Conference, put your Church paper into every family in your congregation, whether they are members of the Church or not.

2. You want to be **Successful Pastors**. The SOUTHWESTERN will **help you**. It will instruct your church officers in their duty, and your Sunday School officers and teachers in their duties, and by your people reading about other churches and pastors they will know better how to take care of and appreciate you.

3. As **Leaders Among Your People** you will have influence for good only as your people see you are their real friend. If you try to keep the light from [illegible] they will soon distrust and forsake you.

4. The SOUTHWESTERN is your **Conference Paper**, and will contain the notices of your Quarterly Meetings and District Conferences, and the accounts of the Church work among the Churches of your Conference.

IV. Our Terms.

1. We [illegible] the **Postage** ourselves, so that subscribers have only to pay [illegible] two [illegible] and then get the paper every week from the Post [illegible] In New Orleans the paper is delivered at the door.
2. Our [illegible] is **Cash in Advance**. This is best for all.
3. We send the paper for one year—

[illegible] Preachers in Charge of Stations or Circuits, Our Agents	$1 00
[illegible] Preachers	$1 50
[illegible]	$2 00

[illegible] letters on business to

[illegible] & PHILLIPS,
[illegible] Box B,
NEW ORLEANS.

The Cane-Sugar Industry.

Special Report, No. 1, of the Department of Agriculture is a "Statement showing the Condition and Prospects of the Cane-Sugar Industry in the United States," and a valuable public document. The new Commissioner of Agriculture, Wm. G. LeDuc, soon after his induction into office, directed his attention to the condition of the sugar interests of the country. Because of the superior fertility and productiveness of Louisiana lands, a circular letter was addressed to leading planters of this State, requesting their attention and valuable experience, in advising the Department how best to give encouragement to the industry.

The facts elicited were thought to be of sufficient importance to warrant publication, and are given in a 40 page pamphlet, entitled as above. We give an outline of the summary of deductions:

1. The country pays annually to foreign countries, for imported sugars, millions of dollars, which by due protection of the home industry would be saved. During the years from 1860 to 1876 statistics show that the United States produced less than 13 per cent of the cane-sugar, and little more than 21 per cent of molasses consumed, and from this statement Pacific coast importations or excepted because Treasury reports conform to fiscal and not calendar years. It is also claimed that importation is a necessity, and not to be regarded as a direct competition with our own product.

2. Louisiana, the chief source of domestic supply, produced in 1876–7 63 per cent per cent less than in 1861–2. A very insignificant part of cane-bearing lands were cultivated in the years of largest production.

3. Great losses have entailed from agricultural methods, and mechanical appliances used in extracating the saccharine matter; the loss through unscientific handling of the *bagasse* alone amounting to at least 40 per cent.

4. An improved system of labor, involving the cultivation of smaller tracts by individual owners, and a more scientific handling of the cane, would largely increase production.

5. The stock has greatly detriorated from successive plantings of the same seed-cane.

6. There are immense tracts of unoccupied and abandoned sugar lands purchaseable at low rates.

7. These lands will be open to small cultivators, after their protection by good levees, the establishment of central factories, and construction of transportation ways.

8. A large area, heretofore highly productive is unsafely worked, on account of inundations arising from defective levees.

9. The new system of ownership of small farms, now being encouraged, is conducive of individual independence, educational and refining influence, and will build up and energize thriving communities, such as exist wherever self-reliant and intelligent labor flourishes.

The sugar cultivators recommend to the Department a protection of lands from overflow by means of a levee system to be maintained by the general government; the cleaning up and draining of swamp and low-lands, somewhat after the Holland system; improvement of seed-cane through importations from other latitudes, to be distributed among planters; the appointment of practical chemists to study the operations of manufacture on the ground, analyze soils, provide means for converting trash-cane into a fertilizer, and to suggest means of recuperating exhausted soils; the establishment of our agricultural college, station or farm, for determining questions bearing upon the sugar industry, since individual tests lack thoroughness, and time and expense are required for results.

The commissioner publishes an epitome of the Louisiana letters received, twenty-seven in number, and all available statistics seem to be pertinent to the subject in hand. The sugar industry ought to receive more serious consideration, as a direct result of the important compendium of knowledge, bearing upon that branch of agriculture now given to the public by Commissioner LeDuc.

The enemies of the Southern Pacific Railroad seem to be increasing in Congress.

The Banner District.

The Murfreesboro District (now divided) of the Tennessee Conference of the M. E. Church lays claims to the above appellation. The Holston, Tennessee, Georgia, Alabama, Central Alabama and Savannah Conferences have been held, and excepting the Holston and Savannah, the benevolent collections reported from the Murfreesboro District exceed the entire amount reported from any of the other conferences, and only fall ten dollars short of the Savannah Conference with its seventy-two appointments, the former reporting $5 90 and the latter $6 00. The District raised $112 for the Episcopal Fund or $46 07 more than the Savannah Conference, and raised $310 for missions, or $85 more than it was assessed. The Presiding Elder also reported $170 raised for periodicals, and received from his friends a superb family bible as a testimonial of their appreciation of his labor in the good cause. The District had twenty-two appointments each of which contributed $5 to the Episcopal Fund. Rev. Calvin Pickett, who was presiding Elder of the District, stands foremost among the successful financiers in our Southern work. He is a veteran soldier of pure christian character, Methodist to the core, and knows no such word as fail. We were a united conference when these grand results were realized, but now that we are divided we can form no predictions as to the future.

C. S. SMITH.

Nashville, Tenn., Nov. 16, '77.

The Late Dr. Wm. Hunter.

Dr. C. C. McCabe in the New York *Advocate* gives a beautiful tribute to the late Dr. Hunter by recalling a few of his many choice hymns. The hymn here referred to and quoted, we first heard sung by Rev. J. S. Cummings, of Central Illinois Conference, the dear pastor of our early christian life. Dr. McCabe says.

Of his hymns the most beautiful, and one most freighted with Gospel truth, is that one which is known in the Pittsburgh Conference as "Sansom's experience." Brother Sansom was himself a prince among preachers—a man of rarest eloquence, with a voice of wondrous melody, and a heart all surcharged with love divine. One Sabbath morning he arose in the conference love-feast to tell his experience. He described the spot where he found salvation; he told of the darkness, the struggle, the despair, and then of the mighty Redeemer coming swiftly to his rescue. It was a prose poem; it was the "old story," told with the eloquence of an Apollos.

The congregation was wrought up to a tempest of emotion. Hunter went home, sat down with his pen, and, without changing very much the phraseology of Sansom, threw that experience into a hymn which I am quite conscious will never, never die. Long as Christians live who are consciously saved, long as God has children on earth who can look back to the time and place when the surrender was made and the great transaction done, so long will this immortal hymn be sung to voice the praises of souls conscious of victory. Let me quote it entire:

There is a spot to me more dear
Than native vale or mountain;
A spot for which affection's tear
Springs grateful from its fountain;
'Tis not where kindred souls abound,
Though that were almost heaven;
But where I first my Savior found,
And felt my sins forgiven.

Hard was my toil to reach the shore,
Long tossed upon the ocean;
Above me was the thunder's roar,
Beneath the wave's commotion.
Darkly the fall of night was thrown.
Around me faint with terror;
In that dark hour how did my groan
Ascend for years of error!

Sinking and panting as for breath,
I knew not hope was near me;
I cried, O save me, Lord, from death!
Immortal Jesus, hear me!
Then quick as thought I felt him mine;
My Savior stood before me;
I saw his brightness around me shine,
And shouted glory! glory!

O sacred hour, O hallowed spot,
Where love divine first found me!
Wherever falls my distant lot,
My heart will linger round thee;
And when from earth I rise to soar
Up to my home in heaven,
Down will I cast my eyes once more
Where I was first forgiven.

Women of the Orient.

We have received from Hitchcock & Walden, Cincinnati, an exceedingly interesting volume entitled "Women of the Orient," by the Rev. R. C. Houghton, A. M., who was one of the travelling companions of Bishop Harris in his tour around the world. It is a book of five hundred pages profusely illustrated, and gives in a most readable and attractive form, information as to the intellectual, moral and social condition of women in China, Japan and India. We will very soon give a full review of the work and give extracts. It is on sale at R. J. Harp's, 112 Camp. Price, $2 00.

Bishop Harris and Our Work in the Central South.

The *Methodist Advocate* gives a cheering account of the state of the Church in Georgia, Tennessee and Alabama, the conferences in these States having just been held. We quote the following:

Bishop Harris has done many very excellent things in his tour through the South. Though not able to preach at all of the conferences, he has talked much at each, greatly to the edification and profit of all. By most he will never be forgotten. While holding up a high standard of Christian and ministerial excellence as the ideal to be attained, and though positive and forcible in many utterances, sometimes not sparing rebuke, where it seemed imperatively needed, his kindness, infinite good humor and zeal for the Church won the confidence and affection of all, and for years, for all time to come, our work in the South will be the purer, more vigorous and progressive for his presidency over these conferences. The universal prayer for him is, May he live forever and come South often!

On the whole, our work in the Central South is in a better condition than ever before. Of this fact there is not room for doubt. Though opposed by some, misunderstood by many, and not unfrequently misrepresented in the North and South, the Methodist Episcopal Church advances steadily against wind and tide among all people, winning friends and supporters among men of all ranks and conditions. If it continues to follow the policy of peace and love, maintain a high standard of morality and prudently care for its interests among all the people, not forgetting the Lord's poor, as we believe it wil, it is certain to prevail in the South. Is there a doubt that our blessed Savior will continue to reign in heaven? No. Nor is there a doubt that the Methodist Episcopal Church has succeeded, does succeed and will continue to succeed in the South.

"The Women in Black."

The *Picayune* of the 11th inst, published a highly sensational ghost story under above caption. The startling headlines told of the mysterious appearance—how she held undisputed sway over a portion of the city, and how eight valliant policemen had succumbed to the apparition. The publication created quite an excitement among the ignorant and credulous—the believers in spiritualism and the worshippers of old horse-shoes, nu the *Times* of the 14th set the matter to rest as follows:

The story was originated by some hackman, just for a lark, and in a measure was not without grounds on which to base a yarn to frighten women, children, and weak-minded, superstitious, or semi-inebriated men. The ghost (!) is an unfortunate women, who has seen better days, but alas, reverse after reverse dragged her down, until she drained the bitter cup of povety to the dregs. Her soul revolted at an open life of shame, and as the only alternative she became a waiter girl in a down-town saloon. Her refined nature shrunk from the gross familiarites of intoxicated men, yet she had to act her part and practice all the fascinating wiles of her sex to earn her livelihood. Thus she has existed, wasting away, until now she is but a spectre of her former self.

At mid-night the discordant strains, ycelpt music which lure men into the saloon where she is employed ceases, and she is free to seek her home. Clad in her faded waterproof alone she winds her weary way up Rampart street, heedless of the insults of men who take advantage of her condition to insult her. She confessed to our reporter that she has been stopped many a night, but when she turned her white face towards her insulters, and in one look from her lustrus eyes flashed out the scorn she felt for them, the men have passed on with a muttered aplogy.

Despatches from Washington indicate a strong opposition to the confirmation of Mr. Lawrence as Collector of this port. With this report comes also the gratifying one that General Cyrus Bussey was spoken of as likely to be appointed if Mr. Lawrence was not confirmed. The New Orleans *Times* of Tuesday in speaking of the report respecting Gen. Bussey says:

It need involve no disparagement of Mr. Lawrence to say that General Bussey seems to possess the respect and confidence of the business community in a very marked degree, and, whether the demonstration signified much or little, this feeling was universally and openly manifested.

Robert H. Shannon, formerly United States Commissioner at New Orleans, was arrested in New York on the 14th inst., on charges connected with a cotton case. He was committed on a capias of removal and bailed in $1500.

Bishop Campbell, of the African M. E. Church, is in the city.

The tide of victory seems now fully turned in favor of the Russians in the Eastern war. Kars the great stronghold in Asiatic Turkey has fallen into the hands of the Russians with 10,000 prisoners and a vast amount of military stores.

Five thousand Turks were killed and wounded in the battle, and about three thousand Russians. This great victory gives all of Eastern Turkey into to the hands of Russia.

In European Turkey the interest centers at Plevna, which is still held by the Turks. But the Russians are on all sides and the fall of Plevna seems only a question of time.

Both Russia and Turkey still claim that they will accept no terms of mediation, but another victory or two by Russia, such as has been gained at Kars will end the war, and Russia can dictate her own terms, hindered only by what England and the other European powers may forbid.

The City.

Congressman Darrell was in town last week.

Ex-U. S. Marshal Pitkin has returned from the North. He is in excellent spirits and health.

Bishop Paine of the M. E. Church, South, passed through New Orleans last week on his way to Texas.

Major General Godfrey Weitzel is in the city on duty in the hydrographic survey of the river.

Hon. W. L. McMillen was confirmed by the Senate, on the 15th, as Pension Agent, vice R. H. Isabelle, at New Orleans.

Governor Nicholls will issue a proclamation fixing a Thanksgiveng day on the same date with the one appointed by President Hayes—the 29th inst.

Mayor Pillsbury reported to the Council on the 13th inst., that Recorder S. J. Smith had failed to pay into the city treasury the fines collected by him since November 1.

The comptroller of the currency, Treasury Department, Washington, has declared another dividend of ten per cent. for the creditors of the Crescent City National Bank.

The gas contract is about to expire, and Administrators Diamond, Brown and Edwards, are a committee to "determine the best and most economical means of lighting the city."

The New Orleans & Jackson Railroad desires to land passengers at or near Canal street. The sale or lease of the neutral ground on Claiborne is suggested, for a track and depot.

The House Committee on Private Land Claims is considering the petition of Mrs. Myra Clark Gaines, for the enforcement of the Supreme Court decree, granting her titles to properties in New Orleans.

Assistant United States Treasurer B. F. Flanders, has removed his office from the Mint building to the Customhouse. This change is gratifying to the government employes, who will receive and have cashed their checks within convenient distance.

R. B. Edgeworth, formerly of the Metropolitan Police, was arrested and imprisoned on the charge of breach of trust and embezzlement, preferred by Seth Trufant. He latterly by a card withdrew the charge, and declared that it was made in error.

Two boys, aged thirteen and fourteen years respectively, in a yard on Front Levee street, were playing with nails, which they heated and hammered in imitation of blacksmiths. After having a nice time a quarrel arose when one plunged a red-hot nail into the abdomen of the other, inflicting what will probably prove a mortal wound.

Captain Eads' jetty dredgeboat, called the G. W. R. Bayley, (after a late distinguished New Orleans engineer) arrived, and is now at South Pass. It is 200 feet long, with 32 feet depth of beam, and a 10 foot hold. It will not stir, but take on board, the mud and carry it away from the channel.

On the 13th inst., Judge John E. King, Collector of the Port, tendered his resignation to the President, and on the following day Col. Effingham Lawrence, was nominated as his successor. Mr. Lawrence is the partner of Ex-Governor H. C. Warmoth in a Plaquemines plantation, and was urged upon the President by the entire Congressional delega-

tion from this State, with the exception of Mr. Darrall of the third district.

Ex-Speaker Mortimer Carr, having satisfied a bond of $2500 in one case, was about to leave the Superior Criminal Court room, when he was re-arrested on three indictments filed by District Attorney Finney, relative to transactions with the Citizen's Bank amounting to $40,000, and various forged bills of lading.

Messrs. M. L. Byrne & Co., of Canal street, created quite a sensation by introducing cents in their business transactions. Cents are also given and received by George Ellis, the newsdealer, opposite the Postoffice. The United States Assistant Treasurer will issue the coin on demand, and a city bank has given him a heavy order. The introduction of the too long excluded cent cannot fail to benefit the economical housekeeper, and increase the comforts of the poorer classes, who are a legion in this city.

Literary Notices.

St. Nicholas.—100,000 copies of *St. Nicholas* for the Christmas Holidays, only 25 cents a copy. Some [illegible] offered in the [illegible] Holiday Number of *St.* [illegible] which 100,000 copies [illegible] may be gained from [illegible]: There are poems by [illegible] and William [illegible] hitherto un[illegible] by [illegible] "Aline [illegible] story, [illegible] by Frank [illegible] Peterkins Char[illegible] Hale; a poetic [illegible] Holland, and a [illegible] of [illegible] times and nowa[illegible] *St. Nich* [illegible] Miss Alcott's [illegible] three serials [illegible] each other in [illegible] contain a short [illegible] author of "The [illegible] Family;" and an [illegible] the World in a [illegible] been promised [illegible] now on the [illegible] in his own [illegible] contributions [illegible] Peter [illegible] Young [illegible] McDonald, [illegible] instructive [illegible] Travel [illegible] "Old Nico[illegible] Day among [illegible] [illegible] Very Lit[illegible] The [illegible] *St. Nicholas* [illegible] most con[illegible] attractive [illegible] young Peo[illegible] in [illegible] $3.00 each; [illegible] Golden [illegible]

the concluding chapters of "That Boy: Who Shall have Him?" by Rev. W. H. Daniels, follow. "The Birth of Christ," an Italian poem by Gandenzi, is described by Mrs. Elizabeth F. Ellet, now deceased. This is perhaps the last article from her pen. One or two short pieces, and several poetic selections grace this number. The "Editorial Miscellany" is rich and entertaining, and the editor's contributions will be read with pleasure as well as instruction. Now is the time to subscribe for next year. Try it.

Renovation, Not Prostration.

Did anyen feebled humen being ever become strong under the operation of powerful cathartics or selivants? It is sometimes necessary to regelate the bowels, but that cannot be done by active purgation, which exhausts the vital forces and serves no good purpose whatever. The only true way to promote health and vigor, which are essential to regularity of the organic functions, is to invigorate, discipline and purity the system at the same time. The extraordinary efficacy of Hostetter's Stomach Bitters in cases of debility or irregularity of the organs of digestion, assimulation, secretion and discharge, is universally admitted. Appetite, good digestion, a reguler habit of body, active circulation of the blood, and purity of all the animal fluids are induced by this superb tonic and corrective. It has no equals, moreover, as a preventive of chills and fever, and other types of malarial disease. To emigrants and travelers it is particularly serviceable as a medicinal safeguard.

The Pianos and Organs manufactured and sold by Daniel F. Beatty, of Washington, N. J., have become so well and favorably known that anything we may add will only increase the testimonials of thousands by one. All know these instruments and all praise them, but all do not know the very low prices at which they can be bought compared with the prices charged for inferior makes. We advise all who contemplate buying a Piano or Organ to write to Mr. Beatty for his Illustrated Catalogues and prices.

Consumption Cured.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure of consumption, brochitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 126 Powers' Block, Rochester, N. Y. novl-1m.

A Fine Head of Hair is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great Internal Medicine, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

Quarterly Meetings.

Note. We will insert notices of Quarterly and District Meetings twice free of charge. But our space is now so limited that we cannot insert them more than twice.

Meridian (Miss.) District.

FOURTH ROUND.

[illegible], Nov. 26, 27, 28; Dalesville, Dec. 1, 2; Meridian, Dec. 8, 9; Meridian [illegible], Dec. 12; Lauderdale, Dec. 13, 14; [illegible] 16, 17; Enterprise, Dec. [illegible]; [illegible] Dec. 29, 30; Brooks[illegible] Dec. 29, 30; New[illegible], Dec. 29, 30; Trenton, Dec. 29, 30; Crawford, Jan. 1; Starkville, Jan. 5, 6.

M. Adams, P. E.

Gulf (Miss.) District Conference.

FOURTH ROUND.

[illegible] Circuit, Wednesday and [illegible], Nov. 14 and 15; Crystal Springs, [illegible] and Sunday, Nov. 17 and 18 [illegible] Sunday and Monday, Nov. 18 [illegible] New Hope Circuit, Tuesday and Wednesday, Nov. 20 and 21; Brookhaven, [illegible] and Friday, Nov. 22 and 23; [illegible] Church Circuit, Saturday and Sunday [illegible] 24 and 25; Hamburg Circuit, [illegible] and Monday, Nov. 25 and 26; [illegible] Wednesday and Thursday, [illegible] and 29; Fayette and Natchez, [illegible] Sunday, Dec. 1 and 2; Sum[illegible] Saturday and Sunday, [illegible] Grove, Monday and Dec. 10 and 11; Columbia, Wed[illegible] and Thursday, Dec. 12 and 13; [illegible] Sunday, Dec. 15 [illegible] and Sunday, [illegible]; Pass Christian, Sunday [illegible], Dec. 23 and 24; Bay St. [illegible] and Thursday, Jan. 3 [illegible] Saturday and Sunday, [illegible] Springs, Sunday [illegible] Jan. 12 and 13; Augusta [illegible] Creek, Wednesday and Dec. 19 and 20.

[illegible] Bradford, P. E.

[illegible] District, (Tenn.,) Conf.

FIRST ROUND.

[illegible] Fork, October 13, 14; Cookeville, [illegible] Nov. 3, 4; Shelbyville, [illegible] Circuit, Dec. 17, [illegible] Dec. 1, 2; Woodbury, [illegible] Dec. 15, 16; Stone [illegible] The District Confer[illegible] at Stone River Chapel, [illegible] 22, 23 and 24.

[illegible] Manney, P. E.

([illegible] District.)

[illegible] ROUND.

[illegible] 23; Memphis Cir[illegible] Nov. 3; Mason's, [illegible] Nov. 17; Cypress, [illegible] Gardner's, Dec. 8; [illegible] 22; Wayne[illegible] Jan. 4.

[illegible] Dove, P. E.

[illegible] Conf.)

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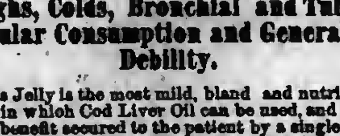

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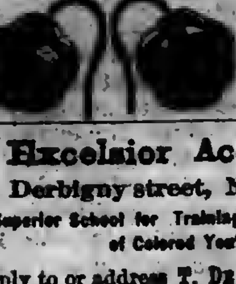

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BLACK SILKS, handsome and durable, all widths, $1.00 to $3.50. The GREAT AMERICAN INDESTRUCTIBLE SILK, $1.25, $[illegible], and $1.50. PLAIN COLORED SILKS, new shades, commencing as low as 75c. per yard, and at $1.00, same as quality of last season at $1.25.

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THE PRICES AT WHICH WE OFFER OUR SILKS ARE ONE-QUARTER TO ONE-THIRD LESS THAN LAST SEASON.

NOVELTIES IN DRESS GOODS

give a richer display of colorings and brilliant effects this season than for many years past, and we are receiving by every European Steamer fresh additions to our stock.

The mixed COSTUME CLOTHS range in price from 50c. a yard to $3.00, and our low-priced Dress Goods, from 10c. a yard up, many of them being as effective as the heavier fabrics.

SHAWLS, MANTLES AND WRAPS.

India Valley Cashmere Shawls from $100.00 up. India Filled Centers at $50.00 and up.

Real Decca, Chedda and Striped India Shawls, new designs, from $10.00 upwards. Also, full lines British, French and German Shawls in beautiful new styles, of the best and most reliable manufacture. Paris Mantles and Cloaks of the latest modes from $15.00 up, and Berlin from $6.00.

Ladies' and Children's Suits and Fine Under Clothing.

These departments embrace everything pertaining to Female Costume, suited to all ages and circumstances. For full particulars see catalogues.

HOSIERY.

Ladies', Misses', and Children's Hosiery from $1.50 a dozen, up to the finest goods. All the newest and prettiest designs in Hosiery are represented in our stock in Silk, Cotton and Merino.

"A thing of beauty is a joy forever,"
and beautiful stockings are now considered an indispensable part of female attire.

GLOVES.

Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety.

Lord & Taylor's Kid Gloves, 2 buttons, warranted, at $1.00 per pair, price last season $1.50.

Also,

Lace, Cambric, Linen and Silk Handkerchiefs, and beautiful Neckerchiefs, all prices from 25c. upward, and all kinds Dress Trimmings to match our Goods.

MOURNING DEPARTMENT.

French and English Crapes, Grenadines and Organdies, Bombasines, Henrietta Cloth, $1.00 up, French Cashmere, 50c. up, Biarritz Cloth, Serges, Australian Crapes and other desirable fabrics at very low prices.

We make up full suits of MOURNING from measure, at short notice. Mourning Jet Jewelry, and all small articles of Mourning in variety.

DOMESTIC AND HOUSEKEEPING GOODS.

Sheetings, Pillow Cloths, Blankets, Quilts, Comfortables, Flannels, and, in fact, every article required in this line, we always sell at manufacturers' prices.

White Goods and Linens, from the finest White Cambric to the best Linen Damask of all grades and qualities, and at satisfactory prices.

FURS.

Alaska Seal Sacques, from $65 00 up.
Alaska Seal Muffs, from $6 00 up.
Alaska Seal Boas, from $6 00 up.
Mink Muffs and Boas, from $12 50 a set, upward.
Silk Fur-lined Garments, from $65 00.
Alaska Sable Sets, from $7 50.
A good set of Furs as low as $5 00.

☞ Our Goods are all first-class. We make a point to fill all orders exactly and to the satisfaction of purchasers. We guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.

All orders for Goods to be accompanied by the money, or where parties wish Goods will be sent by Express C. O. D. Where the remittance is too large we always return the difference.

Broadway and Twentieth St.
GRAND, CHRYSTIE and FORSYTH STS.
NEW YORK.
oct18'77 13t

T. B. STAMPS & CO.,
GROCERS,
—and—
General Produce
MERCHANTS,
No. 140 BARONNE ST.,
(Between Poydras and Lafayette streets.)

☞ All orders from the city and country attended to with Dispatch, and at the Lowest Prices. [nov8-77-1y]

REPROVED.

I sighed because I was weary,
Weary with all of my care,
Yet my home was full of sunshine,
No shadow had fallen there;
The children were full of frolic—
I heard their voices so sweet,
And a merry tune oft followed
The patter of little feet.

And yet I sighed and was weary;
The sunlight served only to show
[illegible] all things around me,
[illegible] I happen to go,
[illegible] troop of merry children
[illegible] the book in their play,
[illegible] as wind scatters
[illegible] apple blossoms in May.

[illegible] I thought of the endless stitches,
[illegible] that never were done,
[illegible] of household duties,
[illegible] the rise to the set of sun;
[illegible] my I sighed and felt weary,
[illegible] my blessings o'er,
[illegible] across to my neighbor's,
[illegible] saw a white knot on the door.

[illegible] then I knew death had entered
[illegible] strode across the way—
[illegible] a mother's darling—
[illegible] were merry as play.
[illegible] darkened chamber,
[illegible] so silent and fair,
[illegible] heart was touched with pity,
[illegible] of the mourner there.

[illegible] came to me in a moment,
[illegible] happy home of mine,
[illegible] new love on my treasures,
[illegible] the bright sunshine;
[illegible] instead of sighing
[illegible] pretty cares,
[illegible] blessings
[illegible] be moved with grateful prayers.

Lie Never.

[illegible] age, on an English steamer [illegible] out from Liverpool, a [illegible] was found hid away be[illegible] He had neither [illegible], brother nor sis[illegible] protector, among [illegible] or crew. Who [illegible] did he come from? [illegible] Only nine years [illegible] stranger, with [illegible] a beautiful face, [illegible] and truth. Of [illegible] carried before the [illegible] yet, to steal a pas[illegible] this ship?" asked [illegible] put me in an[illegible] "he said he could [illegible] me or pay my [illegible] where my aunt [illegible] my aunt." [illegible] believe the [illegible] deceived [illegible] ship [illegible] out of sight [illegible] among the [illegible] [illegible] expect[illegible] hand [illegible] him [illegible] he [illegible] coming, [illegible] story—[illegible] tops. At [illegible] patience, [illegible] him by [illegible] he con[illegible] Me[illegible] friend to [illegible] were [illegible] [illegible] eyes, [illegible] gone. [illegible] to live," [illegible] truth [illegible] child, [illegible] hard man's [illegible] [illegible] bay, [illegible]

IS YOUR HAIR FALLING OUT?

Or turning gray? If so do not fail to use

The most Reliable Hair Restorative ever introduced to the American People for Restoring Gray Hair and Preventing Baldness. The Great Luxury of the dress room

London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
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London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
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London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer
London Hair Color Restorer

The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. GREGORY, BARRYTOWN, Duchess County, N. Y., writes: April 30, 1877, DR. SWAYNE & SON; Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

DR. ISAAC H. MILLER, WEST BRESKNOCK, Pa., writes: As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

WILLIAM SCHELL, GERMANTOWN, Columbia Co. N. Y., writes: April, 1877—THE LONDON HAIR COLOR RESTORER was received. I am delighted with it. You will find inclosed four dollars for a half dozen bottles by express.

London Hair Color Restorer

is the best and cleanest article ever made; is entirely harmless and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury.

TRY IT AND BE CONVINCED OF ITS SUPERIOR QUALITIES.

75 Cents per Bottle.

SIX BOTTLES $4.00—Sent by express to any address on receipt of price.

Address orders to Dr. SWANE & SON 330 North Sixth street Philadelphia.

Sold by all Druggists.

E. J. HART & CO., New Orleans, Wholesale Agents.

ALL WHO VALUE HEALTH

Should never be without

Swayne's Tar&SarsaparillaPills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick Headache and Neuralgic Headache. For Liver Complaint, Bilious Headache, Sick Headache, (which females are subject to) Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For Intermittent Remittent and Congestive Fevers, where languor, drowsiness, anxiety, pain in the back, head and extremities, loss of appetite with fashes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box, 5 Boxes $1, sent by mail to any address.

Prepared only by

DR. SWAYNE & SON,
330 North Sixth street Philadelphia.
E. J. HART & CO., New Orleans, Wholesale Agents.

SWAYNE'S OINTMENT,

READ THESE TESTIMONIALS.

U. S. Marshal's office, Harrisburg, Va.

Dr. Swayne & Son, 330 North Sixth street, Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease, Itching piles, had tried many physicians and tried numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks I found myself entirely cured, and for the four years that have elapsed not even a trifling symptom of the disease. Your Ointment is a spot of the purest balm on my head, which had annoyed me for years, and found the same happy result, a perfect cure in a short time. It is my duty to bear this well attested testimonial of so great a medicine. You may publish this if you see fit. Very respectfully, WM. F. GROVE.

R. C. A. Metcalf, (firm of Hanley & Metcalf,) Palmyra, Mo., writes:

January 1, 1877.

I received your letter, also the ointment for Itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the "itching piles."

SKIN DISEASES.

Swayne's All-healing Ointment is a specific for Tetter, Itch, Salt Rheum, Scald Head, Ringworm, Barber's Itch, Erysipelas, Chilblains, Chapped Hands, Scurvy, Chiggoe, etc. Perfectly safe and harmless on the most tender infant. Price 50 cents, 3 boxes $1. Sent by mail to any address on receipt of price. For sale by all leading Druggists.

Prepared only by

DR. SWAYNE & SON,
330 North Sixth street Philadelphia.
E. J. HART & CO., New Orleans, Wholesale Agents.

To Consumptives AND Invalids.

Dr. wayne's Compound syrup of Wild Cherry

[illegible] a cough. Even when [illegible] have been found characterized with night [illegible] and exhaustion, these [illegible]

A Remarkable Cure.

[illegible] TESTIMONY.

[illegible] Dear Sir—I feel it to be due to you [illegible] to give the following testimonial [illegible] with a very [illegible] night [illegible] & Co., Kinderhook, N. Y. oct11-6m.

CHURCH ORGANS,

Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

SEWING MACHINES Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

Great Reduction in Prices.

We are the first to offer FIRST-CLASS

Sewing Machines,

at prices within the reach of all. WE WILL SELL THE VERY BEST Family Sewing Machine for

Twenty-Five Dollars

IN CASH

on an ornamented Iron Stand and treadle, with Walnut Top and Drawer, and necessary Attachments, and deliver it at any Railroad Depot in the United States,

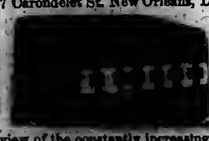
FREE OF CHARGE.

Send for a circular. Every machine warranted for three years.

AGENTS WNATED EVERYWHERE.

CENTENNIAL MACHINE CO., Limited.
729 Filbert St., Philadelphia, Pa.

OFFICE AMERICAN COTTON TIE CO. LIMITED
47 Carondelet St. New Orleans, La.



In view of the constantly increasing popularity and demand for the *Celebrated Arrow Tie*, the universally recognized favorite Tie of Planters, Cotton Pressman and Shippers of Cotton generally, the American Cotton Tie Co., Limited, sole proprietors and manufacturers of said Tie, commanding unequalled facilities, have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.50 per bundle, less 2½ per cent. discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting community and to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price and terms for future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

R. W. RAYNE, & CO.,
GENERAL MANAGERS,
e-21-77-1y] New Orleans, La.

A Mystery Solved.

The Greatest Medical Triumph of Modern Times! The Mysterious Chamber of Disease Discovered, and a Certain Cure Provided. The Stomach, Liver and Bowels the Centre of Disease.

Parson's Purgative PILLS,

The Great Anti-Bilious Remedy and Miasmatic Dissolver.

PARSON'S PURGATINE PILLS

Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

PARSONS' PURGATIVE PILLS

stand unequaled before the world to-day. By varying the dose according to the directions, Parsons' purgative Pills, effectually Purify the Blood and greatly alleviate, if not entirely cure Dyspepsia, Scrofula or King's Evil, Mose, Erysipelas or St. Anthony's Fire, Erisipelas and Eruptive Diseases of the Skin, Salt Rheum, Tetter, Ring-worm, Sores, Boils Tumors, Morbid Swellings, Ulcerations, Pimples and Blotches.

EVERY BOX WARRANTED.
Most Complete Satisfaction Guaranteed or No Pay.

Full directions around each box. Physicians supplied by mail, postpaid, for $2.50 per dozen, in bulk, cash in advance. We will supply these Pills to any reliable druggist on consignment to sell on commission. Agents wanted everywhere.

L. S. JOHNSON & CO.
Manufacturers, Bangor, Maine.

[illegible] 50 Ladies' Favorite, 10c. [illegible] & Co., Kinderhook, N. Y. oct11-6m.

General News Items.

Only forty-two obelisks are known to exist.

The Mobile *Register* says the naval stores trade of that port supports fully 20,000 people.

The merchants of Liverpool have made a handsome contribution to the Fernandina yellow-fever sufferers.

Texas papers record the death of Thomas J. Pilgrim, who in 1829 organized the first Sunday-school in that State at San Felipe, Austin county.

The Italian Catholic papers have petitioned the Pope to "fill the vacancy" existing in the journalistic world and appoint a patron saint, and suggest that St. Francis de Sales is the most worthy for the office.

The 366 members of the two houses of Congress include 239 lawyers, nineteen bankers, seventeen merchants, fifteen editors, twelve farmers and planters, twenty physicians, seven manufacturers, five officers of railroads, and five school teachers.

The *Christian Observer*, Louisville, Ky., says: "The State of Texas has just purchased 1,400 acres of land, with valuable buildings and improvements, near Hempstead, for the State University for Colored Youths. The price paid was $12,000.

Secretary Evarts said recently that this administration has before it three things which it means to accomplish. First, to nationalize the Republican party; second, to resume specie payments; third, to emancipate the action of the voters from the control of the office-holders.

A bill is before the House for the establishment of postal savings banks, for receiving deposits from 25 cents to $200, interest at 3 per cent. on sums of $25 and over, and deposits to be exchangeable for bonds of $25, $50, $100 and $200, bearing 3.65 per cent. interest payable quarterly; deposits subject to ninety days notice before call.

The valuation of property in North Carolina has increased near $30,000,000 since 1870, and that too in spite of the long panic and low prices. In 1870, as the Auditor's report shows, the property of the State was valued for taxation at $120,910,219. The returns this year show a valutation of $148,564,457.

It is said that North Carolina has lost its pre-eminence as the largest producer of pea-nuts. Virginia and Tennessee go far ahead of her. Her crop of last year was 125,000 bushels, and the growing crop is estimated at 75,000 bushels only, whilst Tennessee made last year 500,000 bushels and is estimated this year at 300,000, and Virginia 780,000 last year with and estimte of 468,000 this year. The estimated falling off this year in the three States is 552,000 bushels, or more than one-third.

The monthly report of the Bureau of Agriculture, Statistics and Mines for October, Tennessee, shows an increase of immigration from the North. One hundred and forty-one persons arrived from the following States during the month: Indiana, 18; Michigan, 11; Minnesota, 9; Iowa, 4; Maryland, 1; Ohio, 18; Pennsylvania, 9; Illinois, 5; New York, 2. Of this number 14 families settled in Davidson county, five in Williamson, two in Franklin, four in Giles, three in Hamilton, two in Knox, two in Fayette, and one in Lawrence.

Origin of Postage Stamps.

The origin of the stamp has a tingo of romance in it. It was thirty-seven years ago that Rowland Hill, while crossing a district in the North of England, arrived at the door of an inn where a postman had stopped to deliver a letter. A young girl came out to receive it; she turned it over and over in her hand and asked the price of postage. This was a large sum, and evidently the girl was poor, for the postman demanded a shilling. She sighed sadly, and said the letter was from her brother, but that she had no money; and so she returned the letter to the postman. Touched with pity, Mr. Hill paid the postage and gave the letter to the girl, who seemed very much embarrassed. Scarcely had the postman turned his back when the young innkeeper's daughter confessed that it was a trick between her and her brother. Some signs on the envelope told her all she wanted to know, but the letter contained no writing. "We are both so poor," she added, "that we invented this mode of corresponding without paying for our letters." The traveler, continuing his road, asked himself if a system giving place to such frauds was not a vicious one. Before sunset Rowland had planned to organize the postal service on a new basis—with what success is known to the world.

A little girl of five or six summers, stopping with her parents at one of the fashionable hotels at Saratoga Springs, was invited at dinner to take some wine as it was passed around. She declined. "Why do you not take wine with your dinner, Minnie?" asked a gentleman who sat near her. "Cause I doesn't like it." "But take a little, then, my child, for your stomach's sake," he urged. "I ain't got no tommik's ache," indignantly responded the little miss in the most emphatic manner.

GROVER & BAKER ELASTIC STITCH Sewing Machines,

USING TWO SPOOLS.

GROVER & BAKER
—AND—
DOMESTIC
LOCK-STITCH MACHINES,
Stitch alike on Both Sides.
Sold at Reduced Prices.
Leased on Easy Terms. Warranted in every Respect.
BEWARE OF IMITATIONS.
H. H. TRUE, Agent.
No. 5 Chartres street, New Orleans, La.
sept27-77-3m

THE ORIGINAL

KING OF PAIN.

A Family Medicine,

Sure Cure for

CRAMPS, COLICS, DIARRŒA, SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle.

For sale by all druggists and country stores.

Prepared by
W. H. PEMBERTON, M. D.,
New Orleans, La.
ang23-79-6m

Monitor Oil Stove,

Patented 1875.

Cleanliness, comfort & economy combined

Requires no stove pipe, no chimney, no wood, no coal. Makes no smoke, no smell, no ashes, no dust,

No. 1—Single Stove.

Always Ready, and will Boil, Stew, Broil, Fry, Bake or Roast to perfection. Its Fuel is Insurance Oil. With Insurance Oil for Fuel it is Perfectly Safe.

No. 2.—Double Stove.

The Monitor Oil Stove

Is an entirely new invention, constructed on scientific principles, and has given entire satisfaction to all who have used it.

It marks a New Era in Cooking, and makes Housekeepers independent of Servants.

It is substantially constructed of Cast and Russia Iron. No solder to melt. No tin to rust out and leak.

IT WILL LAST A LIFETIME.

FOR HEATING **FLAT IRONS**

This stove has no Equal.

It is needed in the kitchen for cooking. In the laundry for ironing. By tailors for the goose. By carpenters for the glue pot. By Druggists for making infusions, syrups, etc. By restaurants, barber shops and saloons. By everybody desiring a quick and economical heat. Address orders

Jervey Petit & Co.,

New Orleans, La., or Galveston, Texas.
oct25-4t.

MENEELY BELLS.

The genuine Troy Church Bells, known to the public since 1826.

CATALOGUES FREE.

Post-office address, either Troy or West Troy, N. Y. MENEELY & CO.
Aug. 6-1y

$5 to $20 per day at home. Samples worth $5 free. Stinson & Co., Portland, Maine. [Dec 21 76 1y

THE

SINGER AGAIN TO THE FRONT!

GRAET REDUCTION IN PRICE

—OF THE—

WORLD-RENOWNED

Singer Family Sewing Machine!

THE SINGER MANUFACTURING COMPAMY, ever awake to the interests of the public, have determined to PUT THE PRICE OF THEIR MACHINES within the reach of every man, woman and child in the land.

THE GENUINE SINGER SEWING MACHINE IS NOW OFFERED AT PRICES BELOW THE BOGUS ONES, OR ANY OTHER.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate, is the Singer, is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap machines hawked about the country, with no claim for patronage but their cheapness.

THE SINGER MANUFACTURING COMPANY,
S. E. RUNDLE, Agent.
may24-6m] ***No. 91 Canal Street, New Orleans, La.***

PHILIP WERLEIN,

No. 135 Canal Street,

NEW ORLEANS, - - - LA.

LARGEST Piano House in This Country,

—OFFERS—

Chickering's New Scale PIANOS.

HALE'S PIANOS, HARDMAN'S PIANOS.
ESTEY & CO. ORGANS. MASON & HAMLIN ORGANS.

As low as any house North. Monthly Payments. Discounts for cash.

Music and Musical Instruments of Every Description. [feb22-1y

We have the best Imitation Gold Watch in the Market for Trading Purposes. The metal is a composition of other metals, so closely resembling gold that the best judges find it difficult to detect the difference, except by a close and long scrutiny, and it is the nearest approach to gold known. AMERICAN MOVEMENT, ELEGANTLY ENGRAVED HUNTING CASES, and equal in appearance to a SOLID GOLD WATCH THAT COSTS FROM $150 TO $200. It runs and keeps time as accurately as watches that cost from $100 to $200, and if you wish to watch for your own use or to make money on, by this. Owing to our large sales, we are enabled to reduce the price of them to $12 each with an elegant Chain to match, and to introduce them as a specimen of our goods. They are used as Regulators, Drivers, and in Manufactories, and other places where accurate time is required, and gives general satisfaction. We send them by Mail or Express, on receipt of $12, to any part of the Country, or it will be sent C.O.D. when the purchaser desires and remits $3 on account. These Elegant CHAINS which cost Four Dollars each, and the same pattern in pure gold would cost $10. We sell these Chains at $3 each. We sell the Watch without the Chain for $10. Address

J. BRIDE & CO., Clinton Place, & No. 11 Eighth Street, N. Y.
oct11-13t

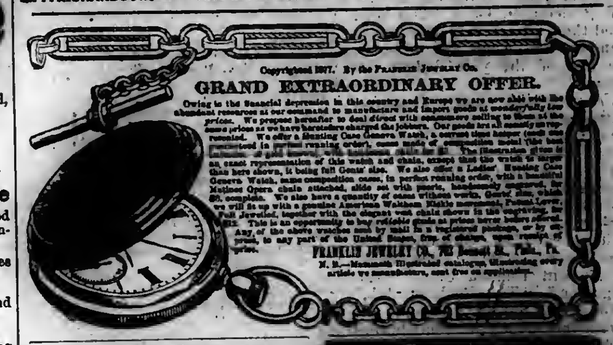
GIVEN to Every 3 Months Subscriber to "IDLE HOURS."

GREAT CHANCE FOR AGENTS.

ERASER AND ENVELOPE-OPENER.

PEN AND PENCIL.

Jennie's DIRY OF VACATION EXPERIENCES [illegible] Cedar, etc. It is the finest Fireside Case ever offered for the money. Rare chance for Agents. [illegible] country, or it will be GIVEN to Every One subscribing for 3 Months, "On trial," to IDLE HOURS, [illegible] Popular Weekly, filled with charming Stories, Sketches and Interesting Articles by [illegible] Reading at the Low Price of $1.50 a Year, (dogs to pay extra tax,) making it by far the CHEAPEST WEEKLY PAPER in the country. To any one sending us, at once, 90 cents for "IDLE HOURS," [illegible] "on trial," we will present (and send postpaid) one of the Rare Fireside Cases. Send for your friends at once, if you would take advantage of this wonderfully liberal offer. Address B. T. RICHARDSON, Publisher, 307 Broadway, New York, Postage Stamps taken. [illegible]



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Go, buy thee new lands, and enlarge thy [illegible]
And write thy proud name with the wealthy and great;
But if them shall fall of a treasure in [illegible]
All [illegible] to the winds shall be rap[illegible]

Go, enter the mart where the merchant [illegible]
[illegible] rich, and retire to some rural retreat;
[illegible] comes the season to [illegible]
[illegible] will thy riches all vanish [illegible]

So, [illegible] the mighty in purple and [illegible]
[illegible] thy treasures un[illegible]
[illegible] dwell in the damp [illegible]
[illegible] wings to them[illegible]

[illegible] flowers that droop not [illegible]
[illegible] in the sky!
[illegible] in their beauty
[illegible] from the blessed

—William Hunter.

[illegible] When Jesus [illegible]

[illegible] L. CUYLER, D. D., [illegible], NEW YORK.

[illegible] loves a compli[illegible] are not above [illegible] the enjoy[illegible] wrong. With [illegible] fellow men we [illegible] What [illegible] passed [illegible] of Jesus? Who [illegible] John the divine [illegible] birth; his [illegible] probably of [illegible] of a [illegible] market. [illegible] Salome, [illegible] a sister of [illegible] a woman [illegible] One [illegible] with John [illegible] Bap[illegible] Lamb of [illegible]

on a rare piece of marble. His was, perhaps, the finest mind, save that of Saul of Tarsus, in the early church. There is an absurd notion that John was weak, effeminate. The early painters gave him a womanly look. Instead, there was a wonderful robustness and energy in his nature. It was John who asked the Lord to call fire down from heaven to burn up the ill-mannered village. It was he who dealt the Socinian heresy the severest blows; he who hurled the red-hot epithets of "liar," etc. His earnestness was magnificent. You often find it so, that the man who is warm in his sympathy for the right is warm against wrong. John was never neutral, never aimed to be on both sides of the line. He made no compromise, no concession, like some Christians of modern times. The Lord called him Boanerges, the son of thunder. The greatest, ruggedest nature we often find the most tender. So with Luther, with Knox. Even Cromwell could shed tears. John was the weeping disciple. He used the word love more than all the other disciples put together. I do not wonder that he lifted his head from the breast of the infinite God to write those three love letters to God's people.

Second.—Let us now look at some thoughts more practical to us.

1. If we cannot be mighty in intellect, we can be lovable Christians. The first duty of the Christian is to be conscientious, next lovable. Those two are not always found together. Some people have too much lemon juice in their religion. They are too censorious. You see people it is a duty, but not a delight, to love. There are Christians who go along scolding and praying all the way. There is much meat in them. So there is in the chestnut burr, but you prick your fingers endlessly getting at it. I do not like the sanctimonious kind of Christians. If I have business dealings with them, I am always on the lookout lest I will be cheated. Now, the Christian is not to be trifling, on the one hand, nor severe and repulsive, on the other. How the Savior drew all to him. Put the Lord Jesus in a Brooklyn Mission School, the ragged arabs from the streets would climb on his knee. When he would come into our houses sunshine would come with him. Christ is our model. First, be severe against wrong, but ever after that be lovable. By censorious habit we destroy our power for Christ. A soldier who wets his powder or dulls his sword is a traitor to his country. Do not imagine when I say take care of your influence, I mean the weak, contemptible spirit of compromise. Christ loved John all the more because he never struck his colors.

2. Like John, let us seek an intimacy with Christ. He was the planet that rolled nearest to the center. Christ loves to be courted. John had more conversation with Christ than all of the other disciples. It was not a mere accident that John's gospel contains more conversations than all the other gospels combined. It is a glorious thing to have Christ intimate with us, but we cannot have this save we shut out of our hearts his rivals. Do not sing Jesus loves me until you are sure you love Jesus. Who is the most loved of men? Not the most intellectual, the most wealthy, but the most unselfish. The accursed cancer, selfishness, devours the blood. The first step in conversion is self surrender; the first step in growth is self-denial. Christ gave all for men. Paul counted all things lost that he might win his fellows. The description of love is, it seeketh not its own. Grand was it in Phillip Sidney, wounded, to turn from his lips the cup of water, saying, "Give it to that soldier of the line who is thirsty as am I." Said the little hero of the coal mine, "I can hold on a little longer. Don't mind me; Joe Brown is nearly gone. He is a little lower down. Help him." There is always some Joe Brown a little lower down, a little more miserable than are we. May this be our crown, "The disciple whom Jesus loved." Let us covet that.—*Metropolitan Pulpit*

[For the Southwestern.]

Elements of Ministerial Success.

T. EDWARD MADDEN.

Continued.

The commission Christ originally gave to the Apostles stands unrepealed on the statute book of Heaven. "Go ye into all the world, and preach the Gospel to every creature." Of all the authority men have received of their fellow-men for the proper execution of high and [illegible] trusts, none bears any [illegible] this commission. [illegible] none so [illegible] forth to preach [illegible] message from [illegible] men. [illegible]

are other sources from which he gains knowledge, but nothing is *authoritative* that cannot be proved from the Bible. I knew a Sabbath-school superintendent who remarked on one occasion that "Truth found in a spelling book is just as good as truth found in the Bible." Not so. In the abstract it may be, but we must not forget it is only truth in the spelling book *because it is abstracted from the Bible. There is only one authority. The Bible is that authority to which all men appeal as the standard of truth.* There are a great many things hard to be understood in the Bible. The duty of the minister is to be an expositor of this standard. If he fails *here* he fails in a vital point. If he succeeds he must have as an element

KNEE-STUDY OF THE BIBLE.

The whole power of the minister is found in the fact that he proclaims God's truth. All truth is God's truth, but in a higher sense he is sent to proclaim a message the burden of which relates to men's souls. Other truth may be spoken by him but it does not have the same *effect* as the utterance of Divine truth. There is truth in political economy; but a minister has no business to be a politician in the ordinary acceptation of the word. There is truth in science; but a minister has no business to be a dabbler, meddling with everything in creation and not knowing perfectly what is to be found in the Bible. His first duty is to know what *is* in the Bible and to know as well, what is *not* in the Bible. We do not now plead for any narrowness of attainment but only for *perfection* in essentials first. The *first* of all necessary knowledge is the Word of God.

"The truth shall make you free." Such is the declaration of the Redeemer himself. It is reasonable to derive the *best views* of this truth. He is certainly wise who earnestly labors to know just what is the best interpretation of the Bible. A man's freedom depends on how he understands this truth. As the Bible was written by the Holy Ghost, so it needs the Holy Ghost to interpret it. There is nothing so illuminating as the Holy Spirit. If it required the power of the Holy Ghost to write the Bible it demands the same power to explain it. No one can give as clear an exposition of a statement as the author. In a higher sense, none can give as clear and powerful an explanation of the Scriptures as God. The Holy Spirit is the effective agent in the enlightenment of the understanding. Hence the prayer of Ezra: "Open thou mine eyes that I may behold wondrous things out of thy law." How appropriate this petition is when we contrast the paucity of our knowledge with the illimitable wisdom of the Almighty. Its aptitude is more perfectly discovered when we remember that God is, through the agency of the Spirit, able to bring all things to our remembrance. The very thoughts we hunger after are, by the Spirit, given to us if we ask for them; if we travail till they are brought forth in mental birth.

When a man takes the Bible with pure motives and a sincere desire to know what God means by His truth, and pours forth his soul for enlightenment, God honors the faith of his servant and reveals to him the hidden, that is the spiritual, meaning of his truth by the direct operation of the Holy Spirit on the soul. He shows what underlies the letter of the Word. The great spiritual power hidden in these letters and words suddenly springs into life under the touch of the Holy Spirit. The Holy Ghost is the revelator of the God-head. But it is only to those who seek for it that this spiritual power is imparted; none other place any value commensurate with the value received upon the knowledge thus to be conveyed by the Divine agency; and although there is an inexhaustible fountain of wisdom God never gives without asking, or where His gifts are not valued as of the highest importance. We discover the fact that the vast majority of the world place a very superficial value on the Bible. They may, perhaps, not intend to do so but, nevertheless, they do. You have only to ask them to find a particular passage in some one of the books of the Bible not usually referred to, and they have to turn to the index to find the order of the books. There are ministers whom I have seen do the very same thing. I will venture the assertion that not more than ten per cent. of our ordinarily so-called christian public know how many books there are in the Bibles that lie on the center tables of the drawing-rooms of this land of Bibles. Our Heavenly Father does not communicate great spiritual truths to such individuals.

The worldly man takes up the Word and reads it carelessly. He finds nothing in it to excite his wonder, or create amazement. But the child of God, whose ear has been touched with a live coal from off the altar, hears a new voice, and listening, from the depth of God's eternal Word, [illegible] new power from old truth [illegible] as old as God himself. He [illegible] power here, of which the world knows nothing. Irreligious men wonder how he can find the Bible so interesting, while the child of God's teaching, though he is not amazed to discover that the ungodly find nothing in it to fascinate knows the reason why it does not influence the worldly man to the same degree that it does himself.

To be ignorant of the Bible, is be ignorant of the most important knowledge in the world. An ignorant *minister* is the most contemptible of ignoramuses, if he continues to be so. Above anything else in the world, he should have a perfect knowledge of the Scriptures. *There is a deep Spiritual knowledge of the Bible, that cannot be obtained from a superficial reading of the letters and words of which it is composed. It can only be procured at God's price. You can only discover it on your knees.* The acumen you may have attained by bibical criticism, may be of a very high order, but if it does not convey to you the *power* of truth, you might just as well be without. You cannot save souls by the literalism of the Bible.

It is the *Spiritual force,* that lies back of these letters and words, that can only do the work. "The letter killeth, but the Spirit giveth life." These letters and words are only the agency by which thought is conveyed from the Divine to the human mind. You are to use the means, and then expect results equal only to the efforts put forth to secure the desired end. If you only half-exert the powers you possess, you can only reasonably expect half-success.

Years ago, I remember hearing an aged minister remark, "Let me see the carpet in front of a young minister's looking glass, the knees of his pants, and his Bible, and I will tell you just how much *power* he has." I shall never forget the tone of voice, or the earnestness with which he expressed himself. The remark made a deep impression then, and conveyed to my mind the secret of his success.

Are there not too many of these looking-glass ministers? Away with such folly! How horribly sacriligous such conduct is. And yet if the most of us bring ourselves up to this standard, I am afraid there will be but few, but what must honestly admit that the carpet is worn more than the knees of our pants. Let us have more shabby, well worn knees, and less worn carpets, and we will not mourn for want of success.

But then there is a virtue in the knee-study of the Bible, wholly unknown to those who have never tried it. The position is indicative. I care little how great a minister's attainments may be in literature, science, philology, or moral philosophy, when he comes to the Bible, he must make deep obeisance as he enters upon its study. God honors such humility in a peculiarly striking manner, discoverable only by experience in the deep things of God.

The most important of all knowledge is found within its pages, the knowledge of sin, and salvation of Christ.

But the position is equally expressive of need. How great the need of hungry, famished souls. Souls starving for that spiritual food found nowhere else in the universe, but in the Bible. Men need but little in this world, in comparison to the great need of the soul. Ministers preach science, history, and a thousand things beside the "one thing." Christ, and Him crucified, is the theme of the pulpit. His spiritual character, life, acts and thoughts, are only to be found in the Scriptures. Here the wants of the soul can be supplied. Here alone, is to be found that knowledge which can make the world wise unto salvation.

I have heard ministers remark: "I have nothing to preach." Nothing to preach! Then what are you doing in the ministry? God never calls men who have "nothing to preach." There is a mistake somewhere. It may be admitted that this is often a casual remark, but it has its significance. Nothing to preach, with God's store-house of thoughts before you, any one of which is enough for a dozen sermons. Nothing to preach! Of course not, with an unread Bible, much less one carefully perused and well digested. Is it not too much the habit with the most of ministers to read, at family devotions, morning and evening, a short portion of the Scriptures, and never look within the Bible again until similar duty calls to the same act? Nothing to preach! Then take this blessed old Bible, and, on your knees, seek for that hidden wisdom only revealed to those who seek. No such thing as failure ever rests upon the word itself. It is your business to know that word, and knowing it, mentally and physically, to break the Word of Life unto the thousands who are stretching out their hands unto you. Either get out of the ministry, or study your Bible on your knee. Do not make the mistake of thinking that those to whom you minister in holy things, will not know whether you study or not. Try the plan for a brief while, and you will soon find that your congregation will become more attentive, and will wonder what has happened to "our minister."

Fraternal Address.

The National Association of Local Preachers to their fellow-laborers throughout the United States, Greeting:

DEAR BRETHREN: Rejoice with us that, in the good providence of God, we have been permitted to hold our twentieth annual session, in the City of Camden, New Jersey, and that we have been greatly encouraged in our work by cheering reports from many parts of our beloved country, and by the spiritual blessings received during our Convention.

Permit us to address you, our brethren in the lay work, some of the words with which we have comforted each other in this annual meeting.

We have received no small encouragement from the increase of lay preaching at home and abroad, and from the abundant evidence coming to us from many quarters that this arm of church service is still strong and effective in our Methodism. We congratulate ourselves and you all that we are permitted to labor for the conversion of sinners and the sanctification of believers, while providing for our own necessities, by service in our various callings; but we have admonished each other, and we affectionately admonish you, to be faithful in contributing according to your means to the support of the regular ministry and in all other way "holding up their hands."

Our experience as an Association teaches us that our local preachers are greatly helped in their work by local organization, and we earnestly advise you to maintain such organization where it exists, and to organize new local association where it is possible. The support of mutual sympathy in a blessed work; helping each other to find places for useful labor; watching over the characters of each other and promoting a richer religious experience; and massing your influence upon the church in all proper directions—these are a few of the advantages of organization.

This Association is a national one, and local preachers of all the branches of Methodism are welcome to its assemblies. We have appointed our next Annual Session, to be held in Louisville, Kentucky; beginning on the Third Saturday in October, 1878, and we earnestly invite the attendance of representatives from all sections of the land and from all divisions of our Wesleyan army. We are assured of a generous welcome by the Methodists of Louisville and we wish to share our privileges there with as many as possible of our brethren from the North and from the South, from the East and from the West.

On behalf of the National Association,

D. H. WHEELER,
JOHN COTTIER,
C. C. LEIGH,
} *Com.*

CAMDEN, N. J., Oct. 30, 1877.

Unhallowed Resignation.

What a habit we have of crediting all our ills to Providence. We are never willing to admit that our own inactivity, folly and self love have worked out the dire results over which we mourn. We only see the shipwreck of our lives; we only hear the voices of the storm, and instead of owning that it was our indifferent and unskillful navigation that brought our craft upon the rocks, we fold our hands and cry out blindly: "Strange and mysterious are Thy ways, O, Providence."

It is well to have faith and trust. It is well to be resigned to trials that can not be avoided, but it is not well to hide our talents in a napkin; to take our fill of ease and pleasure, and bow down to the gods of pride and fashion, and then shrink back from the consequences and say that the work is none of ours. Some of us really imagine that we are suffering the will of the Lord, because the flour barrel is empty and our coat out at the elbows, when a little more energy, a little more self-denial, a little less folding of the hands for rest—these would raise us on our feet, crowned with the gift of a goodly heritage.

We eat rich unwholesome food, keep late hours, transgress all the laws of health, and when we pay the penalty with shattered nerves and broken constitutions, we wonder why we are not strong and vigorous as our neighbor, who has lived moderately all his life. Because the neck and arms of our tender child are soft and white and dimpled, we let them go bare and unprotected; then, on some day when we leave one out under the snow, we murmur that our Father hath been unkind. In too many such cases, with a little less pride and a little more flannel the family circle might be kept intact for many a year.—*Exchange.*

Southwestern Christian Advocate, 1878.

TO THE FRIENDS OF THE SOUTHWESTERN:

We ask every one of you to read each line of the following address:

I. General Remarks.

1. The **Southwestern Christian Advocate** is an absolute necessity to the work of the Methodist Episcopal Church in the Southern States. That work is largely of a missionary type, needing the constant assistance and inspiration of a weekly newspaper.

2. The SOUTHWESTERN has been a **success** beyond the expectations of even its best friends. It lived and grew for three years as a private enterprise, and so important was it considered to our Southern work by the last General Conference that it was adopted as an official journal of the Church.

3. The course of the SOUTHWESTERN has been **decided and consistent** on all questions relating to our work in the South. While others have vacillated between seasons of excessive gush or bitter denunciation on "Fraternity" and kindred topics, this paper has always, in a dignified and positive way, demanded the proper recognition of our Church and ministers in the South, and commended those who in any way gave that recognition.

4. The SOUTHWESTERN has done, and is in a condition to do, more **for the colored people** of the Methodist Episcopal Church than any other paper in the Church. This paper has from the first waged an unceasing war against the spirit of caste, both in State and Church, and has never once lowered its standard to the demands of the enemies of the colored people, or their friends who, from motives of policy, have aided to perpetuate the spirit and fact of caste in Church or State.

5. The **location** of the SOUTHWESTERN in the chief metropolis of the South, its independent and consistent course, give it an extended influence among all classes of people. This is proved by the fact that it has, in the city of New Orleans, a larger circulation than any other religious journal.

6. January first the SOUTHWESTERN will be **Enlarged** by the addition of four columns, and it is our purpose to make the paper better than ever.

II. To Our People.

1. A large number of you are **Local Preachers,** or **Exhorters,** or **Trustees,** or **Stewards** or **Class Leaders,** in the Church. How can you be good officers in the Lord's army without your Church paper, to tell you of your Church duties, and report the condition and movements of that army?

2. Many of you are **Sunday School Officers and Teachers.** The SOUTHWESTERN gives every week more than a column on the Sunday School lesson for the Sunday following.

3. As **Christians** you want to be intelligent and progressive. You want to know of the work of God throughout the world. You want to read how God's people die. You want to read about your conference and preachers. You want to read how God's work is going on in your own and other Churches. How can you know these things without you take your Church paper?

4. **Fathers and Mothers** want their children to grow up to be moral and respectable. If so, those children must be instructed by good reading. Every number of the SOUTHWESTERN contains something to instruct and inspire the young.

5. Our **Young Men and Women** beginning life want to begin it right. The ambition to be as good as the best is noble. But to be good and successful, young men and women must be intelligent and moral, and faithful. Nothing will help to these good qualities more than the reading every week of a good newspaper.

6. **Two Dollars a Year** pays for the SOUTHWESTERN. That is less than **four cents a week.** Think how much money you spend foolishly before you talk about the times being too hard to take your Church paper.

III. To Our Preachers.

1. Next to the Bible and Discipline you need your Church paper, **For Your Own Good,** and next to preaching, and doing pastoral work, you must put your Church paper among your people, **For Their Good.** The families who read their Church paper are your most intelligent hearers, pay you best and pay the most to the benevolent collections. If, therefore, you want an intelligent congregation, and want to get your salary, and want to make good reports to Conference, put your Church paper into every family in your congregation, whether they are members of the Church or not.

2. You want to be **Successful Pastors.** The SOUTHWESTERN will **help you.** It will instruct your church officers in their duty, and your Sunday School officers and teachers in their duties, and by your people reading about other churches and pastors they will know better how to take care of and appreciate you.

3. As **Leaders Among Your People** you will have influence for good only as your people see you are their real friend. If you try to keep the light from them they will soon distrust and forsake you.

4. The SOUTHWESTERN is your **Conference Paper,** and will contain the notices of your Quarterly Meetings and District Conferences, and the accounts of the Church work among the Churches of your Conference.

IV. Our Terms.

1. **We Pay the Postage** ourselves, so that subscribers have only to pay their two dollars and then get the paper every week from the Post Office. In New Orleans the paper is delivered at the door.

2. Our rule is **Cash in Advance.** This is best for all.

3. We send the paper for one year—

To All Preachers in Charge of Stations or Circuits, Our Agents....$1 00

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Address all letters on business to

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Southwestern.

30 Natchez St., New Orleans, La.

THURSDAY, NOVEMBER 29, 1877.

New Subscribers.

We are already receiving some good lists of new subscribers for 1878, and the indications are favorable that the canvass the next few weeks will be vigorous and successful.

We ask that all the preachers will go to work at once and push the canvass. *Two dollars* pays for the SOUTHWESTERN for a year and all who subscribe now, get the paper free the remainder of 1877 and during all of 1878. Our terms are cash in advance. Address

NELSON & PHILLIPS,
Lock Box B, New Orleans.

To the Texas Preachers.

The four Texas Conferences meet within a month at Dallas, Waco, Houston and Jefferson. The editor of the *Southwestern* expects to be at those Conferences, and will have the accounts of all the preachers, and the agents expect every preacher to be ready to settle his account. We trust there will be no failures in this matter. By resolution of the [illegible] Conference, when preach[illegible] their accounts to go be[illegible] Conference without settlement, they [illegible] have no more credit. [illegible] do not send lists of new [illegible] before, do not fail to [illegible] with you to Conferences, [illegible] Texas lead off grandly in the [illegible]

[illegible] Rev. J. C. Hartzell, [illegible] Texas, attending the [illegible] Texas Conferences.

[illegible] Meetings at Ames M. [illegible] will be held in future [illegible] o'clock, instead of [illegible] heretofore, on Thursday [illegible]

[illegible] McCarty, pastor of [illegible] Church, writes that he [illegible] during the present [illegible] to occupy [illegible]

[illegible] of Mt. Zion M. [illegible] an oyster supper [illegible] week by means of [illegible] was realized [illegible] the pastor, Rev. C. [illegible]

[illegible] to Messrs H. [illegible] Riverside Press, [illegible] a copy of their life-[illegible] poet Whittier. [illegible] Atlantic Monthly [illegible] for the [illegible] dollar.

[illegible] of cents into [illegible] goes rapidly [illegible] as just in [illegible] and the [illegible] generally [illegible] difficult to con[illegible] the exclusion [illegible]

[illegible] and Mississippi [illegible] organized to [illegible] to [illegible] being [illegible] Louis [illegible] line [illegible] to [illegible] visits [illegible]

Attention is called to the notices which appear elsewhere of Plantations and Farms for rent or sale by the Citizens Bank of this city. Parties desirous of acquiring homesteads would do well to apply to this corporation in person or by letter.

Congressman Randall L. Gibson has introduced a joint resolution in the House authorizing the President to appoint three commissioners, to confer with others designated by the Emperor of Brazil, with a view to a treaty for reciprocal trade between the two countries. Mr. Gibson has also introduced three other resolutions of a like character for trade with adjoining American countries.

The press continues to treat of the introduction of a Moffet Register system here, and it is hoped to eventually place a law upon our statute books. As a tax upon each and every drink taken at a bar falls upon the consumer instead of the retailer, there is some probability of a success of the scheme. Such a tax should be either devoted to paying the State indebtedness or to the support of schools.

A Native American organization is enrolling members throughout the city. Some people believe that the "foreign" element has too strong an influence over the political affairs of the city and State. Others have a wholesome dread of any secret society, and especially of a political one. There may be, and no doubt are, foreign influences affecting us in many undesirable ways, but the remedy appears to us to lay in increased educational facilities for the youth who afterward become citizens, rather than in any policy putting any class under the political ban.

The new French ministry appointed by President MacMahon may be said to consist of different representatives of the identical policy of the retiring ministry. That policy was defeated at the polls in the recent elections, and action of MacMahon is not only unsatisfactory to the Chamber of Deputies, but shows an unyielding spirit, when a graceful acquiescence in the popular judgment was justly expected. A new issue between the Chamber and the President is dangerous to the peace of France, and in a few days we may have stirring news.

The *Independent*, of New York, offers in another column to give away, absolutely, a Worcester's Unabridged Quarto Pictorial Dictionary, which retails everywhere for $10, and is, of course, a household necessity. How they can do it is, we must confess, a mystery; but that they do there is no question. The *Independent* is now publishing Rev. Joseph Cook's famous Boston Monday Lectures, which are creating so much discussion everywhere. See advertisment of The *Independent* in this paper.

For the past seven years the Illustrated Christian Weekly has steadily persued its course, making each year increased numbers of friends, until it has become a household necessity. Its marked features have been excellent pictures, its freedom from sectarianism, in which it differs so markedly from other religious weeklies, its timely articles on current events, its interesting and instructive stories and sketches, and the remarkably low price, only $2 50 a year postage paid, at which it is published. We note that persons subscribing now will receive the remaining numbers for the present year, without extra cost. Don't fail to remit $2 50 to the publishers at 150 Nassau street, New York.

The National Sunday School Teacher, with December, closes a very successful year. During the last six months, it has been very much improved. The number of helps it contains for teachers and superintendents is simply too numerous to mention. In the December number there are two things which [illegible] will find very [illegible]. They are the "Quarterly [illegible] Exercise," which is better, [illegible] interesting, as a Concert [illegible] "Programme for the [illegible] which is capitally [illegible] expositions of the [illegible] are full, able, and [illegible]. It has two [illegible] worthy [illegible] *The Scholar's* [illegible] complete [illegible] is the [illegible]

beautifully illustrated *Little Folks*, for infant-classes. The three periodicals go well together. Chicago: Adams, Blackmer, & Lyon Pub. Co.

The Mexican Frontier.

For two months there has been a species of guerilla warfare carried on along Rio Grande river and the adjacent territory on both banks. The telegraph has been burdened with narrations of outrages by hands of horse thieves, marauding adventurous Indians, semi-civilized Mexicans, and infuriated Texans.

These accounts were generally received as highly exaggerated in detail to aid dishonorable and ambitious projects of annexation; and the policy of the national government to deal leniently and neighborly with a sister Republic met our warm approval. But it would appear that the kindly consideration given to revolutionary Mexico by the United States is differently interpretated by the rulers and people of the two countries. It does not give peace to the border, or suppress the incursions of armed bands. The Mexican Government, whether from weakness, or criminal neglect, utterly fails to either prevent or capture, the parties who steal cattle and devastate whole counties of Texas. Mutual conference between the military commanders of the two nations on the border, having failed to peaceably secure order, the American commander, General Ord, was sometime since instructed to pursue and capture incursionists on Mexican territory if needs be. Now General Trevino, the Mexican commander, has notified General Ord, of the official instructions of his government to repel force in the event of the crossing the boundary by the United States troops. President Diaz has dispatched reinforcements to Trevino, and General Ord has applied to the War Department for an additional regiment. A collision need occasion no great surprise however much it may be regretted. It will then become a matter of national pride to settle the affair promptly and decisvely. We do not want any additional territory seized upon unreasonably and by force, but if necessary to the general peace and progress of the country to change the boundary by placing the entire disturbal under, a power competent to maintain order we shall say amen to such a project.

Meridian, Mississippi District Conference.

The Meridian District Conference convened at Starkville, October 17, 1877, and continued its session four days.

Rev. M. Adams, Presiding Elder, not being present, the Conference proceeded to ballot for Chairman. Rev. F. Cannon was elected. C. P. Clemens was made Secretary, and D. D. Goodwin, assistant. The roll was called and fifteen answered to their names.

The business of the Conference was then taken up. The preachers present all reported their circuits in good condition. The best feeling prevailed among the brethren. Many revivals and accessions to the church were reported. On the second day of the Conference the Presiding Elder arrived, having been detained by the trains not making connection.

Preaching was held every night, the various preachers choosing themes best suited to the occasion.

It is the desire of the ministers of the Meridian District to made it the Banner District in the State.

More revivals were reported this year than usual. Strong resolutions were adopted on the subject of Education and Temperance. Encouragement was given to our school at Meridian, a branch of Shaw University, at Holly Springs, where young men may prepare for the great work of the ministry.

Our Elder tells us to go forward; he is wide-awake, and has no lazy preachers on his work—they must go forward. Our District is large; twenty-eight traveling preachers and a host of local preachers and exhorters. All things went well in the Conference. On Sabbath, the Elder delivered a grand discourse on Baptism, after which, the Sacrament of the Lord's Supper was administered to more than two hundred persons. Fourteen joined the church.

The next District Conference is to be held at Meridian.

C. P. CLEMENS, Secretary.

This is the State and National Thanksgiving Day.

Our Southern Methodism.

Rev. M. Adams, Presiding Elder of Meridian, Miss., District writes: "On the 16th inst., we dedicated a new church on the Waynesboro Circuit, Rev. H. Davenport, pastor. The building is 26x35 feet, and is a very nice one. Rev. N. Todd, a local preacher, assisted us in the services. On the State Line work, Rev. W. McDonald pastor, a fine new church 32x45 feet, will soon be ready for dedication. Our people are coming up well with the benevolent collections."

Rev. J. W. Parks, Forest Circuit, Miss., says: "We have just closed an interesting protracted meeting of four weeks duration. During the year seventy-three persons have been converted and added to the church on this work, and four joined by letter."

Rev. Moses Pope, Lafayette Springs Circuit, Miss., says: "At protracted meetings recently held at two of my appointments there have been thirty-five conversions. My work is in a good spiritual condition."

The City.

The German Military Band, it is announced, will remain in the city all winter. This is gratifying to many lovers of excellent music.

The *Picayune* tells of an absent-minded lawyer, on a Carondelet street car, who put a piece of tobacco in the fare box and the nickel in his mouth.

The taxpayers are enjoying their last days of grace, for on and after December 5 all penalties will be enforced against delinquents according to State law.

Two new colored schools are in operation in the Fifth ward—the Orleans and St. Peter streets schools. School Commissioner Craig reports them to be fully attended, with fair facilities for instruction.

The proposition to place the control of the city parks under volunteer commissions of citizens is still discussed at the City Hall. It was a good suggestion and is at least worthy of a trial.

Acting under section 178 the Auditor, on Tuesday, agreed to a compromise in the case of E. Fulton, late tax collector. Mr. Fulton paid into the State treasury $20,006 in cash, and $39,000 in State warrants.

A meeting of sugar planters, held on the evening of the 20th, took the initiative in forming an association for protective purposes. They will assail the sugar shed monopoly and similar oppressive impositions upon the sugar interests.

According to the *Picayune* the city assessments for 1877–78 are as follows: real estate, $88,956,180; income, $1,229,970; furniture, $446,-850; horses, etc., $978,937; stocks in vessels, etc., $523,831; capital $18,982,627. Grand total, $111,118,-395.

The city authorities are determined to have the streets lighted as economically as possible. They ask the Gas Company to accept $90,006 instead of $120,000 for one year. In case of refusal they will attempt the illumination by coal oil, which it is believed can be effected at the saving of $37,000 the first year.

Those real benefactors of this city, Messrs. H. G. Stieble & Co., may be found at 22 Carondelet street. They are ready to make contracts to sprinkle the streets of our city, and keep down the dust in a manner which will benefit stores, residences, and gardens. Any orders left at their office will meet with prompt attention.

The Administrators of the Louisiana University have filed a suit in the Fifth District Court, and pray for a writ of mandamus to compel the Auditor to issue his warrant for $27,518.04, being one-fourth of the poll tax devoted to school purposes between 1871 and 1877 inclusive, to which sum they claim to be entitled under Article 141 of the Constitution of the State.

It will be seen that Mrs. Peers, No. 149 Canal street, over "Kreeger" establishment, has stylish and artistic dressmaking, all orders for which are executed with promptness, accuracy and dispatch. Her lady patrons will please particularly notice that she has a fine stock of those real comforts of genuine "French Corsets." Shape and fit guaranteed.

"The Teachers' Association of New Orleans" was organized on Saturday, at the Boys' Central High School, by the election of the following officers: Prof. J. B. Seaman, president; Prof. J. L. Cross, first vice president; Prof. F. A. Golden, second vice president; Miss Eliza Clarke, secretary; Miss M. L. Moody, assistant secretary; Miss E. S. Rosser, treasurer.

We would call attention to the advertisement of Mr. Waugenheim, Artist and Photographer, No. 131 Poydras street near Camp. He has thoroughly renovated this well-known gallery and provided it with the latest improvements. His many years of connection with the leading establishments of Messrs. Sarony and Gurney & Son, New York, is a guarantee that all orders in the different branches of photography will be executed in the most artistic style, and at the same time at greatly reduced prices, would particularly mention his crayon-portaits and portrait-glasses which are unsurpassed both in regard to likeness and durability, and recommend a visit to his establishment to examine his work.

Plan of Episcopal Visitation For the Year 1878.

[CHRONOLOGICAL.]

Conference.	*Place.*	*Time.*	*Bishop.*
Florida	Gainesville	Jan 9	Scott
Louisiana	Baton Rouge	Jan 9	Harris
North India	Bareilly	Jan 9	——
S'th Carolina	Columb'a	Jan 16	Scott
Liberia	Edina	Jan 16	——
Mississippi	Oxford	Jan 17	Harris
Mexico	Mexico	Jan 17	Merrill
N'th Carolina	Lumberton	Jan 24	Scott
Arkansas	Little Rock	Jan 24	Harris
Baltimore	Cumberland	Feb 27	Ames
South Kansas	Garnel	Mar 6	Bowman
Virginia	Alexandria	Mar 6	Andrews
New Jersey	Burlington	Mar 18	Simpson
Philadelphia	Reading	Mar 13	Ames
Kansas	Salina	Mar 13	Bowman
Wilmington	Chestertown	Mar 13	Foster
Kentucky	Covington	Mar 13	Peck
St. Louis	Kansas City	Mar 20	Bowman
Washington	Staunton	Mar 20	Andrews
Lexington	Indianapolis	Mar 21	Peck
Newark	Newark	Mar 27	Simpson
Cent. Pa	Lewisburgh	Mar 27	Ames
Missouri	Maryville	Mar 27	Bowman
New Engl'nd	Westfield	Apr 3	Harris
N. Y. East	Brooklyn	Apr 3	Foster
New York	New York	Apr 3	Andrews
N'th Indiana	Anderson	Apr 3	Peck
E. German	Poughkeepsie	Apr 4	Simpson
N. Hampshire	Lancaster	Apr 10	Merrill
Northern N. Y.	Rome	Apr 10	Haven
Providence	Providence	Apr 17	Foster
Troy	Lansingburg	Apr 17	Haven
Wyoming	Pittston	Apr 17	Peck
Maine	Farmington	Apr 24	Merrill
Vermont	Woodstock	May 1	Haven
East Maine	Rockland	May 8	Merrill

By order of the Board of Bishops,
WILLIAM L. HARRIS, Secretary.
New York, Nov. 17, 1877.

The Atlantic life-size portrait of Whittier is the finest one of this honored poet ever offered to the public, and can be obtained by all subscribers to and purchasers of the Atlantic Monthly for 1878 for one dollar. The companion portraits of Bryant and Longfellow can be obtained on the same terms. The November and December numbers of the Atlantic, containing poems by Whittier and Longfellow, and the commencement of Mr. Bishop's new serial story, will be sent free to all new subscribers who remit to the Publishers before December 1st, 1877. Price of the Atlantic, $4.00; of the portraits, $1 00 each, additional. Address H. O. Houghton & Co., Riverside Press, Cambridge, Mass.

The General Missionary Committee.

The annual meeting of the General Missionary Committee began in New York on Wednesday, the 14th inst., the bishops presiding alternately. The Treasurer's report showed that the debt of last year has been reduced by $92,979.-70, from an aggregate of $262,000 debt last year. The receipts during the year ending October 31, 1877, were $628,977.25. The disbursements for the same period were $560,055.40. The net cash debt of the treasury at this date is $82, 824.71, but there are letters of credit now due which increase the total liabilities to $169,375.86. The expenses have been decreased during the year below those of the former year $139,848.95, while the receipts have increased $34,788.38. The Western conferences increased their contributions during this year $20,331.67, while the Eastern conferences increased only $4,457.80 nominally, though actnally only a little over $2000. The foreign work received during the year just closing, including the exchange and percentage on letters of credit, $267,722. The home missions received $268,700, making $536,421. After considerable discussion the Committee agreed by vote to make their appropriations for the ensuing year on the basis of $668,000, of which sum not less than $100,000 shall be for the payment of the debt.

In the afternoon the appropriations to the Texas conferences were taken up out of their order, to enable Bishop Harris to telegraph the results to Bishop Foster, who is now in Texas. The Southern German Conference received $8000—the same amount that it had last last year. The Austin Conference received $3500; the Texas Conference, $4500, and the West Texas Conference, $3000. The Committee then took up the foreign mission work, and in discussing a motion to give the Liberia Conference $5000, and $2000 for new work in the interior, Bishop Haven, who visited that country last year, said that his Church was ahead of any other Church there. The Bishop thinks that the interior of Africa must be opened from Liberia rather than along the line of the Congo river. The first sum was granted and $2500 for interior work. The appropriations for South American missions were taken up and $7500 (gold) granted, and pending a discussion for an appropriation of $5000 for an orphanage in the La Plata Valley of Uruguay, the Committee adjourned.

On Thursday appropriations were made to Foo Chow, $14,000; Central China, $6600; North China, $9000; Germany and Switzerland, $20,000; Denmark, $8000; Norway, $11,000; Sweden, $21,000; and North India Conference, $55,000. South India received $600 for transfer of ministers. There was appropriated $4000 for Bulgaria, left at the disposal of the Board of Missions. To Italy was appropriated $16,818, with an additional $1000 contingent on enlargement of the work. Mexico received $22,850; Japan received $16,171. The aggregate appropriations to the foreign work amount to $220,539, to which must be added exchange at fifteen per cent, making a total of $268,619.85. This is a reduction of $5381 on the sum appropriated a year ago to foreign missions.

On Friday, appropriations were made to Arizona, $5000; New Mexico, $9000; Northwest Swedish, $5000; California Swedish, $1,-000; Norwegian work in Minnesota, $2000; Swedish work in New York East Conference, $1400; Norwegian work in the same Conference, $1800; Norwegian work in Wisconsin, $1800; German Missions in California, $1500; Central German, $3600; Chicago German, $2750; East German, $5500; Louisiana German work, $1600; Northwest German, $4000; Southwest German, $6000; Cawnpoor School, India, $3050.

On Saturday, the following appropriations were made: California Chinese Mission, $10,500; Indian Missions, California, $500; Central New York, $300; Columbia River, $200; Detroit, $700; Genessee, $230; Michigan, $700; Northern New York, $250; Wisconsin, $200. English-speaking Missions: Alabamba, $2000; Arkansas, $4000; California, $3000; Central Alabama, $2500; Colorado, $4500; Delaware, $1000; Central Tennessee, $2500; East Maine, $750; Florida, $320; Georgia, $3000; Holston, $5000; Kansas, $3500; Kentucky, $5000; Lexington, $2000; Louisiana, $7,-000; Michigan, $2000; Minnesota, $5500; Mississippi, $6500; Missouri, $3000; North-western Iowa, $5000, $1000 of which is to be used in Deadwood and Black Hills; St. Louis, $4000; Southern Kansas, $3500; for Indian work of Wyandot, Missouri, attached to the Southern Kansas Conference, $300; Tennessee, $2500; Utah, $4000; Washington, $2500; West Virginia, $2,-500; Western Wisconsin, $1500; Wisconsin, $1000.

The following is a recapitulation of the appropriation: Foreign Missions and Exchange, $236,577; Missions in Territories of the United States, $14,000; Welsh Missions, $100; Scandinavian Missions, $13,-000; German Missions, $31,050; American Chinese Missions, $10,-500; American Indian Missions, $3080; English-speaking Missions, $148,300; Miscellaneous, $67,000; South American Mission and exchange, $11,000; liquidation of debt, $120,000. Total, $676,507. Next week we will give, in tabular form, an official report of the appropriations and assessments.—*Western Advocate.*

The Pope is evidently very near to the end of his long and eventful reign. No pontiff has reigned so long, and none have witnessed changes so great in the condition of the Vatican and of the world. When he ascended the throne, he reigned directly over the fairest part of Italy, and shared the control of all the remainder of it with petty princes who were dependent upon his favor. He was king of Rome, and virtual emperor of Italy. By a concordat he divided the domain of Austria with the reigning family. In Belgium and in the greater part of Germany, outside of Prussia, his rule and his revenues were only less than in Austria. In Spain his power was scarcely second to that of the Burbons. He found France free from his yoke, but the perjured Louis Napoleon again fitted it on the French neck, and upon his own. In Mexico his subordinates held nearly a third part of the entire property of the nation, by titles in fee simple, under the laws of the land. Every country of South America acknowledged fealty to him, except the small Dutch and British possessions on the north-east coast. At no time before, since the beginning of the Reformation, had the papacy been so powerful. The blows have fallen upon this great power thickly and fast. Austria abolished the concordat. The Savoyard Prince conquered Italy, wrested the Pope's dominions from him, and confiscated the monastic property. Napoleon, "eldest son of the Church," was overthrown at Sedan. Germany became a Protestant empire. Mexico confiscated the papal property. Brazil became an empire more free, liberal and progressive than any of the adjoining republics. In the United States and England only have compensations been made for these vast losses. Sorely against the will of the Pope, his power has been changing its form from civil to moral authority. Within a few days or weeks at most, the future of the papacy will be decided by the election of a new incumbent to the throne, an Italian, no doubt, and probably one who will follow the general policy of Pius in still pursuing the phantom of vanished power in the sword and sceptre.—*Interior.*

Sunday School.

Lesson XLIX.—Dec. 9, 1877.—PAUL IN MELITA.

SCRIPTURE.—Acts 28: 1-10.

GOLDEN TEXT.—"I am debtor both to the Greeks and to the barbarians; both to the wise and to the unwise."—Rom. 1: 14.

TOPIC.—"Be not forgetful to entertain strangers; for thereby some have entertained angels unawares."—Heb. 13: 2.

(Condensed from National S. S. Teacher.)

Unduly Suspected (1-4.)—Any one can see that the distress upon the sea was prolonged into discomfort upon the shore. The morning was cold and wet. Drenched and shivering from their buffeting with the waves, the escaped passengers and crew gathered in comfortless groups upon the shore. The rain did not permit them to dry, and the cold wind penetrated to their already chilled marrow. Cast upon an unknown coast, their ship pounding to pieces upon the bar, uncertain of what sort of a reception awaited them, the rain and the cold agravating the wretchedness of their condition, it was no cheerful circumstances in which the escaped voyagers found themselves on the morning of their shipwreck.

Even on a sparsely settled coast it does not take long for a shipwreck to gather a crowd. A number of the islanders soon gathered, moved with the sympathy that such a calamity always excites. The text speaks of them as "barbarians," while their acts prove them to have been just the opposite of the modern meaning of the term. The slander is one of the innocent aspersions of time; for the term, as then used, meant nothing more than that the inhabitants did not speak Greek, the then language of civilization. "Barbarians" signified, then, no more than "foreigners" does now. But though they did not speak the language of Greece, they had a language of the heart that was just as easily understood, and far more grateful to the shipwrecked sufferers. They kindled a fire by which they could warm their bodies benumbed with the cold, and "received" them into their own homes. They exhibited all those kindnesses that such a disaster is sure to evoke—benefactions that surprise the people by showing how much stronger than they suspected is the tie of brotherhood between men.

Real character is shown in little things. It is not of slight importance, therefore, that we learn that Paul "gathered a bundle of sticks." Some men would have said, had they been in his place, "I have borne the principal brunt of the sea, now it is time for some one else to labor." Such, however, was not his spirit. The one who cheered them on the sea was just the one to try to make his fellow sufferers comfortable on the land. He thought nothing of his own dignity, but only of the comfort of those about him. It was the disposition shown in carrying the armful of sticks that brought angels into communion with him. Had he not had that, there probably would have been no angelic visitor on board the ship during the storm. Were human hearts more full of such active benevolences, they themselves, perhaps, would be much more waited on by angelic ministers than they now are. Selfishness is no inviting door for angel, or man, to enter.

Felt no Harm. There can be but one interpretation to this, and that is, that, except for divine interposition, he would have felt the effects of the poison of the viper. He was bitten; but God would not suffer the serpent to thwart his pledge any more than he would the sea. He had promised that Paul should stand before Cæsar, and neither the fury of the waves, the might of the wind, nor the venom of a snake was to be permitted to defeat his sacred word. At Lystra Paul was declared a god, and then stoned as an impostor. Here the preceeding was reversed—he was first declared a murderer and then was proclaimed to be a god. A pendium never swings to one end of the arc without swinging, when released, back to the full height of the other.

They did not change their minds until they had looked for a long while. Just imagine the breathless interest that, for a time they took in Paul. No one, we may be sure, took his eyes off from him. First they expected to see his body become bloated from the poison, and then, as that did not happen, that he would suddenly drop down dead. How curious and awe-struck was the multitude that surrounded him! And when, after long waiting, they saw that his flesh did not change, that his skin still appeared natural and that his bodily powers were unimpaired, what a revolution of feeling there was! Ignorant as they were of the true God, no wonder that on beholding such a marvel as this, they not only declared that the man was no murderer but was a god. The attack of the serpent was a good thing for the apostle. It was God's way of introducing his servant! By it, he said, in a way that the dullest of them could not fail to comprehend: "This is my messenger; hear ye him."

Rightfully Honored (7-10.)—Among those who opened their homes to those whom the sea had thrust upon their hospitality was Publius, the Roman ruler of the island. Paul soon had an opportunity to repay him for his kindness. The father of Publius was taken sick with a fever and a dysentery. In the original it is with

"fevers," thus indicating the recurring attack of a fever. In the medical precision of statement here used, we detect the pen of Luke, "the beloved physician." Paul's *method* of healing was simple: 1. *He prayed.* Though he long had been an apostle, and had long been accustomed to work miracles, still he needed to pray. The power had not become so resident in him, that he could perform such wonders without a fresh supply of divine energy. Daily prayer is needed to bring daily power. And because he prayed, too, the islanders were in no danger of again calling him god. All who saw him kneeling, knew that, whatever was to follow was not to be done in his own name, or by his own might. *Loaded up with such things as were necessary.* For their journey. All that gratitude could think of to make that journey pleasant, no doubt was levied upon. They had been thrown upon the mercy of the inhabitants—they had brought money to them. They began by being indebted to the kindness of the residents—they left with their benefactors largely in their debt. The people of Malta found that, in the shipwrecked travelers, they had been entertaining angels unawares.

Quarterly Meetings.

NOTE.—We will insert notices of Quarterly and District Meetings TWICE FREE OF CHARGE. But our space is now so limited that we cannot insert them more than twice.

Gulf (Miss.,) District Conference.

FOURTH ROUND.

[illegible] Circuit, Wednesday and Thursday, Nov. 14 and 15; Crystal Springs, [illegible] and Sunday, Nov. 17 and 18; [illegible] Sunday and Monday, Nov. 18 [illegible] Circuit, Tuesday and [illegible]; Brookhaven, [illegible] 22 and 23; [illegible] and Sun[illegible] Circuit, [illegible] and 26; [illegible] Thursday, [illegible] and Natchez, [illegible] Dec. 1 and 2; [illegible] and Sunday, [illegible] Grove, Monday and [illegible], Wed[illegible] Dec. 12 and 13; [illegible] and Sunday, Dec. 15 [illegible] Saturday and Sunday, [illegible] Christian, Sunday [illegible] 23 and 24; Bay St. [illegible] and Thursday, Jan. 2 [illegible] Saturday and Sunday, [illegible] Springs, Sunday [illegible] 12 and 13; Augusta [illegible] Creek, Wednesday and [illegible] and 16.

L. BRADFORD, P. E.

[illegible] District, (Tenn.,) Conf. [illegible] District.

[illegible] ROUND.

[illegible] 28, 29; Daleville, [illegible] 9; Meridian [illegible] Dec. 13, 14; [illegible]

[illegible] Jan. 5, 6.

[illegible] ADAMS, P. E.

[illegible] (Tenn. Conf.)

[illegible] Oct 27, [illegible] Nov 10, [illegible] Nov [illegible]

[illegible] Gallatin, [illegible], P. E.

[illegible]

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists. Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

New Advertisements.

ARTHUR'S ILLUSTRATED HOME MAGAZINE. VOL. XLVI

Devoted to the Good, the True and the Beautiful in Home and Social Life. Two Serial Stories will be commenced in January number. One by Virginia F. Townsend, entitled "The Word of a Woman, and How She Kept It." And the other by T. S. Arthur, entitled "His Dear Little Wife."

Butterick's newest Patterns for Ladies' and Children's Dresses in every number.

Terms, **$2 25** a year; Clubs at lower rates. Special Number, **10** cents. T. S. ARTHUR & SON, Philadelphia.

The Independent

FOR 1878

Will have to be a very good paper to satisfy the thousands of readers who have become familiar with its good qualities in the past. But we propose this year to excel the past.

We shall continue to print articles from the best writers and thinkers in the country. The departments of Religious News, Literature, Sunday School, Fine Arts, Science, Missions, School and College, Markets, Farm and Garden, Financial, and Insurance will, as heretofore, be contributed to by specialists in each branch. These departments are famous because they are able and trustworthy.

COOK'S LECTURES.

These famous Lectures, delivered in Boston every Monday, by the Rev. Joseph Cook, will be published in full, together with the introductory remarks.

SERMONS

by eminent clergymen in all parts of the country will continue to be printed.

Premiums.

We offer Rev. Joseph Cook's valuable new volumes, entitled "Biology" and "Transcendentalism," embodying, in a revised and corrected form, the author's last winter's remarkable Monday Lectures. They are published in handsome book form, with colored illustrations, by James R. Osgood & Co., of Boston. We will mail a copy of either volume, postpaid, to every subscriber to the Independent who remits us $3 for a year in advance; or any subscriber may remit $5 50 and we will send him the Independent for two years, in advance, and both volumes, postpaid.

WORCESTER'S UNABRIDGED

PICTORIAL DICTIONARY,

Bound in Sheep, 1854 pages, over 1000 Illustrations, Issue of 1877.

We have made a special contract with the great publishing house of J. B. Lippincott & Co., of Philadelphia, by which we are enabled to offer the most desirable premium ever given by us or any other newspaper in the country. We will send this Dictionary to any person who will send us the names of Three New Subscribers and Nine Dollars; or who will, on renewing his own subscription, in advance, send us Two New Names additional and $9 00; or who will renew his own subscription for three years, in advance, and send us $9 00.

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The managers of the Atlantic, while [illegible] this magazine first in American [illegible] literature, as regards the quality [illegible] its contributions and the distinction [illegible] writers, will especially aim during [illegible] coming year to treat questions of public interest, as they arise, in a thorough [illegible] impartial manner. It is not only their [illegible] to make the Atlantic acceptable [illegible] belles-lettres, but to make it [illegible] to all who value the best [illegible] in the country on Finance, [illegible] Government Reform, and all Social [illegible]. In the highest class of

AMERICAN FICTION

[illegible] will be particularly full, and will contain a serial story ("Detmold; A Romance") [illegible] William H. Bishop; another [illegible] ("The [illegible]"), in four parts, by [illegible] James, Jr.; and a third, in five or [illegible] parts, by W. D. Howells.

SHORT STORIES

[illegible] be contributed by T. B. Aldrich, Rose [illegible] Constance Fenimore Wool[son] [illegible] De Forest, and [illegible] for the Atlantic, [illegible] "The Child of the [illegible]

[illegible] AND ESSAYS

[illegible] Charles Dudley War[ner] [illegible]

[illegible] FOREIGN LIFE

[illegible]

[illegible] GERMAN,

[illegible]

butions may also be expected from Edmund C. Stedman, Sarah O. Jewett (author of "Deephaven Sketches"), and others, including some curious "Reminiscences of Brook Farm," by a member of the Association.

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Will be treated in frequent articles, and the literary criticisms will be as ever, full, varied and impartial.

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To which so many readers already turn the first thing, will be enlarged and rendered more attractive. In

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SPECIAL OFFER.—The November and December numbers of the ATLANTIC, containing poems by Whittier and Longfellow, and the commencement of Mr. Bishop's new serial story, "Detmold," will be mailed free to all new subscribers to the ATLANTIC for 1878 who remit their supscriptions to the Publishers before December 15.

Remittances by mail should be sent by a money order, draft on New York or Boston, or registered letter, to H. O. Houghton & Co., Riverside Press, Cambridge, Mass.

H. O. HOUGHTON AND COMPANY, Boston;

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THE NEW YORK TIMES, For 1878.

A POLITICAL, LITERARY, AND GENERAL NEWSPAPER.

Devoted to Reform in Municipal, State and General Government.

ESTABLISHED, 1851.

During the long and exciting Presidential campaign of 1876, and the anxious period of political uncertainty which succeeded it, THE NEW YORK TIMES had a very important share in determining the result of one of the most momentous contests in American history. The course of THE TIMES during the whole of that eventful struggle has secured for it a large addition to the number of its supporters, and has placed beyond controversy its position as the foremost Republican newspaper in the United States.

The course of THE TIMES will be guided in the future, as it has been in the past, by the consideration that the interests of Republican Party are in all cases to be set above the interests of its leaders, and that the honor and welfare of the country are to be considered before either. Its attitude is that of independence within the Republican Party, for in that way can the interests of the people be most effectually served.

So long as any of the great principles with which the Party has been identified remain in dispute, THE TIMES will refuse to consider the work of Republicanism as ended. It will labor to maintain the highest standard of partisan obligation in the treatment of questions affecting the financial honor of the nation, the purification of the public service, and the gradual readjustment of the fiscal system to meet the changing condition of trade and manufactures. It will steadily oppose all plans, no matter by whom urged, which tend to postpone the date of resumption beyond that fixed by law, to pay the national creditor on any other basis than that of gold, to preserve import duties which clog the development of American industry, or to perpetuate in the public service the pernicious principles that "to the victors belong the spoils."

While carefully avoiding all that may tend to promote sectional animosity among our people, THE TIMES will urge, with the utmost decision, the national duty of protecting the freedmen and the Northern immigrants in the South in the possession of rights guaranteed them by the Constitution. It will do all in its power to promote the policy of peace and conciliation between North and South, but will not lose sight of the fact that Northern confidence and amnesty must find their return in the enforcement of even-handed justice and scrupulous regard for the letter and spirit of the law on the part of the South.

Its influence as a leading exponent of political opinion will be strengthened by all that is needful to embrace the value of THE TIMES as a daily record of news. The acknowledged excellence of its correspondence by mail and telegraph from all parts of the world will be fully maintained. THE TIMES has shown during the Russo-Turkish war how ample are its resources, and how well-directed is its enterprise. Its voluminous foreign correspondence for the last year is admitted to have furnished some of the most valuable historical data available for the record of a highly-important epoch. The events in Europe and elsewhere during the coming year will be treated with the same fullness, fairness, and accuracy as have distinguished its treatment of those which now belong to the past.

In the sphere of literary and artistic criticism, of scientific, social, and general discussion, THE TIMES will address itself as heretofore, to the appreciation of the educated and intelligent classes of the American people. It will be lively without being sensational, aggressive without being coarse; at all times it will strive to be fearless and independent in the championship of the right. No theories subversive of the principles on which the sacredness of family ties and the existence of society alike repose will be promulgated in its columns.

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[illegible]

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nov 29-1t.

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NOTICE.

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The following Plantations and Farms are offered for sale on reasonable terms; or for rent for the year 1878. Proposals for rent to be made to this Bank on or before 10th December next—

PARISHES.	PROPERTIES.	DESCRIPT'N.	AREA Acres
Caldwell	Esperance Pl'n	cotton	[illegible]
Carroll, West	Dixon [illegible]	unimproved	[illegible]
Catahoula	Blue Cane Place	cotton	[illegible]
Concordia	[illegible] Place	cotton	[illegible]
Concordia	Normandy Place	cotton	[illegible]
Concordia	Ross & Martin Place	cotton	[illegible]
E. Baton Rouge	Robbie Brown	unimproved	[illegible]
E. Baton Rouge	Wm. Noble Place	cotton	1180
E. Baton Rouge	"Scotland" (sub-div)	cotton	1000
E. Baton Rouge	Newport Place	unimproved	[illegible]
E. Baton Rouge	Haywood Place	cotton	[illegible]
East Feliciana	Robbin Place	unimproved	[illegible]
East Feliciana	Becker Place	unimproved	[illegible]
East Feliciana	Cole Place	unimproved	[illegible]
East Feliciana	Mount Willing	cotton pl'n	[illegible]
East Feliciana	W. K. Fryer	unimproved	[illegible]
East Feliciana	D. Pipes	cotton pl'n	[illegible]
East Feliciana	John L. Dease	cotton pl'n	[illegible]
East Feliciana	J. R. Norwood	unimproved	[illegible]
Iberia	R. T. Smith	sub-divided	[illegible]
Jefferson	J. H. Carter	sugar	1040
Jefferson	J. J. Orterd	sub-divided	[illegible]
Iberville	R. C. Camp	unimproved	[illegible]
Iberville	M. S. Slack	sugar	470
Iberville	M. R. Slack	unimproved	1460
Iberville	H. R. Slack	unimproved	[illegible]
Iberville	Mrs. C. Leave	unimproved	700
Madison	Geo. Shadbourne	unimproved	1000
Morehouse	W. D. Brigham	cotton	[illegible]
Plaquemines	Fanny	sugar	[illegible]
Pointe Coupee	Woodbourne	sugar	[illegible]
Rapides	R. H. Peterson	cot. & stock	[illegible]
Rapides	C A Thornton	cotton	1500
Rapides	H Boyce	unimproved	[illegible]
Sabine	Yarebore	unimproved	640
St. Landry	Geo Hill	unimproved	[illegible]
St. Landry	Alf Dejean	sugar	[illegible]
St. Landry	T A Cook	unimproved	[illegible]
St. Bernard	M Solis	unimproved	1000
			Arpents
St James	Magnolia	rice	1460
St James	Laplice Bros	rice	1080
St Tammany	A G Penn	unimproved	[illegible]
St Tammany	F V DeGray	saw mill	[illegible]
St Tammany	J M Thompson	stock farm	[illegible]
Tensas	"Ion"	cotton	2170
Tensas	"Palmetto"	cotton	[illegible]
Tensas	Alonzo Snyder	unimproved	[illegible]
Tensas	McBride	unimproved	[illegible]
Vermilion	J B Ramsey	sub-divided	[illegible]
W. Baton R'ge	W. R. Robertson	unimproved	[illegible]
W. Baton R'ge	Yates	unimproved	[illegible]
W. Baton R'ge	J L Lobdell	unimproved	[illegible]
W. Baton R'ge	W Kincheloe	unimproved	[illegible]
W. Baton R'ge	A Book	unimproved	[illegible]
W. Baton R'ge	Carolina Sugar	sugar	[illegible]
West Feliciana	Beech Grove	cotton	[illegible]
West Feliciana	Mrs James Fair	cotton	[illegible]
West Feliciana	J & H Perkins	unimproved	[illegible]
West Feliciana	Mrs Ann Simms	unimproved	[illegible]
Washington	M Murray	unimproved	844

nov 29-2t

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CAUTION. [illegible] into existence [illegible] of whom have [illegible] been [illegible] employ, whose want of experience [illegible] to those who are capable of judging. I caution all who think of purchasing either a piano or organ to beware of such imitators. Some [illegible] stop-work with same names as mine, and otherwise copy my styles of cases in order to sell their goods on the reputation I have gained. See that the words "Beatty's Organ," "Golden Tongue," Daniel F. Beatty, Washington, N. J., U. S. A., are stenciled on name-bar of Organs, and that the Piano have the words, "Beatty's Piano," with the last word underlined, without which none are genuine. These instruments are acknowledged by the press and the people to be the sweetest toned and the most perfect ever made; are fully warranted for six years as strictly first class, and are shipped on from 5 to 15 days' test trial, money refunded and freight paid both ways if they are unsatisfactory. Good, reliable agents wanted everywhere, but where I have none large discounts made to introduce them in new localities at once. Liberal discounts to churches, schools, lodges, halls, ministers, teachers, etc. Send for new Illustrated Advertiser (Catalogue Edition), containing testimonials from hundreds who are using them, some of whom you may know. Address, DANIEL F. BEATTY, Washington, New Jersey.

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7	Coughs, Colds, Bronchitis	25
8	Neuralgia, Toothache, Faceache	25
9	Headaches, sick Headache, Vertigo	25
10	Dyspepsia, Bilious stomach	25
11	Suppressed, or Painful Periods	25
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14	Salt Rheum, Erysipelas, Eruptions	25
15	Rheumatism, Rheumatic Pains	25
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ONLY A LITTLE GRAVE.

"Only a little grave," they said,
"Only a little child that's dead;"
And so they carelessly turned away
From the mound the spade had made that day.
Ah! they did not know how deep a shade
That little grave in our home had made.
I know the coffin was narrow and small;
One yard would have served for an ample pall;
And one man in his arms could have borne away
The rosewood and its freight of clay.
But I know that darling hopes were hid
Beneath that little coffin lid.

I knew that a mother stood that day
With folded hands by that form of clay;
I knew that burning tears were hid
'Neath the drooping lash and aching lid,
And I knew her lip, and cheek, and brow,
Were almost as white as her baby's now.

I know that some things were hid away,
The crimson frock and wrappings gray;
The little hushed half worn shoe,
The cap with its plume and tassels blue;
And an empty crib, with its covers spread,
As white as the face of the sinless dead.

'Tis a little grave; but O, have a care!
For world-wide hopes are buried there;
And ye, perhaps, in coming years,
May see, like her, through blinding tears,
How much of light, how much of joy,
Is buried up with an only boy.
—*Young Pilgrim.*

Peace.

Nineteen centuries ago, a Man whose gentile lips taught the race of his fellow men ultimate wisdom, in one of the loftiest moods his human nature ever reached while [illegible] in flesh, said: "Blessed are the peacemakers." The Man [illegible] of Nazareth, the author [illegible] fellow Christians, [illegible] Master. The saying [illegible] eloquent to day [illegible] his saintly lips, [illegible] as true, and all truth [illegible] in it—it gains [illegible] time as years [illegible] served for [illegible]

[illegible] the peacemakers, then [illegible] gracious saying, and as [illegible] with you to [illegible] on the walls of your [illegible] sleep, that you [illegible] with your closing [illegible] with your waking [illegible] family altar [illegible] pray, that you [illegible] your [illegible]

1878. THE 1878.

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Between the Quarterlies and the Monthlies

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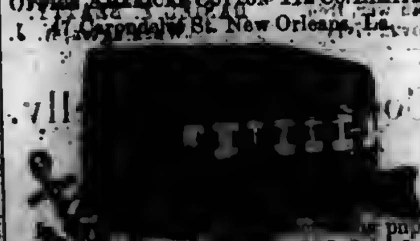

[illegible] popular [illegible] Celebrated *Arrow Tie*, the universally recognized favorite Tie of Planters, Cotton Presses and Shippers of Cotton generally, the American Cotton Tie Co., Limited, [illegible] Tie, [illegible] have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.50 per bundle, less 2½ per cent discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting [illegible] to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price [illegible] future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

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PARSON'S PURGATIVE PILLS

[illegible] of [illegible] investigation and are a [illegible] disease originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

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stand unequaled before the world to-day. By varying the dose according to the directions, Parsons' Purgative Pills, effectually Purify the Blood and greatly [illegible] entirely cure Dyspepsia, Scrofula or King's Evil, Great Neuralgia, St. Anthony's Fire, Eruptions, and Eruptive Diseases of the [illegible] Salt Rheum, Tetter, Ring-worm, [illegible] Boils, Tumors, Morbid Swellings, Ulcers [illegible] Pimples and Blotches.

EVERY BOX WARRANTED.
[illegible] Complete Satisfaction Guaranteed
or No Pay.

[illegible] bulk, cash in advance. We [illegible] druggists [illegible] commission. [illegible]

[illegible] S. JOHNSON & CO.

[illegible] & Co., [illegible] oct11-6m.

General News Items.

Congressman Robert Smalls, of Georgia, has been convicted of bribery while State Senator.

The Galveston *News* says the work of clearing titles to the stolen lands of the Kansas-Texas ring will produce five thousand law suits.

Postal cards to the number of 26,885,500 were sold last month. This is the heaviest consumption in any single month since the cards were introduced in 1873.

On the 15th inst., the new gas works at Indianapolis were the scene of a violent explosion, while the workmen were at dinner. The loss amounts to about $20,000.

[illegible] elected [illegible] W. H. Sims, Lieutenant Governor of Mississippi, by nearly 100,000 majority, abolished the office to which he was elected.

The Legislature of Tennessee has been called to meet in extra session December 5th, for financial legislation. A proposition to fund the State debt at sixty cents on the dollar finds favor in some quarters.

Through the bell-punch system the whisky dealers of Richmond have paid a tax of $15,000 in six weeks' time, whereas in the country towns, where the registers have not yet been put up, no tax has been paid. This tax will probably yield the State hundreds of thousands of dollars a year.

A company of San Francisco capitalists, with $10,000,000 of stock capital, propose to lay an ocean cable under the Pacific, and cultivate more intimate relation with the Celestials. The company hope to secure the necessary franchise from the Hawaiian, Japanese and Chinese governments. Cable dispatches will soon be going around the globe.

A band of robbers, lying in wait in Nevada for a stage in which a large amount of treasure was to be shipped, were informed of the departure of the vehicle from Eureka by a confederate's signal fire on the top of a mountain nearly thirty miles distant. This fire also excited suspicion, and a guard was sent to protect the stage. A desperate encounter was the result, and the robbers we all killed or captured.

The Northwest was shaken by an earthquake on the 16th inst. It extended as far east as the Mississippi river, south to some points in Kansas, west to Lincoln, Neb., and perhaps further, and north as far as the upper section of Iowa. Its western circuit was where its power was principally manifested, and although it shook up the buildings and frightened the people in many towns it did no great damage in any quarter.

The ports of China open to foreign intercourse are Niuchwang, with 60,000 inhabitants; Tientsin, with 950,000; Tsifu, with 30,000; Hankow, with 600,000; Kuikiang, with 40,000; Chinkiang, with 140,000; Fucion, with 600,000; Tamsui, with 50,000; Takou, Taiwanfu, and Piton, with 235,000; Amoy, with 88,000; Swatow, with 20,000; Canton, with 1,100,000; Kuingcian and Hoihon, with 30,000; in all about 4,751,000 population. The entire number of foreign residents of these ports is 3,607, of whom [illegible] are English, 566 Americans, [illegible] German, 298 French, etc.

Six steamships, ranging between a thousand and seventeen hundred tons each, are advertised to run from Norfolk to Liverpool, fortnightly, until the close of the year. The first vessel sailed with 4000 bales cotton. Twenty years ago no Southern port had steam to Europe. Now Baltimore has two regular lines, with other steamships putting in frequent trips, and New Orleans, Galveston, Savannah and Wilmington possess intermittent lines, running through the cotton season and occasionally afterwards. The main reliance thus far of Southern steam lines to Europe is cotton. If they desire regular European steamships they must create other commerce to the West Indies, Mexico and South America. Norfolk has one of the finest harbors in this country, and we heartily congratulate our Virginia neighbor upon its improving commercial prospects.

The annual report of General Sherman shows, October 12, the regular army was composed of: general officers 11; general staff officers, [illegible] stewards, [illegible] 495; Ordnance [illegible] men, 346; engineer [illegible] of staff corps, 731. Ten regiments of cavalry—officers, 439; enlisted men, [illegible] 8,350. Five regiments of [illegible] officers, 284; enlisted men, [illegible] artillery, 2,905. Twenty-five regiments infantry—officers, [illegible] enlisted men, 8,778; infantry, 19,[illegible]. Besides which there are reported as non-commissioned staff unattached to regiments, military academy, recruits unassigned, Indian scouts and prison guard amounting to; men, 1,877; signal corps, 404; retired officers, 301, and General United States Army, by act of Congress, aggregating officers and men, 24,[illegible], of which force available for war is made up of cavalry, artillery, and infantry regiments, amounting to 20,601 officers and men.

Christ came to bring a sword; wherever there is wrong there must be a fight [illegible]

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ELASTIC STITCH
Sewing Machines,
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aug23-77-6m

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Cleanliness, comfort & economy combined

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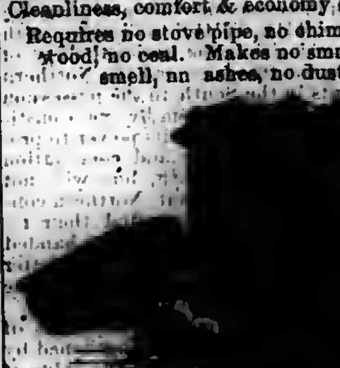

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Always Ready, and will Boil, Stew, Broil, Fry, Bake or Roast to perfection. Its Fuel is Insurance Oil. With Insurance Oil for Fuel it is Perfectly Safe.

No. 2.—Double Stove.

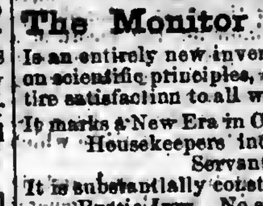
The Monitor Oil Stove

Is an entirely new invention, constructed on scientific principles, and has given entire satisfaction to all who have used it.

It marks a New Era in Cooking, and makes Housekeepers independent of Servants.

It is substantially constructed of Cast and Russia Iron. No solder to melt. No tin to rust out and leak.

IT WILL LAST A LIFETIME.



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FLAT IRONS

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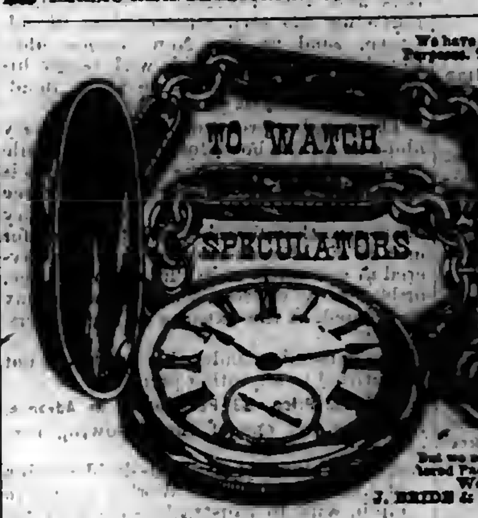

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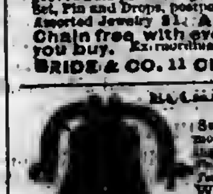

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Dec 1 76 1y]

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NEW YORK OFFICE:
[illegible] Broadway, New York,
WILLIAM BALDWIN, Special Agent.

A Quiet, Hoping Heart.

Whatever my God ordains is right;
His will is ever just;
[illegible] my cause,
[illegible]
[illegible] my road,
[illegible] shall not fall,
[illegible] I leave it all.

[illegible] ordains is right;
[illegible] cup must drink
[illegible] my faint heart,
[illegible] nor shrink.
[illegible] away
[illegible] of day,
[illegible] shall fill my heart,
[illegible] shall depart.

[illegible] God ordains is right;
[illegible] be,
[illegible] but good;
[illegible]
[illegible] well I know
[illegible]

[illegible] straight clear
[illegible] here.

[illegible] is right;
[illegible]
[illegible] make earth

[illegible]
[illegible] not fall,
[illegible]
[illegible], 1675.

[illegible]

half dollar last Conference. I do not know who. I found a button in another collection. Please leave all such at home this year. I know you often take collections all rolled up and do not count them. That may do you but it will not do me. I must have every cent of what you report. Two brethren had to make up collections last Conference and one of them was not satisfied until the collections had been counted five times. See you get your money from your steward correct. If you do not you will have to shell out from your own pocket.

4th:—*Do not bring ten and five cent pieces to count.* I am aware all of our collections have them. We are glad to get them. Please step into your nearest store or post office and get bills for them. You will like to carry them better than a pocket full of nickels, and your friends will be glad to have the change. Just think of asking a poor secretary who is doing your work to count three or four hundred dollars in nickels. Again I ask, please bring bills.

5th: *Please have patience with your Secretary.* No man can count money and listen with one ear to a good brother at his elbow, who is in a hurry. Do not be in a hurry. You must take time to attend to money matters. Last year I gave the fifth collection ten dollars too much just because some brother was in a hurry, and paid it out of my own pocket at last. I am glad our old worn out men received it, but that did not make it just. Please take your time. There is plenty of time to take all these seventy-two reports, with the money, if you only have patience and are ready when they are called for. Order is nature's first law, here, as well as anywhere else. I know you want to get rid of your collections just as soon as you can. Well, have them all ready and your Secretary will make short work of it next year.

I paid twenty-six dollars and fifty cents to find out this much about that conference office. You can have my experience gratis if you will only help the unfortunate man who is elected at the Conference of 1878 to the office of Statistical Secretary. Yours in bonds of love,

T. EDWARD MADDEN.

Pilot Town, La., Nov. 10th 1877.

Nashville District Conference.

The ninth semi-annual session of the Nashville (Tenn.,) District Conference convened in Key Chapel, Gallatin, Tenn., Wednesday, Nov. 21st, at 9 a.m. In the absence of the Presiding Elder, J. G. Thompson was elected President, C. S. Smith was chosen Secretary. The hours of opening and adjournment were fixed as follows: Meet at 9 a.m., and adjourn at 12 m. Meet at 3 p.m., and adjourn at pleasure.

The following committees were appointed: Spiritual Condition of the Church, C. S. Smith, S. J. Harris and T. Woods. Benevolent Collections, J. W. Pickett, A. Hamilton and Wm. Bryant. Steward's Work, The District Stewards. Sunday Schools, Sunday School Superintendents. Church Extension, B. H. Johnson, H. Williamson and John Deal. Freedmen's Aid Society, J. G. Thompson, S. Body, John Pickett. Education, J. G. Thompson, H. Williamson and John Braden. Temperance, John Braden, E. Carey and Lewis Weathers. Domestic Missions, Pastors in Charge. Examination of Local Preachers, M. C. Young, H. Bowers and J. G. Thompson. Judiciary, C. S. Smith, [illegible] Greer and S. J. Harris. Literary Exercises, next session, C. S. Smith, J. S. Harris and W. Bryant.

By resolution these committees were continued, and will serve at the next meeting of the Conference. [illegible] pastoral reports showed the [illegible] to be in excellent condition, [illegible] financially and spiritually. [illegible] accessions and thirty conversions were reported since the [illegible] Conference. $[illegible] was re[illegible] for the Episcopal Fund. The [illegible] were of a decided [illegible] and entertaining [illegible]. The Presiding Elder [illegible] at the opening of the [illegible] day's session and submitted [illegible] Report, which was full of [illegible] suggestions, and expres[illegible] for success. The Dis[illegible] on the following [illegible] the Presiding [illegible] and the Episcopal [illegible] Elder, $635.00; [illegible] the several [illegible]

	Presiding Elder.	Episcopal Fund.
[illegible]	$35.00	[illegible]
[illegible]	35.00	$10.00
[illegible]	30.00	7.50
[illegible]	32.00	3.00
[illegible]	30.00	5.00
[illegible]	32.00	5.00
[illegible]	25.00	7.00
[illegible]	25.00	2.00
[illegible]	20.00	2.50
[illegible]	20.00	4.50
[illegible]	[illegible]	3.50
[illegible]	[illegible]	3.00
[illegible]	[illegible]	5.00
[illegible]	[illegible]	3.60
[illegible]	[illegible]	$65.60

[illegible] the several con-

mittees were well written and suggestive of the importance of the advancement and growth of all our connectional interests. Bro. Harris and his liberal-hearted people treated the Conference in royal style. Our Gallatin friends certainly know how to entertain strangers, and they have the wherewith to do it. As the Conference resolution of thanks expressed, "May God bless them." Dr. Braden was present with his usual activity and earnestness, and the Conference was greatly profited by his practical suggestions and timely advice. Revivals were reported at four different points on the District, and the Conference made special prayer for their success. The following resolution was offered:

Resolved, That we adopt the SOUTHWESTERN CHRISTIAN ADVOCATE as the official organ of the Nashville District.

The resolution was unanimously agreed to—the brethren pledging themselves to renewed effort for the support of the SOUTHWESTERN ADVOCATE.

After two days of pleasant and profitable meeting the Conference adjourned to meet at Nashville. Time to be fixed by the Presiding Elder. C. S. SMITH, Sec'y.

Church Extension Society Anniversary.

The Twelfth Anniversary of the Board of Curch Extension was held in Arch St. M. E. Church, Phila., on Thursday evening, November 22. The spacious edifice was well filled. In the absence of Bishop Simpson, who was to have presided, Bishop Scott led the exercises of the evening, which were of a highly interesting character. A choir of trained voices under the charge of Prof. Wm. G. Fischer rendered the music, and after their opening hymn a selection of Scripture was read by the Rev. J. M. Trimble, D. D. The choir and congregation then sang to the inspiring melody of Hursley, the well-known hymn,

"O Thou to whom in ancient time,
The Psalmist's sacred harp was strung,"

following which the Rev. Bishop Peck made an earnest prayer, invoking the blessing of God upon the efforts of the Board of Church Extension. The Secretary, Rev. Dr. Kynett, then read the report of the Secretary and Treasurer.

Rev. J. H. McCarty, D. D., of New Orleans, made a long and very interesting address on "Our Country, its Glories and its Perils," sketching in a very pleasing and animated style the extent, capacity and possibilities of America. In announcing his subject he said that he had taken this theme because of the fact that the Church of Christ, in whose interest they were assembled, and which lies so very close to our hearts, has very much to do with the physical country itself.

You know, said the speaker, that the sun ray has for its direct mission the illumination of space, and we always speak of the sun ray as giving us light; yet the chemist knows we do not comprehend the sun rays. There are some mechanical influences that are not seen by the eye. The light is one thing, the operation of the sunbeam another. It is, I know, the business of the Church of Christ to lift men out of sin and bring them up before the throne of God. This is the first and the grandest mission of the Church; but at the same time the Church looks upon society, the Church fosters patriotism and industry and every good and virtuous trait. Then, you know, there is an intimate relation between spirit and matter. When the great Apostle gave that pungent address to the Romans he may have had something of this idea in his mind.

"I beseech you brethren, by the mercies of God, that you present your bodies"—your physical bodies—"a living sacrifice, holy, acceptable unto God, which is your reasonable service."

The speaker then went on to show the intimate relation existing between the operations of the Church of Christ with the physical conditions around us. How near allied, in reality the Church was to a business corporation. How it sometimes happened that it would even get into debt and how necessary to use all the means, appliances, foresight, energy and business tact to bring about a prosperous condition of things.

Passing to a vivid sketch of the land and nation we occupy, he pointed out the perils that had beset us and the dangers ahead; and how the Church of Christ was to be the great lever to work upon and lift up the grandeur and glory of the Western World.

At the conclusion of the Doctor's address, which, although a lengthy one, was well received, and held the interest and attention of all, the choir and congregation sang the 23[illegible]th Hymn.

"Hear what God the Lord hath spoken."

The Rev. M. S. Hard, of Ithaca, N. Y., who was on the programme for an address, was detained by the death of his father.

The Rev. Bishop Bowman, who was also one of the announced speakers, was therefore obliged to do double duty, and made an exceedingly interesting address, giving his views as to the work of the different Boards of the Church, the Missionary Society, the Freedmen's Aid Society, and the Women's Missionary Society, dwelling particularly upon the character and work of the Board of Church Extension, and said, "I find in looking over the great work of the Methodist Episcopal Church that there are three special agencies that they employ for the accomplishment of the work they have in hand.

We have in the first place, the great Missionary Society, through which we propose to send the gospel to those regions where the gospel is not—that is, in foreign lands and also at home. Then we have what is called the Freedmen's Aid Society, through which we propose to educate the colored people of the South, in the main, though the work is not exclusively confined to the colored people. Then we have what is called the Church Extension Society which proposes, as we have already heard to-night, to build churches, or to aid the people in building churches, or in paying debts upon churches, so that the Missionary will have a place to preach the gospel, and so far as the Southern country is concerned, where the people may have a place to teach the children, and also to have the gospel preached. For you know that in these poorer districts the church building must also be used for the day school.

Now if we look at it for a moment, we will see that these three great enterprises are intimately connected and cannot very well be separated. We could not well dispense with either at this time. Certainly the mere preaching of the gospel in many sections of our country at this time, without a place in which to preach, would not accomplish all that is desired and aimed at in sending out the gospel by the missionary. And then, the Freedmen's Aid Society could not accomplish all its work in the South without the aid of the Church Extension movement.

The speaker then went on to give in detail his experiences among the people of the South and the far West, showing how necessary the work of the Board of Church Extension was and the great good it was accomplishing. He dwelt upon his visit to New Mexico, giving an interesting account of his visit to that territory, and also his pleasant experiences whilst holding Conference at Bozeman, Montana Territory, and closed his remarks with the earnest prayer that God would bless the Church Extension Society and those who are in connection with it, and make them still more abundant in their labor of love in the future.

Missionary Appropriations and Apportionments for 1878.

	Appropriations for 1878.	Apportionments for 1878.
I. FOREIGN MISSIONS.		
1. *Africa:*		
(1.) Liberia	$5,000	$100
(2.) Interior work: at the disposal of the board	2,500	....
	$7,500	
2. *South America**	$7,000	$200
do. for Orphanage at the disposal of the board	10,000	
Exchange	2,550	
	$19,550	
3. *China:*		
(1.) Foochow	$14,000	$200
Exchange	2,100	
(2.) Cent. China (Kinkiang)	6,600	50
Exchange	990	
(3.) North China (Peking)	9,000	50
Exchange	1,350	
	$34,040	
4. *Germany and Switzl'd.*	$20,000	1,600
Exchange	3,000	
5. *Scandinavia:*		23,000
(1.) Denmark	$8,000	$5,000
Exchange	1,200	
(2.) Norway	11,000	1,000
Exchange	1,650	
(3.) Sweden	21,000	1,400
Exchange	3,150	
	$46,000	
6. *India:*		
(1.) North India	$55,000	$1,000
do. conditional for Cawnpore School	8,050	......
do. at disposal of board for Baraich	500	......
Exchange	8,782	......
(2.) South India, for transfers, if any are made	600	550
Exchange	90	......
	$68,022	
7. *Bulgaria*	$4,000	......
Exchange	600	......
	$4,600	
8. *Italy*	$16,818	$200
do contingent for reinforcements	1,000	......
Exchange	2,679	......
	$20,491	
9. *Mexico*	$22,850	$300
Exchange	3,427	......
	$26,277	
10. *Japan*	$16,171	$100
Exchange	2,426	......
	$18,597	
Total for For. Missions	$268,077	
II. MISSIONS IN TERRITORIES OF THE UNITED STATES TO BE ADMINISTERED AS FOREIGN MISSIONS:		
1. Arizona	$1,000	$50
2. New Mexico	7,000	150
do. for debt on school	2,000	....
Total	$14,000	
III. DOMESTIC MISSIONS.		
1. *Scandinavian Missions:*		
California—Swedish	$1,000	....
Northwest Swedish Conf.	5,000	$2,000
Minnesota—Norwegian	2,000	....
N. Y. East—Swedish	1,400	....
N. Y. East—Norwegian	1,800	....
Wisconsin—Norwegian	1,800	....
Total	$13,000	......
2. *German Missions:*		
California	$1,500	....
Central German	3,600	$6,000
Chicago German	2,750	2,750
East German	5,500	4,000
Louisiana	1,600	250
Northwest German	4,000	3,500
Southern German	8,000	1,000
Southwest German	6,000	6,000
	$32,950	......
3. *Chinese Missions:*		
California	$10,500	......
4. *American Indian:*		
California	500	....
Central New York	300	....
Columbia River	200	....
Detroit	700	....
Genesee	230	....
Michigan	700	....
Northern New York	250	....
South Kansas	300	....
Wisconsin	200	....
Total	$3,380	
5. *English Speaking:*		
Alabama	$2,000	$250
Arkansas	4,000	750
Austin	3,500	500
do with the Bishop and board for extension of work during the year	1,000	....
Baltimore	....	30,000
California	3,000	6,500
Central Alabama	2,500	200
Central Illinois	....	12,650
Central New York	....	12,000
Central Ohio	....	13,500
Central Pennsylvania	....	18,500
Central Tennessee	2,500	600
Cincinnati	....	20,000
Colorado	4,500	1,500
Columbia River	4,000	800
do with the Bishop for transfers	500	
Delaware	1,000	800
Des Moines	....	7,000
Detroit	2,000	9,000
East Maine	750	2,500
East Ohio	....	18,000
Erie	....	10,000
Florida	3,200	600
Genesee	....	20,000
Georgia	3,000	250
Holston	5,000	2,500
Illinois	....	18,000
Indiana	....	10,000
Iowa	....	8,000
Kansas	3,500	2,000
Kentucky	5,000	3,000
Lexington	2,000	250
Louisiana	7,000	800
Maine	....	5,500
Michigan	2,000	9,000
Minnesota	5,500	5,500
Mississippi	6,500	500
Missouri	3,000	2,000
Montana	3,000	200
Nebraska	5,000	1,600
Nevada	2,300	500
Newark	....	19,000
New England	....	20,000
New Hampshire	....	6,000
New Jersey	....	17,500
New York	....	42,000
New York East	....	38,000
North Carolina	5,500	400
Northern New York	....	14,000
North Indiana	....	8,500
North Ohio	....	10,000
Northwest Indiana	....	8,500
Northwest Iowa	4,000	1,000
do for extension of work in Dakota, including Black Hills	1,000	....
Ohio	....	17,000
Oregon	2,500	1,500
Philadelphia	....	46,000
Pittsburgh	....	15,000
Providence	....	12,000
Rock River	....	16,000
St. Louis	4,000	3,500
Savannah	3,000	300
South Carolina	7,000	2,000
Southeast Indiana	....	7,000
Southern California	2,500	750
Southern Illinois	....	5,500
South Kansas	3,500	1,500
Tennessee	2,500	500
Texas	4,500	500
Troy	....	18,000
Upper Iowa	....	8,500
Utah	4,000	200
Vermont	750	4,500
Virginia	5,500	800
Washington	2,500	2,300
West Texas	3,000	300
West Virginia	2,500	5,000
West Wisconsin	1,500	3,500
Wilmington	....	10,500
Wisconsin	1,000	7,000
Wyoming	....	13,000
Total for Am. Domestic Missions	$148,000	$675,750
IV. MISCELLANEOUS.		
1. Contingent fund	25,000	....
2. Incidental expenses	25,000	....
3. Office expenses	15,000	....
4. For disseminating missionary information	2,000	....
Total	$67,000	......

RECAPITULATION.

I. Foreign Missions and exchange	$268,077
II. Missions in territories of the U. S., etc.	14,000
III. Domestic missions:	
Scandinavian missions	13,000
German missions	32,950
Chinese missions	10,500
American Indian	3,380
English speaking	148,000
IV. Miscellaneous	67,000
Liquidation of debt	120,000
Grand total	$676,907

* The English Church in Buenos Ayres is self-supporting.

Liberty.

Men often entertain very crude conceptions of liberty. With some it is merely the privilege of following their own unrestrained passions and impulses. Such liberty is self-destructive. It is the liberty of a clock without a pendulum—liberty to run rapidly down; the liberty to make shipwreck; the liberty of a steam engine without a safety-valve or a governor—liberty to bring death and destruction to itself and everything connected with it. God sanctions no such conceptions of human freedom. The only liberty which the Bible recognizes or God approves, is the liberty to do right.—*Western Recorder.*

The Department of Agriculture reports a reduction in the aggregate yield of cotton from last season of four per cent.

Southwestern Christian Advocate, 1878.

TO THE FRIENDS OF THE SOUTHWESTERN:

We ask every one of you to read each line of the following address:

I. General Remarks.

1. The **Southwestern Christian Advocate** is an absolute necessity to the work of the Methodist Episcopal Church in the Southern States. That work is largely of a missionary type, needing the constant assistance and inspiration of a weekly newspaper.

2. The SOUTHWESTERN has been a **success** beyond the expectations of even its best friends. It lived and grew for three years as a private enterprise, and so important was it considered to our Southern work by the last General Conference that it was adopted as an official journal of the Church.

3. The course of the SOUTHWESTERN has been **decided and consistent** on all questions relating to our work in the South. While others have vacillated between seasons of excessive gush or bitter denunciation on "Fraternity" and kindred topics, this paper has always, in a dignified and positive way, demanded the proper recognition of our Church and ministers in the South, and commended those who in any way gave that recognition.

4. The SOUTHWESTERN has done, and is in a condition to do, more **for the colored people** of the Methodist Episcopal Church than any other paper in the Church. This paper has from the first waged an unceasing war against the spirit of caste, both in State and Church, and has never once lowered its standard to the demands of the enemies of the colored people, or their friends who, from motives of policy, have aided to perpetuate the spirit and fact of caste in Church or State.

5. The **location** of the SOUTHWESTERN in the chief metropolis of the South, its independent and consistent course, give it an extended influence among all classes of people. This is proved by the fact that it has, in the city of New Orleans, a larger circulation than any other religious journal.

6. January first the SOUTHWESTERN will be **Enlarged** by the addition of four columns, and it is our purpose to make the paper better than ever.

II. To Our People.

1. A large number of you are **Local Preachers**, or **Exhorters**, or **Trustees**, or **Stewards** or **lass Leaders**, in the Church. How can you be good officers in the Lord's army without your Church paper, to tell you of your Church duties, and report the condition and movements of that army?

2. Many of you are **Sunday School Officers and Teachers.** The SOUTHWESTERN gives every week more than a column on the Sunday School lesson for the Sunday following.

3. **As Christians** you want to be intelligent and progressive. You want to know of the work of God throughout the world. You want to read how God's people die. You want to read about your conference and preachers. You want to read how God's work is going on in your own and other Churches. How can you know these things without you take your Church paper?

4. **Fathers and Mothers** want their children to grow up to be moral and respectable. If so, those children must be instructed by good reading. Every number of the SOUTHWESTERN contains something to instruct and inspire the young.

5. Our **Young Men and Women** beginning life want to begin it right. The ambition to be as good as the best is noble. But to be good and successful, young men and women must be intelligent and moral, and faithful. Nothing will help to these good qualities more than the reading every week of a good newspaper.

6. **Two Dollars a Year** pays for the SOUTHWESTERN. That is less than **four cents a week.** Think how much money you spend foolishly before you talk about the times being too hard to take your Church paper.

III. To Our Preachers.

1. Next to the Bible and Discipline you need your Church paper, **For Your Own Good,** and next to preaching, and doing pastoral work, you must put your Church paper among your people, **For Their Good.** The families who read their Church paper are your most intelligent hearers, pay you best and pay the most to the benevolent collections. If, therefore, you want an intelligent congregation, and want to get your salary, and want to make good reports to Conference, put your Church paper into every family in your congregation, whether they are members of the Church or not.

2. You want to be **Successful Pastors.** The SOUTHWESTERN will **help you.** It will instruct your church officers in their duty, and your Sunday School officers and teachers in their duties, and by your people reading about other churches and pastors they will know better how to take care of and appreciate you.

3. **As Leaders Among Your People** you will have influence for good only as your people see you are their real friend. If you try to keep the light from them they will soon distrust and forsake you.

4. The SOUTHWESTERN is your **Conference Paper,** and will contain the notices of your Quarterly Meetings and District Conferences, and the accounts of the Church work among the Churches of your Conference.

IV. Our Terms.

1. **We Pay the Postage** ourselves, so that subscribers have only to pay their two dollars and then get the paper every week from the Post Office. In New Orleans the paper is delivered at the door.

2. Our rule is **Cash in Advance.** This is best for all.

3. We send the paper for one year—

To All Preachers in Charge of Stations or Circuits, Our Agents	$1 00
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NEW ORLEANS.

Southwestern.

36 Natchez St., New Orleans, La.

THURSDAY, December 6, 1877.

A Mormon missionary has made [illegible] converts in Alabama and Georgia, and they are en route to the New Mexico colony.

The death of Dr. George Dubuclet, son of Antoine Dubuclet, State Treasurer, is announced, at Paris, France, October 20, at the age of 30 years and 6 months.

Presidents Black and Bussey, of the Cotton Exchange and Chamber of Commerce, write in a communication to the Mayor and City Council, [illegible] to co-operate in sending a suitable representative of the South at the Paris Exposition. Gen. John B. Gordon, of Georgia, is suggested most prominently for this commercial mission.

Rev. Dr. McCarty, pastor of Ames M. E. Church, arived home safely on Saturday last, after quite a prolonged absence. The Dr. was [illegible] at the General Missionary [illegible] in New York, and also [illegible] meeting of the Board of Church Extension at which latter he made an address.

[illegible] pulpit is the [illegible] aggressive Spiritual [illegible] this city. There never [illegible] favorable moment for [illegible] the present. It is em[illegible] especially, but if that [illegible] be removed it will [illegible] in the right direction. [illegible] belonging to [illegible] the pastor [illegible] be needs.

[illegible] of the police [illegible] authorities of [illegible] ordinances [illegible] of Sun[illegible] of in[illegible] and the opening [illegible] that [illegible] in [illegible] for the [illegible] have [illegible] Mary has [illegible] meeting in [illegible] 1878. This [illegible] of the ordi[illegible] the Jury [illegible] and to ridicule [illegible]

[illegible] of the death [illegible] of the [illegible] upon the [illegible] startling [illegible] took place [illegible] of last [illegible] illness.

[illegible] born in War[illegible] 1833; he [illegible]

In Texas.

The first session of the Austin Conference was held in Dallas, Texas, commencing November 15. Bishop Foster presided and Rev. M. A. Daugherty was elected Secretary. This Conference is composed of the white English-speaking ministers of the Methodist Episcopal Church in Western Texas. We were unable to be at the Conference, but from conversations with Bishop Foster, and brethren who attended, we are enabled to judge of the work and spirit of the session.

The organization of this, our Fourth Annual Conference in Texas, marks an important era in the work of our church, in what is fast coming to be the Empire State of the South, if not of the nation. We entered the State twelve years ago, all Texas being included in the Texas District of the Mississippi Mission Conference. Then the Texas Conference was organized and grew rapidly, the largest proportion of the work being among the colored people. The first to go out from the Northern Texas Conference was the Southern German Conference, covering the whole State, which has grown rapidly. Next was organized the West Texas Conference, covering the Western half the State, and lastly, we have the Austin Conference, the devision being made on the color-line by the action of the West Texas Conference a year ago. This last division was made after much discussion, but having been effected, there is a disposition to accept it by all, and to enter heartily in the spirit of Christ into the work of the Church. We were among those who thought the division unwise, but it having been made, we appeal to all parties to let discussion cease on the subject, and let the one supreme purpose of all be to save souls. Of vastly greater importance to our work in Texas than the matter of Conference organization, is the fact that every year it is more and more evident that the Methodist Episcopal Church is increasing in numbers and strength. These four Conferences now include a membership of nearly twenty thousand.

We said that the organization of the Austin Conference marks an important era in our work in Texas. It is the formal proclamation on the part of the Church, that she proposes to go forth among the English-speaking white people of the State, and organize societies and build churches wherever there are those to receive her. Already a great membership has been gathered among the colored people, and a young but vigorous Conference is operating among the German population, and now the Austin Conference goes forth to its special mission. In a very important sense, these Conferences are one. The Church helps all alike, according to their necessities, and there is no conflict of jurisdiction, but a hearty co-operation among the ministers and people. Thus organized, and thus backed by the Church with Missionary and Church Extension Aid, her ministers full of hope and zeal, and her membership true and devoted, who can compute the triumphs, in the near future, of the Methodist Episcopal Church in Texas. The territory of Texas could receive the entire population of the United States, and yet not be thickly populated. Its territory is larger than all of New England, New York, Pennsylvania, Ohio and Indiana. Emigrants from the older States, especially from the West and North-west, are entering Texas at the rate of *six hundred a day*. Even with the comparatively [illegible] settled population of today there is an absolute demand [illegible] of evangelistic [illegible] and when we consider what the population of the State will be [illegible] years, the duty of the hour [illegible] and imperative.

[illegible] and some of [illegible] the Methodist Episcopal [illegible] the North, who [illegible] have a mission [illegible] the South as a Church, or if [illegible] here, whether it [illegible] confined to certain [illegible] are no [illegible] but they are [illegible] of Wesley or As[illegible] was no doubt taunt[illegible] people with erect[illegible] in Eng[illegible] to the point, [illegible] largely one [illegible] absorption." [illegible] is not in [illegible] and has [illegible] the injury

of any Church. No Church in the South has been benefitted more by our presence than the M. E. Church, South. As to the matter of "fraternity" with the latter Church, all we have to say is, that if fraternity is to be bought at the sacrifice of our Southern work, it had better never be mentioned. No other Church can do the work of the M. E. Church, and that Church cannot be guiltless before God, and surrender a plain duty at the dictation of any other Church. New England and Western Methodism is the work of Methodist carpet-baggers, who went to spread Scriptural holiness over those lands in spite of the timed souls who had conscientions scruples about aggressive church work, when other churches were already in the field. The work of the M. E. Church, South, in California, and other Northern States, is the work of Southern Methodist carpet-baggers. We glory in their devotion to their Church, because in that they can do most for Christ. May they soon be a thousand more than they are.

The Austin Conference begins with twenty-one appointments, divided into two districts. Dr. Brush and Rev. L. H. Carhart are the Presiding Elders, the latter also holding the pastorate of Sherman. These are leaders worthy of the best heroic age of Methodism. Rev. J. W. Otterman comes from Central Illinois Conference. Rev. W. E. McCarty from Indiana. A nobler band of men never undertook a work for Christ. Of the work of these men at various points we shall speak again.

The brethren of the Southern Methodist Church were very cordial at Dallas to the conference, giving their pulpits to be supplied, and showed their kindly feeling by attending the sessions.

On the twenty-third we found ourselves at Waco, the session of the West Texas Conference having already begun. Of this conference we will speak in our next.

AUSTIN CONFERENCE APPOINTMENTS.

Dallas District, William Brush Presiding Elder.
Dallas—W. A. Allen.
Austin—W. E. McCarty.
Austin circuit—Supplied by R. B. Rowland.
Mason—C. H. Bodkin.
Fredericksburg—Supplied by A. Lockett.
San Antonio—J. E. Meredith.
San Antonio circuit—To be supplied.
Kerrville—To be supplied.
Fort Worth—Supplied by H. Webb.
Eastland City—Supplied by R. H. Mann.
Palestine—Supplied by H. Harpst.
Cascade—S. C. Lockett.
Waco—J. W. Otterman.
T. C. Reade, conference educational agent, member of Austin quarterly conference.
Denison Distriht, L. H. Carhart, Presiding Elder.
Denison—M. A. Daugherty.
Sherman—L. H. Carhart.
Sherman circuit—Supplied by J. J. Walker.
Lawrence—William Jessie Grant.
Gainesville—Supplied by J. W. Reckerd.
Graham and Fort Griffin—Supplied by W. R. Irvine.
George O. Richardson, principal of Third Ward public school, member of Tabernacle quarterly conference.

Why are Our Prayers not Answered?

God is the hearer of prayer. He has commanded us to pray. He has made many promises to prayer. On the other hand there is a great deal of prayer offered. Prayers are continually going up to God. Why are there not more answers to prayer? Because we ourselves prevent the answers. Sometimes the lukewarm condition of our minds is the cause. We are really indifferent to the answer. Were God to answer our prayer we would be surprised, so little do we expect an answer. We ourselves would not give a child what it asks for if, by its tone and manner, it shows that it cares very little whether we grant the request or not. Answers to prayer are hindered by their hurried offering; excessive worldly engagements drive us into quick and hasty utterances which have had but little thought, and but little solemnity. They are quickly said and done with; we have said our prayers, but have we prayed? A want of system interferes very much with prayer. There is no appointed time for retirement, no little space hedged about for communion with God. The consequence is, something often happens to prevent prayer at the right time, and it is forgotten, or at best so slurred over that it amounts to little and brings no blessing. Worldly pleasures are a sad hindrance both to prayer and its answer. Some professors even indulge in worldly amusements to a degree that they have been aptly compared to flies that plunge into the honey until the sweet sticks to their wings and feet and they cannot fly.

The indulgence in any known sin is a chief hindrance. Anger, pride, envy, malice, covetnousness, sensuality, fraud, are so many weights that clog the wings of prayer, so many weights that keep it down. "If I regard iniquity in my heart the Lord will not hear me," says the Psalmist. Your prayers are but vain words. The Lord will not hear them.

Do you want your prayers answered? Then there must be faith. Faith obtains the promises, Unbelief goes away empty. There must be holy living. The effectual, fervent prayer of the righteous availeth much. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you." "If any man doeth his will, him he heareth." There must be importunity. Remember the importunate widow. There must be a holy expectancy. Look, watch for the answer. Try to answer your own prayer as far as is in your power; God will do the rest.

The Southern Commissioner to Europe.

The proposition, emanating from Southern Representatives in Washington, to send a Commissioner to Europe to advocate the commercial interest of the South, has received emphatic endorsement by the press, and is concurred in by our own Cotton Exchange and Chamber of Commerce, among various other bodies of a like character. The Paris Exposition of 1878, will no doubt be a grand gathering of the official and industrial representations of Europe, and it is thought that it will afford a favorable opportunity to present the claims of the Southern States, as a promising and inviting field for the immigrant, capitalist, and skilled artisan. Following in the wake of this proposition, and received with equal unanimity, is the suggestion that United States Senator John B. Gordon, of Georgia, be selected as such Commissioner. It is proposed by voluntary subscriptions to raise a sum of money to defray the expenses of this Commissioner, in visiting such points, and conferring with such parties as he may deem advisable. Mr. Gordon, of the Empire State of the South, which has been first to introduce and profit by the introduction of cotton factories, is believed to be quite competent to discharge the duties sought to be conferred upon him, and has given some attention to the solid interests of the new political and industrial South. The idea is a good one, and we hope that not only will the South be represented at the Exposition by General Gordon, but by other eminent citizens, who, as visitors or delegates, will be present to champion the claims of the whole country. A remarkable activity has displayed itself within the past few months in all parts of the South, in the way of public enterprises, and this section is assuredly moving onward in the paths of prosperity, and tending to a future greatness that many are now slow to admit. General Gordon, in the event of his selection, would not leave this country on his important mission until after the adjournment of the regular session of Congress.

First Street Pound Meeting.

The next regular Pound Meeting of the First Street M. E. Church, will be held on Tuesday and Wednesday of the second week in December. The ladies of this church have determined, on this occasion, to make a special effort to meet the increased demand upon their fund. They invite all to be present, as aside from the pleasure of the occasion, the poor will suffer if, at this season of the year, they are not relieved—and every additional visitor or means additional aid. Donations solicited and thankfully received by Mother Eliza Gantt, President of the Pound Party, and Father Green, Pastor of First Street M. E. Church.

A MEMBER.

New Orleans, Dec. 3, 1877.

The progress of Christianity in the United States during the last century is almost incredible. Statistics go to show that in 1766 there were 1,943 Protestant churches, and 1,443 ministers; now there are 91,760 churches, and 58,060 ministers. Then there was one church for every two thousand people, now one for every half thousand. This statement hardly seems possible, but figures sustain it.

The City.

Senator Will Steven is believed to be in a fair stage of recovery from his recent severe illness.

The State assessments for New Orleans amount to $109,909,350; the municipal to $111,122,140.

The colored Normal School was formally opened last week, with Prof. Edmonds and Miss McKindle as teachers. There were over twenty applications, from both sexes, for admission.

Mayor Pilsbury received a note from a citizen who agreed to be one of 500 persons who will obligate themselves to contribute each $10 per month for the improvement of the public parks.

Ex-Speaker Mortimer Carr and Isaac A. Abbott, charged with bribery, and arranged before Judge Miltenberger, were remanded to the Parish Prison, in default of $1000 bonds, on the 29th inst.

The proposition to light the city with oil instead of gas is a measure of economy of so doubtful a kind, that most people do not want to see it put into practice. It is more light, and not less of it, in popular demand.

The *Democrat* was re-elected State Printer by the Printing Board. It resumed the publication of an evening edition on Saturday, at the novel price, for this city, of three cents a copy. It expects by this price to assist in the general circulation of cents.

The First street M. E. Church, corner of Dryades and First streets, was, on Tuesday evening 27th inst., enlivened by a parlor concert, given by the Sabbath-school for the purpose of raising means to purchase a site of land for a colored widows' home. We received complimentary tickets, for which the donor will accept our thanks. Mr. Y. H. Campbell was superintendent.

Last Friday a number of ladies met at Parlor F. of the St Charles Hotel, in response to a call made upon them, to give their influence in aid of the construction of the New Orleans Pacific Railroad. An organization, styled the "Ladies of New Orleans Pacific Railroad Association" was effected with the following officers: Mrs. J. F. Thomas, president; Mrs. J. W. Labouisse, vice-president, and Mrs. E. J. Holbrook secretary. A committee of six was appointed to wait upon prominent ladies, and solicit their influence for the enterprise and the use of their names upon printed circulars to be addressed to others. The committee is composed as follows: Mrs. Randall, chairman; Mrs. St Amand, Mrs. E. L. Saxon, Mrs. Kreger, Miss Tebault and Mrs. S. R. Hollingsworth.

Church Extension Society Report.

Church Extension Rooms of the Methodist Episcopal Church, No. 1020 Arch street, Philadelphia, Pa., November 15, 1877.

To the Members and Friends of the Methodist Episcopal Church.

Though the past year has been one of the most trying in the financial history of our country, and of all countries, the devotion of our people to our church and its work has not faltered. True, retrenchment has been compelled everywhere, but not more in the church than elsewhere, nor more in various connectional departments of our work than in local church enterprises. Moved by one spirit all have agreed that we must at least maintain our position—"must hold the fort," and be ready for an advance when returning prosperity shall make it possible.

For the ten months of the present year, ending October 31st, we have received.

Collection, etc.,	$70,407,14
On Loan Fund,	21,208,61
Loans returned,	17,387,40
Giving for use,	$109,003.15

For the corresponding period of last year we received

Collections, etc.,	$58,392.51
On Loan Fund,	13,813.04
Loans returned,	18,294.09
Giving then for use,	$85,499.64
showing a net incr'se of	$23,503.51

This increase is chiefly by bequests, and larger receipts on the Loan Fund.

The detailed statement shows a small decrease in the collections from the churches, and in view of the fact that the increase, thus far, has been from irregular sources, we can scarcely hope that it will be maintained for the full year.

The work we have done is of great value to the church. Though the number of new churches built throughout the country is not so great as in former years, probably quite as many have appealed to us for help. They have been chiefly in sections of the country where great destitution has prevailed, and largely in the newer States and Territories where immigration has been flowing in.

But not the least valuable part of our work, during these hard times, has been the help granted to save churches which otherwise must have been lost. We adhere strictly to the rule not to grant aid to pay old church debts, "except to avoid imminent and otherwise inevitable disaster in the loss of church property," but in several cases churches have been actually sold for debt, and we have been called upon to help redeem them; and in others their loss, without aid from abroad, seemed inevitable. In all cases we have required that, with our aid, the property shall be placed beyond danger, and in most cases—always, where it is practicable—that the entire indebtedness should be paid. In this way we have helped to hold positions already taken, and avoid *Church Contraction*; but we are never forgetful of the fact that our proper work is *Church Extension*.

The number of churches aided during the ten months of the year has been

By donations alone,	158
" loans alone,	25
" donations and loans,	39
Total,	222

being *40 more* than for the corresponding period of last year. These are scattered through 38 different States and Territories.

Dividing the country into four parts, by a line east and west, between the late slave and free States, north and south by the Mississippi River, northward to the southward boundary of Wisconsin, thence east to Lake Michigan, and thence northward; the churches aided by donations would be found located as follows: In the

North-east, 32, with average donations of $232.25
North-west, 60, with average donations of $182.50
South-east, 72, with average donations of $172.20
South-west, 33, with average donations of $181.20

This shows that our work is chiefly where the whole country is essentially missionary ground. It is in all cases among the needy; we go, not only to those who need us, but to those who need us most.

In the south, east and west, our work is chiefly, though not wholly among the freedmen. The churches aided are all inexpensive, but generally neat, substantial frame buildings, and, in a great many cases, are used for schools during the week, as well as for church and Sunday-school purposes on the Sabbath. The appropriations by the Southern States for education are very small, the State of New York alone spending more for education than all the South put together, yet no part of the country needs it so much. Our Freedmen's Aid Society does much in providing teachers and otherwise, and we rejoice that our work is of double value, in that we help to provide the houses in which the Lord's poor may be educated. In Georgia, the empire state of the South, while the state makes some appropriations for the education of the colored people, it does not own a single school-house for their use. In the course of nine years we have aided in the erection of 117 churches in Georgia, most of which are used also for schools.

In the north, east and west, where school-houses abound, the churches we have aided, though among the poor, are generally used, as they should be, exclusively for church and Sunday-school purposes.

A year ago, a lady in Philidelphia made a special offering of $250, to be used in securing the erection of a new church. Through Champlain McCabe the money was applied to a growing town in southern Kansas. The people were led to much greater liberality than was thought possible, and, with the additional help of a loan of $750 they have now a church worth over $6,000, and a very flourishing society and Sunday-school. Another lady gave $100 in response to our appeal in behalf of a German mission in Texas. Other amounts were added, and they have now a neat chapel, nearly ready for dedication, and feel that they have permanent footing in an important city, with a German population of over 12,000.

Our loans, being necessarily with reference to security, and probable ability to pay, as well as the necessities of the people, have run differently. Divided in the same manner, they are found as follows:

North-east, 11,	Average loans,	$436.35
North-west, 37	" "	390.60
South-east, 10	" "	258.35
South-west, 6	" "	320.00

These averages are exclusive of one special and exceptional loan of $3,500, to include which would mislead as to the general run of this part of our work.

Beginning the year January 1st, 1877, with a balance in the treasury of $5,503.81, we close the tenth month with a cash balance of $14,362.68. But applications for aid have been granted, to be paid when certain conditions shall be complied with, as follows:

For Donations,	$9,900.00
For Loans,	9,100.00
Total,	19,000.00
The present cash balance of	14,362.68
would therefore be overdrawn to the amount of	4,637.32

Our constant aim is to use as promptly as possible all the moneys placed in our treasury, but to avoid embarrassment by too largely anticipating the receipts of the future.

We come to you again for your annual offerings to this cause, confident that our work, thus briefly indicated, will commend itself to your confidence and generous support. The field is large and white to the harvest, and the demands upon us to aid in providing garners in which the reapers may "gather fruit unto eternal life," are constantly much beyond our means. We entreat you, as fellow laborers, to increase our means, that both sowers and reapers may have an increase of joy together.

In behalf of the Board of Church Extension.

M. SIMPSON, *Pres't.*
A. J. KYNETT, *Cor. Sec'y.*

Mrs. Louisa Hurse desires to know where her boy Richard Edward Hurse is. He is 14 years old, was stolen or enticed away from his home in Waco, Texas, about 8 years ago. Any information regarding him will be thankfully received by a heart-stricken mother.

Religious News.

The First Presbyterian Church, Oakland, Cal., has received a number of young Chinese to its communion. They are highly spoken of for their intelligence and piety.

At the recent session of the Michigan Methodist Episcopal Conference, fifty Indians were reported as converted at one charge, and one thousand new members were reported for another.

One thousand Young Men's Christian Asociations are know to be in existience on this continent, and tabulated reports of 821 of these are published in their Year Book for 1876.

Mr. Moody goes to Providence, R. I., in December, with the cordial support of the Regular Baptist, Free Baptist, Advent, Episcopal, Congregational, Presbyterian, and Methodist churches. A committee of thirty, fifteen of them ministers, has been appointed to arrange for the work.

Enoch Walked with God.

Gen. v: 22.

Sinners walk *from* God, they go in a contrary direction; they are opposed to His requirements, they refuse to listen to His call. But believers walk *with* God; in conversation, they turn to God; in justification, they are accepted before God; in sanctification, they conformed to the will of God; and then they walk with God. His precepts are their rule, His ways are their delight, His glory is their aim, and fellowship with Himself is their source of satisfaction. They communicate with God, place their confidence in God, expect every blessing from God, and strive to imitate the character of God. They walk with him in filial love, as their Father; in holy intercourse, as their Friend; and in grateful obedience as their covenant God. They walk with God in faith, believing his promises. They walk with God in hope, expecting his communications. They walk with God in love, enjoying His gracious presence and blessings. To walk with God is their honor, the proof of their reconciliation, and the evidence of their adoption. Walking with God on earth, they will rest with God in Heaven.—*Rev. James Smith.*

Literary Notices.

THE PRACTICAL TEACHER.

The Practical Teacher, a monthly journal devoted to the practical work of the schoolroom: S. H. Winchell & Co., Publishers, Chicago.

This is the first number of a new candidate for the favor of teachers and others interested in education, under the editorial care of Professor W. F. Phelps. Its fine book paper, its large, clear type, the variety and special adaptation of its articles to the actual needs of the teachers, as presented in its opening number, commend it very highly to the patronage of all engaged in the work of education. The subscription price is only one dollar per year. We wish the Practical Teacher abundant success.

THE BRITISH QUARTERLIES.

In the whole range of periodical literature, no publications can compare with the leading British quarterlies, that are reprinted in this country by the Leonard Scott Publishing Company. In respect to fidelity of research, accuracy of statement and purity of style, they are without any equal. They keep pace with modern thought, discovery, experiment and achievement, whether in religion, science, literature or art. At the same time the ablest writers fill the pages of these sterling magazines with most interesting reviews of history, and with an intelligent narration of the great events of the present day. They give the student the benefit of the research and thought of others. They are indispensible for the person whose daily avocations will allow him to read but a meagre account of what is being done and suggested by writers and thinkers, and of the great political movements which always keep the civilized world in agitation.

The *Edinburgh* is devoted to the Whig element of British politics. It is conducted now with a discrimination, freedom and intelligence worthy of its best days. The *Westminster*, Liberal in politics, commands admiration, even from those who cannot agree with it, for the boldness and vigor of its thoughts and statements, and the brilliancy of its style. The *London Quarterly* is truly and honorably Conservative, and always sets before the reader a rare "feast of fat things." The *British Quarterly* stands as a bulwark for the ancient faith; not disputing the right of science to search for truth; but denying that man by his searchings has found out God, or that revealed religion has been disproved by scientific theory and dogma. Besides the serious articles, Blackwood's Magazine is famous for lighter essays and tales and spirited pictures of life, and manners, and views and biographical sketches. Several of Bulwer's best novels first appeared in its pages.

These sterling periodicals, through the

enterprise of the American publishers, are reprinted for readers in this country, at a price less than English subscribers have to pay for the originals. To do this the Leonard Scott Publishing Company is subjected to great expense, and ought to be encouraged by a wide circulation of its valuable reprints. Any one of these reviews can be obtained for four dollars a year—the four reviews and Blackwood's Magazine for fifteen dollars. No better and surer investment can be made with the same amount of money.—Buffalo Advertiser.

LITTELL'S LIVING AGE FOR 1878.

The success of this sterling periodical is owing to the fact that it enables one with a small outlay of time and money, to keep pace with the best thought and literature of the day. Hence its importance to every American reader. The ablest living contributors to periodical literature are represented in its pages, some of whose names will be found in the prospectus published in another column. For 1878, an extra offer is made to all new subscribers; and reduced clubbing rates with other periodicals are also given by which a subscriber may at remarkably small cost obtain the cream of both home and foreign literature. Those selecting their periodicals for the new year, would do well to examine the prospectus. In no other way do we know of can a subscriber be put in possession of the best which the current literature of the world affords, so cheaply or conveniently.

The wonderful success of "Brown's Bronchial Troches," in supplying a much needed remedy for coughs, colds, and throat difficulties has led to many counterfeits. Unscrupulous dealers have attempted to palm off worthless imitations by adopting the name in part, and imitation as closely as possible the well-known wrapper of these favorite Lozenges, whose merits have won for them a sale well-nigh [illegible] the world. In purchasing, be [illegible] you have the genuine article, [illegible] has the fac simile signature of the [illegible] John I. Brown & Son.

[illegible] Free!—Two [illegible], worthy to adorn [illegible] of any home, and a Three [illegible] of Leisure House, a charming [illegible] literary paper, full of the best [illegible] Poetry, Wit, etc., sent free to any [illegible] Fifteen Cents (stamps taken) [illegible] expenses. Money returned [illegible] satisfied. They get Double [illegible] & Co., Publishers, [illegible] dealers sell [illegible] cents. eow5t.

[illegible] the most explicit [illegible] F. Beatty, of Wash[illegible] who manufactures [illegible] Celebrated Pianos and [illegible] from the officials [illegible] of his own city, com[illegible] and testimonials from [illegible] have dealt with him, all [illegible]. See his advertise[illegible] it.

[illegible] or Hair is such an indis[illegible] to beauty, that one who [illegible] should neglect to use [illegible] Restorer," the most [illegible] introduced to the [illegible] its growth, [illegible]

[illegible]

THE NEW AMERICAN SEWING MACHINE COMPANY

Having just opened a salesroom, with a large stock of the latest improved Machines, at **185** Canal street, would invite the public in general, and the ladies in particular, to call and examine the same. This machine has all the latest improvements, and is a mervel of mechanism, simplicity and durability. It runs the lightest, makes the least noise, has more space under the arm, and is the easiest learned of any machine in the world. It has self-setting needle and the only self-threading shuttle in use. We guarantee it the BEST MACHINE, and the lowest price, in the market. Office and Salesroom, **185** Canal street. Agents wanted.

O. A. PIERCE, Agent.

dec6-1m

IMPORTANT ANNOUNCEMENT.

Patients Afflicted with Chronic Diseases Reputed Incurable, and all Cases Given up by Doctors, Will Find

Free Consultations

The rich will pay after cure only.
The poor will be treated, attended to and cured free of charge.

BY

D. J. BEAU,

(FROM PARIS)

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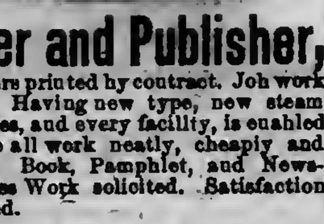

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" " " Second "	26
" " " Third "	37
" " " Fourth "	56
" " " Fifth "	75
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" Larger	30
" New	34
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French's First Lessons in Numbers	25
" Elementary Arithmetic	37
" Mental Arithmetic	36
" Common School Arithmetic	70
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" Language Lessons	37
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Catalogues, circulars, and testimonials sent on applications. Correspondence solicited and will receive prompt attention, when addressed

W. P. ROGERS & W. L. JARVIS, Agents for the introduction of Harper & Brothers' Educational Works; New Orleans, La.; Lock Box 134.

Lord & Taylor,

NEW YORK.

WE INFORM THE LADIES OF NEW ORLEANS that our Mail and Express Department is now so thoroughly organized, they can do their shopping in New York without the expense of traveling there. We send samples of Piece Goods with prices plainly marked, and Catalogues of Ladies', Misses', and Children's Furnishing Goods by mail to applicants who send us their proper address, free of charge, and if they explain clearly the kind of goods wanted, we seldom fail in suiting them. From the printed Catalogue they can always make selection of Garments that will give satisfaction, and it is only necessary to give the proper measurements to insure success.

OUR IMPORTATIONS

OF THIS SEASON GIVE US AN UNEQUALED STOCK OF GOODS.

BLACK SILKS, handsome and durable, all widths, $1.00 to $8.50. The GREAT AMERICAN INDESTRUCTIBLE SILK, $1.50, $[illegible], and $1.60.

PLAIN COLORED SILKS, new shades, commencing as low as 75c. per yard, and at $1.00, same as quality of last season at $1.25.

Fancy Brocade and Damasse Figures of the new Paris shades, from $[illegible] upwards. Trimming Satins at $1.00, worth $1.25.

THE PRICES AT WHICH WE OFFER OUR SILKS ARE ONE-QUARTER TO ONE-THIRD LESS THAN LAST SEASON.

NOVELTIES IN DRESS GOODS

give a richer display of colorings and brilliant effects this season than for many years past, and we are receiving by every European Steamer fresh additions to our stock.

The mixed COSTUME CLOTHS range in price from 50c. a yard to $3.00, and on low-priced Dress Goods, from 10c. a yard up, many of them being as effective as the heavier fabrics.

SHAWLS, MANTLES AND WRAPS.

India Valley Cashmere Shawls from $100.00 up. India Filled Centers at $[illegible] and up.

Real Decca, Chedda and Striped India Shawls, new designs, from $10.00 upwards. Also, full lines British, French and German Shawls in beautiful new styles, of the best and most reliable manufacture. Paris Mantles and Cloaks of the latest modes from $15.00 up, and Berlin from $[illegible].

Ladies' and Children's Suits and Fine Under Clothing.

These departments embrace everything pertaining to Female Costume, suited to all ages and circumstances. For full particulars see catalogue.

HOSIERY.

Ladies', Misses', and Children's Hosiery from $1.50 a dozen, up to the finest goods. All the newest and prettiest designs in Hosiery are represented in our stock in Silk, Cotton and Merino.

"A thing of beauty is a joy forever," and beautiful stockings are now considered an indispensable part of female attire.

GLOVES.

Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety.

Lord & Taylor's Kid Gloves, 2 buttons, warranted, at $1 00 per pair, price last season $1.50.

Also,

Lace, Cambric, Linen and Silk Handkerchiefs, and beautiful Neckerchiefs, all prices from 25c. upward, and all kinds Dress Trimmings to match our Goods.

MOURNING DEPARTMENT.

French and English Crapes, Grenadines and Organdies, Bombazines, Henrietta Cloth, $1.00 up, French Cashmere, 50c. up, Biarritz Cloth, Serges, Australian Crapes and other desirable fabrics at very low prices.

We make up full suits of MOURNING from measure, at short notice. Mourning Jet Jewelry, and all small articles of Mourning in variety.

DOMESTIC AND HOUSEKEEPING GOODS.

Sheetings, Pillow Cloths, Blankets, Quilts, Comfortables, Flannels, and, in fact, every article required in this line, we always sell at manufacturers' prices.

White Goods and Linens, from the finest White Cambric to the best Linen Damask of all grades and qualities, and at satisfactory prices.

FURS.

Alaska Seal Sacques, from $85 00 up.
Alaska Seal Muffs, from $6 00 up.
Alaska Seal Boas, from $6 00 up.
Mink Muffs and Boas, from $18 30 a set, upward.
Silk Fur-lined Garments, from $65 00.
Alaska Sable Sets, from $7 50.
A good set of Furs as low as $5 00.

☞ Our Goods are all first-class. We make a point to fill all orders exactly and to the interest of purchasers. We guarantee all purchases to be satisfactory to buyers, and stand ready to remedy all errors. We invite orders, convinced that a first trial will insure us the regular custom hereafter.

All orders for Goods to be accompanied by the money, or where parties wish Goods will be sent by Express C. O. D. Where the remittance is too large we always return the difference.

Broadway and Twentieth St.

GRAND, CHRYSTIE and FORSYTH STS.,

NEW YORK.

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T. B. STAMPS & CO.,

GROCERS,

—and—

General Produce

MERCHANTS,

No. 140 BARONNE ST.,

(Between Poydras and Lafayette streets.)

☞ All orders from the city and country attended to with Dispatch, and at the Lowest Prices. [nov8-77-1y

Telling Fortunes.

I'll tell you two fortunes, my fine little lad,
For you to accept or refuse,
The one of them good the other one bad,
Now hear them and say which you choose.

I see many gifts, within reach of your hand,
A fortune right fair to behold,
A house and a hundred good acres of land,
With harvest fields yellow as gold.

I see a great orchard, the boughs hanging down
With apples, all russet and red,
I see droves of cattle, some white and some brown,
But all of them sleek and well fed.

I see droves of swallows about the barn door;
See the fanning mill whirling so fast;
I see them now threshing the wheat on the floor—
And now the bright picture is past!

And I see, rising dismally up in the place
Of the beautiful house and the land,
A man with a fiery red nose on his face,
And a little brown jug in his hand!

Oh, if you beheld him, my lad, you would wish
That he were less wretched to see;
For his boot toes they gape like the mouth of a fish,
And his trousers are out at the knee!

In walking he staggers now this way now that,
And his eyes they stand out like a bug's;
And he wears an old coat and a battered in hat,
And I think that the fault is the jug's.

For the text says the drunkard shall come to be poor,
And that drowsiness clothes men with rags;
And he doesn't look much like a man, I am sure,
Who has honest hard cash in his bags.

Now which will you have? To be thrifty and snug,
And to be right side up with your dish;
Or go with your eyes like the eyes of a bug,
And your shoes like the mouth of a fish!

—*Alice Cary.*

What Will You Be?

"... learn a trade?" ... exclamation of a "fast" ... at his father's sugges... the son to ... himself. In ... a trade was mere... time. Within five ... man was study... in the State ...

[illegible]

... writes ... of the ... this year ...

IS YOUR HAIR FALLING OUT?

Or turning gray?	If so do not fail to use
The most	London Hair Color Restorer
	London Hair Color Restorer
Reliable Hair	London Hair Color Restorer
	London Hair Color Restorer
Restorative	London Hair Color Restorer
	London Hair Color Restorer
ever intro-	London Hair Color Restorer
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duced to the	London Hair Color Restorer
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American	London Hair Color Restorer
	London Hair Color Restorer
People	London Hair Color Restorer
	London Hair Color Restorer
for Restoring	London Hair Color Restorer
	London Hair Color Restorer
Gray Hair and	London Hair Color Restorer
	London Hair Color Restorer
Preventing	London Hair Color Restorer
	London Hair Color Restorer
Baldness.	London Hair Color Restorer
	London Hair Color Restorer
The Great Luxury	London Hair Color Restorer
of the dress room	London Hair Color Restorer

The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. GIBSON, BARRYTOWN, Duchess County, N. Y., writes: April 30, 1877, DR. SWAYNE & SON; Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

DR. ISAAC H. MILLER, WEST BRECKNOCK, Pa., writes: As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

WILLIAM SCHELL, GERMANTOWN, Columbia Co. N. Y., writes: April, 1877—THE LONDON HAIR COLOR RESTORER was received. I am delighted with it. You will find inclosed four dollars for a half dozen bottles by express.

London Hair Color Restorer

is the best and cleanest article ever made; is entirely harmless and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury.

☞ TRY IT AND BE CONVINCED OF ITS SUPERIOR QUALITIES.

75 Cents per Bottle.

SIX BOTTLES $4.00—Sent by express to any address on receipt of price.

Address orders to Dr. SWANE & SON 330 North Sixth street Philadelphia.

Sold by all Druggists.

E. J. HART & CO., New Orleans, Wholesale Agents.

ALL WHO VALUE HEALTH

Should never be without

Swayne's Tar&SarsaparillaPills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous, and Neuralgic Headache. For Liver Complaint, Bilious Headache, Sick Headache, (which females are subject to) Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For intermittent Remittent and Congestive Fevers, where languor, drowsiness, anxiety, aching pains in the back, head and extremities, night chills with flushes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box. 5 Boxes, $1, sent by mail to any address.

Prepared only by

DR. SWAYNE & SON,

330 North Sixth Street, Philadelphia.

E. J. HART & CO., New Orleans, Wholesale Agents.

SWAYNE'S OINTMENT,

READ THESE TESTIMONIALS.

U. S. Marshal's office, Harrisonburg, Va., Dr. Swayne & Son, 330 North Sixth street, Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease, itching piles, had consulted many physicians and used numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the ointment on a spot of dry tetter on my head, which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well merited testimonial of so great a medicine. You may publish this if you see fit. Very respectfully, WM. P. GROVE.

J. Q. A. Metcalf, (firm of Hanley & Metcalf,) **Palmyra, Mo., writes:**

January 1, 1877.

I received your letter, also the ointment for itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the "itching piles."

SKIN DISEASES.

Swayne's All-healing Ointment is also a specific for Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions. Perfectly safe and harmless, even on the most tender infant. Price 50 cents, 3 boxes, $1.25. Sent by mail to any address on receipt of price. ☞ Sold by all leading Druggists. Prepared only by

DR. SWAYNE & SON,

330 North Sixth street Philadelphia.

E. J. HART & CO., New Orleans, Wholesale Agents.

To Consumptives AND Invalids.

Dr. wayne's Compound yrup of Wild Cherry

seldom, if ever fails to cure a cough. Even when the lungs have become much disordered with night sweats, burning fever, pains and oppression, it has effected wonderful cures.

A Remarkable Cure.

MORE TESTIMONY.

Dr. SWAYNE—Dear Sir—I feel it to be due to you and suffering humanity to give the following testimony respecting the wonderful curative powers of your Compound Syrup of Wild Cherry and Sarsaparilla and Tar Pills. I was afflicted with a violent cough, pains in the side and breast, night sweats ... my bowels were costive, appetite ... and my stomach so very weak ... at a loss to know what to do ... the shape of medicine ... times a pint of blood ... this awful condition, and ... recovering. At this time ... use of your syrup and pills ... to health, comfort and ... strengthened and ... a perfect ... to pursue my daily ... the truth of the above ... address me, at the ... EDWARD H. HANSON, ... Pottery, Ridge road.

... and Mr. Hanson ... to this day.

... RECOMMEND IT.

[illegible]

... Agents.

CHURCH ORGANS, Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,

tf] Lock Box B, New Orleans.

SEWING MACHINES Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,

tf] Lock Box B, New Orleans.

Great Reduction in Prices.

We are the first to offer FIRST-CLASS

Sewing Machines,

at prices within the reach of all. WE WILL SELL THE VERY BEST Family Sewing Machine for

Twenty-Five Dollars

IN CASH

on an ornamented Iron Stand and treadle, with Walnut Top and Drawer, and necessary Attachments, and deliver it at any Railroad Depot in the United States,

FREE OF CHARGE.

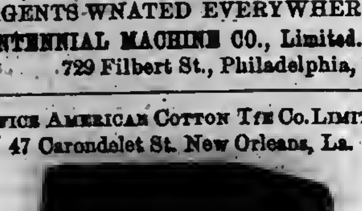
Send for a circular. Every machine warranted for three years.

AGENTS WNATED EVERYWHERE.

CENTENNIAL MACHINE CO., Limited.

729 Filbert St., Philadelphia, Pa.

OFFICE AMERICAN COTTON TIE CO. LIMITED
47 Carondelet St. New Orleans, La.



In view of the constantly increasing popularity and demand for the ***Celebrated Arrow Tie,*** the universally recognized favorite Tie of Planters, Cotton Pressman and Shippers of Cotton generally, the American Cotton Tie Co., Limited, sole proprietors and manufacturers of said Tie, commanding unequelled facilities, have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.50 per bundle, less 2½ per cent. discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting community and to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price and terms for future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

R. W. RAYNE, & CO.,
GENERAL MANAGERS,

e-21-77-1y] New Orleans, La.

A Mystery Solved.

The Greatest Medical Triumph of Modern Times! The Mysterious Channel of Disease Uncovered, and a Certain Cure Provided. The Stomach, Liver and Bowels the Centre of Disease.

Parson's Purgative PILLS,

The Great Anti-Billious Remedy and Miasmatic Dissolver.

PARSON'S PURGATINE PILLS

Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

PARSONS' PURGATIVE PILLS

Stand unequaled before the world to-day. By varying the dose according to the directions, Parsons' purgative Pills, effectually Purify the Blood and greatly alleviate, if not entirely cure Dyspepsia, Scrofula or King's Evil, Rose, Erysipelas or St. Anthony's Fire, Eruptions, and Eruptive Diseases of the skin, Salt Rheum, Tetter, Ring-worm, Sores, Boils Tumors, Morbid Swellings, Ulcerations, Pimples and Blotches.

EVERY BOX WARRANTED.
Most Complete Satisfaction Guaranteed or No Pay.

Full directions around each box. Physicians supplied by mail, postpaid, for $2.50 per thousand. In bulk, cash in advance. We will send these Pills to any reliable druggist or merchant to sell on commission. Agents wanted everywhere.

I. S. JOHNSON & CO.

jn31-1y] Manufacturers, Bangor, Maine.

30 Elegant Cards, 10c; 20 Ladies' Favorite, 10c, with name. SECCOMB & Co., Kinderhook, N. Y. oct11-4m.

General News Items.

Little Rock Gazette: Two colored men, who state that they represent 3000 colored people in the State of Ohio, were in the city yesterday, visiting the railroad land offices with a view to purchasing for a colony.

The Supreme Court of Pennsylvania has reversed the decision of Judge Kirkpatrick, granting attachments against the Governor and other Pennsylvania State officers, requiring them to appear before the grand jury in the riot cases.

In September 121 emigrants settled in Tennessee under the auspices of the Immigration Bureau; a large colony of Quakers from Pennsylvania is settling in Blount county, and the Coffee county landholders are donating fifty acres of land to each actual settler.

Dom Pedro has awarded to a Pittsburgh (Pa.) firm a contract to build a narrow-gauge railroad from the head of navigation on the Madeira River—a branch of the Amazon—to a point on the Mamore River, on the borders of Bolivia. The road will be one hundred and eighty miles long, and will cost $5,000,000.

A terrific colliery explosion took place on November 15, at Scranton, Pa. It was a fire-damp explosion. When the accident occurred nearly 200 men were at work in the mines. The force of the explosion was so great that loaded coal-cars were thrown twenty yards. A large number of men and boys are injured, some fatally.

Eight miles south of Ashland, North Mississippi, Homer V. Hunt was challenged by C. Mason Lane for saying of a young lady friend of the latter, "How I loathe any girl who is her equal!" He accepted, and as both were excellent shots, the distance was extended from fifteen to thirty-five yards. Hunter was killed and Lane mortally wounded at the first fire.

The legal obstacles in the way of the Hudson River Tunnel Co. have at length been removed, and it is announced that work will be commenced on the tunnel at once, and that it will be completed in three years. The tunnel is to be used by the railroads of New Jersey terminating in Jersey City, and will enable them to run their trains directly to New York City.

The Mexican border has again been the scene of trouble. Parties of Indians and Mexicans have crossed into Texas on the war path, and General Ord has cautioned the inhabitants of the threatened districts to be on their guard. El Paso county is represented to be under the control of a Mexican mob, which defies the United States authorities. Col. Villarcal is also reported to have invaded Mexico, 50 miles above Matamoras, in the interests of Escobedo and Lordo.

The oldest greenback five is under glass at Nashville, Tenn. The teller of the Third National Bank, in receiving a deposit, noticed a five marked letter A, No. 1, dated March 10, 1863. It was sent to the Treasury Department, where it was identified as the first five issued under the Legal Tender Act. It has been handsomely framed and will be presented to the Historical Society.

The railroad strike has opened the eyes of many railroad managers and superintendents to see more clearly the value of employing men of good moral character, who do not frequent liquor saloons, and who have enough honor to fulfil contracts. The general manager of the Michigan Central railroad has also issued a circular to the "heads of departments" on that road, calling their attention to the necessity of decreasing the amount of Sunday work.

The famous Nez Perce, Chief Joseph, has been interviewed by a correspondent, to whom he said: "It is all over now. My heart means peace, and when I surrended I surrendered to everybody." He asked the interpreter in what part of the reservation wheat would grow best, manifesting an intention of becoming a farmer next year. He said that he himself committed no murders, but, on the contrary, tried to stop them. He is a temperance man, and said that captured whisky was usually at the bottom of all the murders, the Indians getting almost crazy with it and utterly beyond his influence. He was glad to see General Howard, as he felt he would receive justice, and paid him the compliment of saying that it was he who broke him in spirit and strength at Clearwater so effectually that he never recovered from the blow.

Hard times in the United States are not attended by the horrors that are associated with the hard times in India. There the crops of 1876 were destroyed by the lack of rain. The government sent aid to the beleagured districts but all was in vain. In Kumool deaths rose from 1,774 in September, to 11,862 in December. The famine area rapidly extended. In Cuddahpah 10,000 persons died in December; in Nellore, 9,000; in North Arcot more than 10,000, and in the nine districts in which the famine prevailed the mortality in January exceeded by 60,000 the usual death rate. For the first five months of the present year 339,000 more persons died than during the corresponding period in any of the five years preceding, and the deaths altogether exceeded 500,000.

GROVER & BAKER
ELASTIC STITCH

Sewing Machines,

USING TWO SPOOLS.

GROVER & BAKER
—AND—
DOMESTIC
LOCK-STITCH MACHINES,

Stitch alike on Both Sides.
Sold at Reduced Prices.
Leased on Easy Terms. Warranted in every Respect.
BEWARE OF IMITATIONS.
H. H. TRUE, Agent.
No. 5 Chartres street, New Orleans, La.
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THE ORIGINAL

KING OF PAIN.

A Family Medicine,

Sure Cure for

CRAMPS, COLICS, DIARRŒA, SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

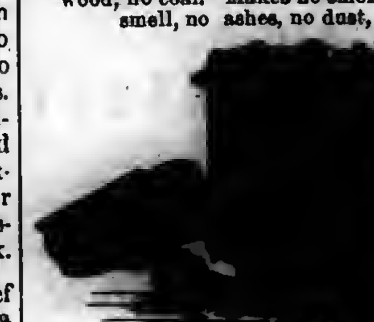
Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle. For sale by all druggists and country stores.

Prepared by
W. H. PEMBERTON, M. D.,
aug23-79-6m New Orleans, La.

Monitor Oil Stove,

Patented 1875.

Cleanliness, comfort & economy combined
Requires no stove pipe, no chimney, no wood, no coal. Makes no smoke, no smell, no ashes, no dust,



No. 1—Single Stove.

Always Ready, and will Boil, Stew, Broil, Fry, Bake or Roast to perfection. Its Fuel is Insurance Oil. With Insurance Oil for Fuel It is Perfectly Safe.

No. 2.—Double Stove.

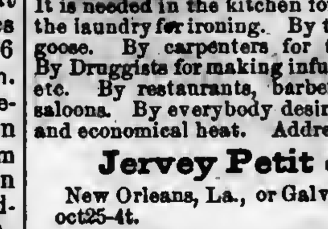
The Monitor Oil Stove

Is an entirely new invention, constructed on scientific principles, and has given entire satisfaction to all who have used it.

It marks a New Era in Cooking, and makes Housekeepers independent of Servants.

It is substantially constructed of Cast and Russia Iron. No solder to melt. No tin to rust out and leak.

☞ IT WILL LAST A LIFETIME. ☜



FOR HEATING **FLAT IRONS**

This stove has n Equal.

It is needed in the kitchen for cooking. In the laundry for ironing. By tailors for the goose. By carpenters for the glue pot. By Druggists for making infusions, syrups, etc. By restaurants, barber shops and saloons. By everybody desiring a quick and economical heat. Address orders

Jervey Petit & Co.,

New Orleans, La., or Galveston, Texas.
oct25-4t.

MENEELY BELLS.

The genuine **Troy Church Bells**, known to the public since 1826.

CATALOGUES FREE.

Post-office address, either Troy or West Troy, N. Y. MENEELY & CO.

Aug. 6-1y

$5 to $20 per day at home. Samples worth $5 free. Stinson & Co., Portland, Maine. [Dec 21 76 1y

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T H E

SINGER AGAIN TO THE FRONT!

GRAET REDUCTION IN PRICE

—OF THE—

WORLD-RENOWNED

Singer Family Sewing Machine!

THE SINGER MANUFACTURING COMPAMY, ever awake to the interests of the public, have determined to PUT THE PRICE OF THEIR MACHINES within the reach of every man, woman and child in the land.

THE GENUINE SINGER SEWING MACHINE IS NOW OFFERED AT PRICES BELOW THE BOGUS ONES, OR ANY OTHER.

The fact that the only Sewing Machine which unscrupulous men have ever attempted to imitate, is the Singer, is sufficient evidence of its superiority over all others. There is no longer any excuse for buying any of the cheap machines hawked about the country, with no claim for patronage but their cheapness.

THE SINGER MANUFACTURING COMPANY,
S. E. RUNDLE, Agent.
mey24-6m] ***No. 91 Canal Street, New Orleans, La.***

PHILIP WERLEIN,

No. 135 Canal Street,

NEW ORLEANS, - - - LA.

LARGEST Piano House in This Country,

—OFFERS—

Chickering's New Scale PIANOS.
HALE'S PIANOS, HARDMAN'S PIANOS.
ESTEY & CO. ORGANS. MASON & HAMLIN ORGANS.

As low as any house North. Monthly Payments. Discounts for cash.

☞Music and Musical Instruments of Every Description. [feb22-1y

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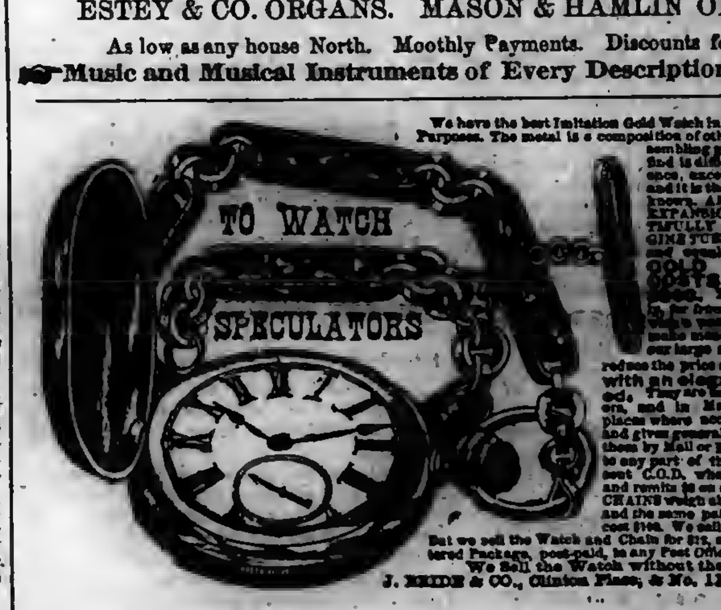

We have the best Imitation Gold Watch in the Market for Trading Purposes. The metal is a composition of other metals, so closely resembling gold that the best judges find it difficult to detect the difference, except by a chemical test, and it is the best substitute for gold known. AMERICAN MOVEMENT, EXPANSION BALANCE, BEAUTIFULLY ENGRAVED OR ENGINE TURNED HUNTING CASES, and equal in appearance to a GOLD WATCH THAT COSTS from $150 to $200. ... reduce the price of them to $22 each with an elegant Chain attached. ... We Sell the Watch without the Chain for $10. ... J. BRIDE & CO., Clinton Place, & No. 11 Eighth Street, N. Y. oct11-13t

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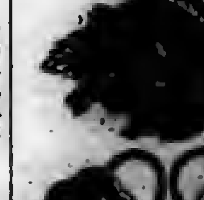

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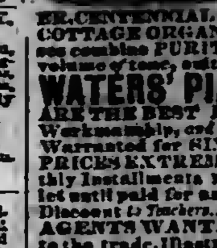

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Dec 1 76 1y] Augusta, Maine.

Southwestern Christian Advocate.

NEW SERIES—VOL. 1—NO. 50. NEW ORLEANS, LA., THURSDAY, DECEMBER 13, 1877. WHOLE NUMBER 280

Southwestern.

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Recompense.

BY GEORGE S. BURLEIGH.

[illegible] heart be strong
[illegible] wrong,
[illegible] richer yet;
[illegible] helpless, aye,
[illegible] thy debt.
[illegible] treasure less
[illegible]
[illegible] the gift;
[illegible] Heaven
[illegible] given;
[illegible] that gathers thrift.
[illegible] breast
[illegible] rest,—
[illegible] no room;
[illegible] refuse
[illegible] can come.
[illegible] torch
[illegible] blown;
[illegible] spread
[illegible] thread
[illegible] to the Throne.
[illegible] in twain
[illegible] larger scope;
[illegible] down
[illegible] hope.
[illegible]
[illegible] death
[illegible] sting
[illegible] path
[illegible] wrong recoils,
[illegible]
[illegible] beat
[illegible]
[illegible] and sweet.

[illegible] the Cross.

[illegible] D. FULTON, D. D., [illegible] NEW YORK.

[illegible] *Jesus had* [illegible] *he said unto* [illegible] *after two* [illegible] *and* [illegible] *be cru-* [illegible]

[illegible] cross [illegible] to- [illegible]

... cross out of view. Youth draws upon the imagination and believes that the sky is ever to be without clouds, that prosperous gales are to fill the sails of the bark, on which he hopes to make the voyage of life without a storm or without a heavy sea. Elysian fields are ever before him. Clouds, fierce winds, snow and ice, he regards as invasions of his rights. He has no place in his calculations for struggles, for defeat, poverty, neglect of friends and the malignant hate of foes.

3. It was by the cross Christ passed to his ascension. It is by the cross we are to obtain our crown. The outlook for this world is not so bright as many would fain picture. No matter what is done, there is something else sure to be done which clouds the landscape and destroys the peace, and makes prosperity always incident to conflict. Look back and see how men imagined they were to be blessed if certain measures were adopted. Elect our ticket, says the politician, and there will be peace. Do away with slavery, men said, and every black man shall become a citizen. The franchise shall place power in their hands, and the ballot shall be a better protection than the bullet. Thousands are discouraged to-day because they left the cross out of their calculations. The millennium cannot be procured by a vote. There is to be a conflict. Truth must triumph over error. Christ must master sin, and the children of light must become more numerous than the children of darkness, before peace can come and come to stay.

4. Christ bore his burdens cheerfully, and so must we. The approaching trial did not make Christ harsh or cold. See the woman come into the house of Simon, the leper, and Christ's greeting. How full of sunshine is his face. See him at the Feast of the Passover, girding himself with a towel to wash his disciples' feet. Methinks I see him as he comes to Judas. He is more tender of him than he is of John. Let us march toward our cross with a serene trust in God. Perhaps some of you may have reached it. Poverty may have laid its grief upon you. Sorrow may have swept over you. See Christ on the cross, full of love, full of forgiveness, full of desires to help the helpless; resemble him, and you shall pass through the path of sorrow to the gates of praise with a joyous heart.—*Metropolitan Pulpit.*

Emigration.

C. W. DALE.

The matter of bettering the condition of the colored people of the United States is engaging the attention of a great many at this time. The important question is how shall this be done. Some say migrating to Africa. While I agree that our condition ought to be bettered, I do not believe this can be done by going to Africa. The idea that the colored people can go to Africa and enjoy good health because they are colored is a mistake. Any one going from this country to the tropics must be acclimated. In going through the acclimation process a heavy percentage of those who go will die. Again, in order to benefit ourselves and be a blessing to Africa we would have to develop the resources of that country, open up the lands, build houses, get teams and farming implements, till the soil, and raise products adapted to that country sufficient for our own use and some to ship to other countries. From this would spring towns and cities and mechanical, mercantile and all other necessary business. Are we prepared to do this? I answer no; it will require money to do this and a great deal of it. We are a poor people without means and to go to Africa in this condition will be destruction to ourselves. This scheme of emigration was tried in one of the West India Islands a few years ago under the auspices of the Jefrard Government. Two or three thousand colored people were [illegible] over from the United States [illegible] distributed about in colonies. [illegible] had been told that they could [illegible] on the mountains and gather [illegible] and ship it right off, live on [illegible] fruits, save money by [illegible] that they would take in [illegible] the sale of their coffee. To [illegible] when [illegible] mountains with [illegible] gather they found [illegible] not grow on every [illegible] and where it did grow it [illegible], and was [illegible] they dare not [illegible] were without mon- [illegible] had them eight [illegible] said look out for [illegible] anger, disappoint, [illegible] the native fruits [illegible] fever among [illegible] at a fearful [illegible] the emigration [illegible]

[illegible] as it [illegible] these [illegible] ... rise by the power of self-elevation; this we can do in this country. We must educate our hearts, our heads and get wealth. With the latter in our possession we will command respect, and be a power in this country. We must turn our attention more to agriculture; we must get land of our own, cultivate it, raise sugar, cotton, rice, and other things, just as the white man does. When the same steamboat, carrying one hundred hogsheads of sugar to market for a white man, has on board one hundred hogsheads for a black man, the latter will be treated the same as the former. There will be no need of especial laws to force this. There is an abundance of land belonging to the government which can be taken up under the homestead law, can be bought as low as one dollar an acre. One great trouble with us is we are not pioneers; we want the land cleared and fenced and houses built before we go on it. The most improved farms in the country were once in woods; somebody went in the woods, built log cabins, felled the trees, opened up the land and to-day there are splendid farms in the place of the wilderness. We must do the same; we must do everything in the way of enterprise that the white man does if we would be his equal. We owe a debt to Africa which can be paid by acquiring means, and contributing to the building of school-houses in that country and educating African youth, who shall go out as preachers and spread the light through their native land.

From Nashville.

The weather here is decidedly wintry. Thermometer at 16 degrees this morning, and coal at a premium. The Murphy temperance work in this city has roused some interest, but not wide-spread enough to close grog shops or to make much perceptible difference in the amount of whisky drank. The schools are unusually full; this is true of all the institutions of learning in Nashville. The two medical schools number nearly three hundred students. The younger of these schools met with an irreparable loss in the death of Dr. Eve, one of the best surgeons in the United States or in Europe. He had a reputation on both continents, and his sudden death was a shock to the entire community. He died while on a visit to a patient. The Central Tennessee College has a larger attendance than any year of its history, at this season of the school year. The Normal department is well represented in about 80 students, who have either taught or are preparing to teach. The Theological department numbers about twenty now, with many other additions to be made next month. The Medical class grows slowly as it must, in consequence of the very small number of colored young men who are sufficiently advanced to study medicine, and who can get the time from the demands made upon them to teach, to pursue this course of study. The progress made by the students in this department is encouraging. Several of them have had considerable practice, with cheering success.

Thanksgiving was quite generally observed here. The churches held their services and business was, to a considerable extent, suspended. There has been some interest in several of the churches in the city. The First M. E. Church, Rev. L. A. Rudisill, pastor, has a cheering increase in the congregation and Sunday School. Clark Chapel, Rev. C. S. Smith, pastor, has had a season of refreshing, with a large number of additions.

Christmas will soon be here, and the usual amount of drunkenness, carousal and crime will be perpetrated in the name of the Prince of Peace. J. BRADEN.

Nashville, Tenn., Dec. 1.

Murfreesboro District Conference.

The Murfreesboro District Conference met at Stone's River Chapel, Nov. 22, and continued until the 23. Rev. B. B. Manson, P. E., presided with great satisfaction to the Conference. E. Provine was elected Secretary, and James Murphy, assistant. A. Martin preached the opening sermon. The writer was not present the first day of the session and did not hear the sermon; but it was highly spoken of by all who heard him. Bro. Martin is one of those self-made men, and one of our best preachers. The usual committees were appointed; all the charges were represented by the preachers in charge with two exceptions. All the preachers preached at their new appointment on the Sunday immediately after the adjournment of the Annual Conference. The Sunday schools and class meetings were represented by the Sunday school class leaders and superintendents. They reported a healthy growth in both of those departments of the Church. During the session of the Conference a resolution was passed, in accordance with page 202, section 348, New Discipline, that the Bishop, Presiding Elder and Preacher, share pro rata the collections according to the estimate made for each. I think that was a step in the right direction. There was a large attendance and all the charges showed a healthy growth. H. W. KEY.

Murfreesboro, Tenn. Dec. 1, 1877.

West Texas Conference Appointments.

AUSTIN DISTRICT—Samuel Gates, P. E.
Austin, Wesley Chapel, C. L. Madison.
Austin Circuit, E. Nesbit.
Waner and Paris Springs, G. W. Smith.
Giddings, J. Cohees.
Cunningham, E. Coggswell.
LaGrange, A. Alston.
LaGrange Circuit, Willis Graves.
Winchester, C. Hart.
Bastrop, Wm. Mitchell.
Burton, J. Jarman.
Fayetteville, E. E. Cooper.
Columbus, to be supplied.
Columbus Circuit, Granville Norman.
Allerton, W. Estus.
Industry, VanBuren Banks.
Halletsville and Sweet Home, J. T. Hill.
Oakland and Brown's Chapel, Peter Johnson.
Peach Creek Circuit, J. Harrold.
Lockhart, to be supplied.
San Marcos, D. Harper.
Luling, C. Young.
Kingsbury, S. Smith.
Seguin, J. Wright.
Eagle Lake, Geo. Webster.

WACO DISTRICT—D. Gregory, P. E.
Waco, A. M. Gregory.
Waco Circuit, G. Wilson.
Waco Mission, George Sawyer.
Belton, J. J. H. Dozier and R. Brown.
Port Sullivan, M. Lott.
Calvert, A. R. Norris.
Calvert Circuit, James Hale.
Hammond, David Bradley.
Bremond and Long Branch, P. Wilson.
Marlin and Big Creek, A. Brack.
Springfield, D. Humphries.
Mexia, Willis Medlock.
Corsicana, John Prince.
Waxahatchie, J. W. Robinson.
Dallas (St. Paul), H. Swan.
Fort Worth, A. J. Burns.
McKinney, A. Campbell.
Sherman and Denison, Wm. Simon.
Taylor, C. C. Robison.
Georgetown, D. Mucker.

SAN ANTONIO DISTRICT—Geo. W. Richardson, P. E.
San Antonio, Larkin Carper.
Boern, G. W. Townsend.
Hondo, H. Christmas.
Madina, W. O. Sheeley.
Somerset, to be supplied.
Southerland Springs, T. Watkins.
Florisville, S. Gibbs.
Nockernut, W. H. Davis.
Lavernia, W. Goodwin.
Belmont, L. Morris.
Wrightsborough, C. Scruggs.
Cibola, L. D. Greenwood.
Riddleville, Toney August.
Cuero and Mission Valley, B. F. Smith.
Victoria, Mack Henson.
Victoria Circuit, Jack Ceasar.
Indianola and Lavacca, J. Smith.
Corpus Christi, Jackson Jonhson.
Goliad. James Henderson.
Goliad Circuit, Jacob Oakman.
Texana and Morales, W. H. Moseby.
Boxvillo, Chas. Chase.
Refugio, to be supplied.
Gonzales, C. Mays.
Beeville, to be supplied.
Rockport, Isaiah Clayton.
Rockville and Dovilla, Robert Kidd.

Statistics of the Austin Conference.

Probationers, 67; full members, 400; local preachers, 7; deaths, 4; children baptized, 17; adults, 27; churches, 6, valued at $38,000 00; parsonages, 2, valued at $3,000 00; Sunday Schools, 7, with 78 officers and teachers and 715 scholars. Benevolent collections are as follows: Missions by churces, $72 50, and by Sunday Schools, $15 00—total $87 50; W. F. M. Society, $5 10; church extension, $27 50; Tract, $4 00; S. S. Union, $10 00; Freedmen's Aid, $6 00; Education, $3 40; raised for building and improving churches and parsonages, $7,450 00.

In Virginia the amount furnished from the Peabody fund for the past year was $18,250; during the past ten years, $201,250. The amount granted to North Carolina for the past year, $4,900; for the past ten years, $81,600. South Carolina, last year, $4,300; during the past ten years, $27,650. Georgia, last year, $4,000; in all $71,062. Florida, last year, $6,500; ten years, $48,450. Alabama has received in ten years, $55,450; Mississippi, $58,578; Louisiana, $55,578; Texas, $18,600; Arkansas, $60,600; Tennessee, $191,650; West Virginia, $107,710.

The 366 members of the two Houses of Congress include 239 lawyers, 19 bankers, 17 merchants, 15 editors, 12 farmers and planters, 20 physicians, 7 manufacturers, 5 officers of railroads, and 5 school-teachers.

Appointments of the Southern German Conference.

AUSTIN DISTRICT—F. Shuler, P. E.
Austin, R. Bruck.
Fredericksburg, Jacob Ott.
Llano, C. Plnenecke.
Giddings, J. Urhanke.
Brenham, E. T. Stroeter.
Washington, A. Ulrich.
Industry, F. Mumme.
LaGrange, to be supplied.

SAN ANTONIO DISTRICT—W. Pfaeffle, P. E.
San Antonia, W. Felsing.
Seguin, A. Arnold.
New Braunfels, Christian Albrecht.
Cibola, Carl Biel.
Flatonia, D. Stiehl.
Columbus, Otto Riehe.
Hochheim, H. Frantz.
Victoria and Indianola, L. C. Pfaffenberger.
Boerne and Comfest, to be supplied.

WACO DISTRICT—Karl Urbantke, P. E.
Waco, F. Von Schluembach.
Dallas and Fort Worth, H. Deitz.
Graham, to be supplied.
Hemptead, Fred Ries.
Spring Creek, H. Honebury.
Houston, G. Dosdall.
West Galveston, Ernest Werner.

The "London Times" on the Re-monetization of Silver.

The *London Times* publishes a communication from a correspondent who points out that silver has recovered eighteen per cent. of its lost value. The correspondent expresses the opinion that before the Bland bill shall go into operation, if it becomes a law, silver will have recovered its old value relative to gold. The greater part of the silver demonetized by Germany has already been absorbed, and the production of the American mines during the past year has not been equal to the estimates. "Any attempt by the United States," says the correspondent, "to resume specie payment in gold only must inevitably fail for want of the metal, for it must not be overlooked that the production of gold has been falling off year by year for some years past, and the present state of the London money market proves sufficiently that there is no surplus store accumulated from which an American demand can be supplied. It is, therefore, only by making silver and gold equally current that resumption can be carried out; and it is hoped for the sake of the States themselves that the party which advocates this course will be successful, independently of the important effects the measure would produce on English and Indian interests by restoring at once the rupee to its former value."

Encouragement for the Humble.

If only the talented and the great could be employed in the vineyard of the Lord, most of us might despair of being of any service. But it is not always by the mighty or the noble that God works. It is an encouraging feature in the divine economy that some of the greatest lights in the church have been converted by the agency of obscure individuals.

Saul was led to salvation by Ananias. The great Thomas Chalmers was taught in the crisis hour of his history by a minister who was hardly known beyond his parish; and Spurgeon found the way of salvation in a humble chapel of the Primitive Methodists.

That you have only a single talent is no reason why you should not be of service in the great work of spreading the gospel. Not many mighty, not many noble; the weak things are often chosen to confound the mighty.—*Zion's Herald.*

The first national thanksgiving in our country was held on Thursday, February 19th 1795, under the proclamation of George Washington, while acting as first president of the United States. He did not appoint the day but recommended it. It specified as particular occasions for thanksgiving "our exemption from war, the general prosperity of our people, and the manifold and signal mercies which distinguish our lot as a nation." The succeeding presidents did not follow the example set by Washington until Mr. Lincoln, at the close of the war, established it as a custom, since followed, of issuing a National Thanksgiving proclamation.

The equestrian statue of Major-general Nathaniel Greene, of the Revolutionary army, which is to be placed at the intersection of Maryland and Massachusetts avenues in Washington, has been finished in Philadelphia. It is of standard bronze, of colossal size. Six thousand pounds of bronze were used in the casting and the cost was $10,000. It will be mounted on a granite pedestal twenty feet in hight, making the entire hight thirty-three and a half feet.

Southwestern Christian Advocate, 1878.

TO THE FRIENDS OF THE SOUTHWESTERN:

We ask every one of you to read each line of the following address:

I. General Remarks.

1. The **Southwestern Christian Advocate** is an absolute necessity to the work of the Methodist Episcopal Church in the Southern States. That work is largely of a missionary type, needing the constant assistance and inspiration of a weekly newspaper.

2. The SOUTHWESTERN has been a **success** beyond the expectations of even its best friends. It lived and grew for three years as a private enterprise, and so important was it considered to our Southern work by the last General Conference that it was adopted as an official journal of the Church.

3. The course of the SOUTHWESTERN has been **decided and consistent** on all questions relating to our work in the South. While others have vacillated between seasons of excessive gush or bitter denunciation on "Fraternity" and kindred topics, this paper has always, in a dignified and positive way, demanded the proper recognition of our Church and ministers in the South, and commended those who in any way gave that recognition.

4. The SOUTHWESTERN has done, and is in a condition to do, more **for the colored people** of the Methodist Episcopal Church than any other paper in the Church. This paper has from the first waged an unceasing war against the spirit of caste, both in State and Church, and has never once lowered its standard to the demands of the enemies of the colored people, or their friends who, from motives of policy, have aided to perpetuate the spirit and fact of caste in Church or State.

5. The **location** of the SOUTHWESTERN in the chief metropolis of the South, its independent and consistent course, give it an extended influence among all classes of people. This is proved by the fact that it has, in the city of New Orleans, a larger circulation than any other religious journal.

6. January first the SOUTHWESTERN will be **Enlarged** by the addition of four columns, and it is our purpose to make the paper better than ever.

II. To Our People.

1. A large number of you are **Local Preachers**, or **Exhorters**, or **Trustees**, or **Stewards** or **lass Leaders**, in the Church. How can you be good officers in the Lord's army without your Church paper, to tell you of your Church duties, and report the condition and movements of that army?

2. Many of you are **Sunday School Officers and Teachers.** The SOUTHWESTERN gives every week more than a column on the Sunday School lesson for the Sunday following.

3. As **Christians** you want to be intelligent and progressive. You want to know of the work of God throughout the world. You want to read how God's people die. You want to read about your conference and preachers. You want to read how God's work is going on in your own and other Churches. How can you know these things without you take your Church paper?

4. **Fathers and Mothers** want their children to grow up to be moral and respectable. If so, those children must be instructed by good reading. Every number of the SOUTHWESTERN contains something to instruct and inspire the young.

5. Our **Young Men and Women** beginning life want to begin it right. The ambition to be as good as the best is noble. But to be good and successful, young men and women must be intelligent and moral, and faithful. Nothing will help to these good qualities more than the reading every week of a good newspaper.

6. **Two Dollars a Year** pays for the SOUTHWESTERN. That is less than **four cents a week.** Think how much money you spend foolishly before you talk about the times being too hard to take your Church paper.

III. To Our Preachers.

1. Next to the Bible and Discipline you need your Church paper, **For Your Own Good**, and next to preaching, and doing pastoral work, you must put your Church paper among your people, **For Their Good.** The families who read their Church paper are your most intelligent hearers, pay you best and pay the most to the benevolent collections. If, therefore, you want an intelligent congregation, and want to get your salary, and want to make good reports to Conference, put your Church paper into every family in your congregation, whether they are members of the Church or not.

2. You want to be **Successful Pastors.** The SOUTHWESTERN will **help you.** It will instruct your church officers in their duty, and your Sunday School officers and teachers in their duties, and by your people reading about other churches and pastors they will know better how to take care of and appreciate you.

3. As **Leaders Among Your People** you will have influence for good only as your people see you are their real friend. If you try to keep the light from them they will soon distrust and forsake you.

4. The SOUTHWESTERN is your **Conference Paper**, and will contain the notices of your Quarterly Meetings and District Conferences, and the accounts of the Church work among the Churches of your Conference.

IV. Our Terms.

1. **We Pay the Postage** ourselves, so that subscribers have only to pay their two dollars and then get the paper every week from the Post Office. In New Orleans the paper is delivered at the door.
2. Our rule is **ash in Advance.** This is best for all.
3. We send the paper for one year—

To All Preachers in Charge of Stations or Circuits, Our Agents	$1 00
To Local Preachers	$1 50
To All Others	$2 00

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THURSDAY, DECEMBER 13, 1877.

Four Cents a Week.

The Southwestern costs only *four cents a week*. Think of this before you think the times are too hard to take the paper next year.

Rev. C. L. Madison, Austin, Texas, sends a noble list of subscribers for 1878.

Bishop Foster is expected to spend next Sabbath in this city, on his return from the Texas Conferences.

James R. Jolley has been nominated as the successor of E. W. Holbrook, Collector of Teche (La.) District.

Lerdo de Tejada has withdrawn his pretensions to the Mexican Presidency and will retire to France. This is not cheering to the friends of order.

Bishop Merrill and Rev. Dr. Dashiell were appointed by the Methodist Episcopal Missionary Board, to visit the Missions in Mexico. They go in January.

The Mississippi Conference of the M. E. Church South, assembled at [illegible] on the 5th. Rev. Dr. Watson, of Vicksburg, in the Chair, [illegible] members present.

On Monday last Mr. Eustis was [illegible] to a seat in the U. S. Senate. The vote stood 40 for to 8 against—Senator Kellogg not voting.

The latest news from the seat of war is that Plevna has unconditionally surrendered. [illegible] had been seriously [illegible] the surrender, and [illegible] dying from cold and [illegible] of the war, by [illegible] of the Turkish cause, [illegible] rapidly approaching.

[illegible] the great Musical [illegible] to be given at the [illegible] week from next [illegible] It will be a [illegible] by many [illegible] be worthy [illegible] and money. We [illegible] next week.

[illegible] read the [illegible] titled "Annie [illegible] And we will [illegible] suggestion to all [illegible] to save [illegible] for the little [illegible] it is very sweet [illegible] not know its [illegible] copy it from a [illegible]

[illegible] Immigration As- [illegible] circular [illegible] people, urging [illegible] and the elec- [illegible] to a State [illegible] on the sec- [illegible] 1878, in [illegible] Mobinery, [illegible] Deputies, [illegible] Machinhon [illegible] the [illegible] yields [illegible] civil [illegible] Prance, [illegible] exercise of [illegible] Holston [illegible]

[illegible] thousand square [illegible] traveled [illegible] on horseback [illegible] the year, not [illegible] by rail, [illegible] advances in [illegible] an increase in [illegible] is expressed [illegible] per [illegible] are under

Sunday School.

Dec. 23, 1877.—PAUL'S LAST WORDS.
SCRIPTURE.—2 Tim. 4: 1-8:

GOLDEN TEXT.—"I have fought a good fight, I have finished my course, I have kept the faith."—7.

TOPIC.—The Reward of Faithful Service.

[Condensed from National S. S. Teacher.]

Paul's Last Years.—For "two whole years," the last lesson told us, Paul dwelt in Rome, fettered to the soldier "that kept him." During that time he was preaching Christ right under the very palace of Nero, where licentiousness and riotous reveling had its home. Only the voice of a prisoner was lifted against the corruption of the times. From the "hired house" of the apostle came the gentle and sweet, but strong, influences of purity—from the palace rushed a torrent of moral iniquity. How little it seemed possible for the gospel to live as against such a tide of corruption! It was as if a single man were lifting high a light in the midst of a flood that some might be warned of their peril and escape safe to land. How much depended upon that little twinkling light! How little likelihood there seemed to be that it would last. But the little light that he so heroically held up had a divine life. It was a light that no floods could extinguish. It was one whose beams were to fill the whole world, for he was lifting up Jesus, "the light of the world."

The circumstances under which this Epistle to Timothy was written render it one of the most affecting letters that was written by the hand of Paul. On his second arrest, he was treated much more rigorously than before. His friends, [illegible] to see him, [illegible] dangerous to [illegible] sympathy for a Christian. [illegible] had been burned down by a fire which, it is alleged, [illegible] kindled. To avert the wrath of the people from himself, he [illegible] the crime upon the disciples of the new religion. The [illegible] of this expedient was all [illegible] could have desired. "A [illegible] great multitude," says Tacitus, "fell as victims to satisfy the [illegible] thirst for vengeance. Christians were bound in the skins of wild animals and hunted as beasts; [illegible] were subject to the tortures of [illegible] and were bound in [illegible] saturated with inflammable material and burned to [illegible]." Paul's letter clearly shows [illegible] he was acquitted on [illegible] (which probably [illegible] aided and abetted in [illegible] city,) yet that he [illegible] final release, [illegible]. He had [illegible], he had [illegible]. As he was to [illegible] his arduous [illegible] was natural that he [illegible] to commission one to [illegible]. This Elijah among [illegible] for a successor [illegible] would drop his [illegible] his Elijah, as [illegible] the wilderness did, [illegible] in charge [illegible] willed than [illegible] gentle Timothy [illegible] the best fitted [illegible]. But though [illegible] for his loving [illegible] was not [illegible] that he [illegible] which he [illegible], prove [illegible]. It was [illegible] was of a [illegible] above [illegible] learning [illegible] careful as [illegible] by the [illegible] banner [illegible] on [illegible] gained [illegible] permanent victory [illegible] yet conquer.

now at last and forever delivered from his captivity, rejoiced to follow his Lord 'without the gate.' The place of execution was not far distant; and there the sword of the headsman ended his course of sufferings, and released that heroic soul from that feeble body. Weeping friends took up his corpse, and carried it for burial to those subterranean labyrinths, where through many ages of oppression, the persecuted church found refuge for the living and sepulchres for the dead." Since then, eighteen centuries of glory for Paul have rolled away. All that he endured here now seems, indeed, as a "light affliction" which lasted but a "moment." Though the life of a Christian may be full of trial, yet, after all, it is the best life, and few there are who will not in their hearts say: "Let me die the death of the righteous, and let my last end be like his."

The University of Cambridge, England, has conferred upon Mr. Darwin, the scientist, the degree of Doctor of Civil Laws.

I have had many things in my hands, and I have lost them all; but whatever I have been able to place in God's I still possess.—*Luther.*

No man preaches his sermon well to others if he does not first preach to his own heart.—*John Owen.*

Men give away nothing so liberally as their advice.

Literary Notes.

We find on our table this week the following mentioned new publications from the extensive wholesale and retail establishment of J. C. Eyrich, Bookseller and Stationer, 130 Canal street:

ABIDE WITH ME is an illustrated edition of the exquisite Poem of Henry Francis Lyte, suggested by the words of our Savior, John xv., 4. The illustrations are by Andrew & Son, from designs by Miss L. B. Humphrey; Lee & Shepard, Publishers. All whose hearts have been touched by the sentiments of this spiritual poem (and who is there that has read it whose heart has not been touched) should procure a copy of this beautiful little work.

THE LIFE OF TRUST, by George Muller, is now republished by Sheldon & Co., and bought down to the present time. This book was written by Mr. Muller himself, and has an introduction by Francis Wayland. An account is given in the new and enlarged edition of the last five years of Mr. Muller's labors, prepared by Rev. E. P. Thwing, of Brooklyn, under the personal direction of Mr. Muller, who is now in this country. This book gives a full and graphic account of one of the greatest religious works of the nineteenth century. Mr. Muller, alone and unaided, started his "home for orphans" in England. Looking only to God for help, and never asking for a dollar of aid, he has supported 5,199 orphans, and given them a religious education. He has received, without seeking it, over two and a half million of dollars to aid in carrying out this great work.

He has received, beside, over $150,000, for the purpose of printing and distributing religious tracts, this being an entirely separate department of his great work.

He has helped to support 173 missionaries in home and foreign lands, at an annual expense of over $35,000. This great success has led to the establishment of Orphan Homes on the same plan in all parts of the world. This noble work has been accomplished by the persistent labor and strong faith of one Christian man. Mr. Muller has himself given to this work within the last forty-six years, over $180,000 out of his private funds. Every Christian man and woman should read and study this book. It is the memorial of a noble Christian life, strong in faith and works.

Wonder World Stories is a volume of over 300 pages from the press of the Putnams. The title is a sufficient indication that it is a book that will interest all, both old and young. Who of us does not like at times to get away from the real [illegible]—to go out in imagination on exploring expeditions into the unreal, especially if we have as guide some able writer. These stories come from a dozen different languages—Russian, Turkish, Chinese, and Japanese as well as from those countries with which we are more familiar. They were collected and translated by [illegible] Parke and Margery Deane. Call at Eyrich's for these works, or for almost anything else in the book or stationery line—his stock is very complete.

The Scientific American. Thirty-third year. The most popular scientific paper in the world. Only $3 20 a year, including postage. Weekly. 52 numbers a year. 4,000 book pages. The *Scientific American* is a large First Class Weekly Newspaper of [illegible] pages, printed in the most beautiful style, *profusely illustrated with splendid* [illegible] representing the newest Inventions and the most recent Advances in [illegible]; including Mechanics and Engineering, Steam Engineering, [illegible], Civil, Gas and [illegible], Mill Work, Iron, [illegible], Chemistry and [illegible], Electricity, Light, [illegible], Photography, [illegible], New Processes, [illegible] pertaining to [illegible], Dyeing, Coloring, [illegible] Products, Animal, [illegible] New and Interesting [illegible], Horticulture, [illegible], Medical Progress, [illegible] History, Geology, [illegible] practical papers, by [illegible] departments [illegible] to the [illegible] illustrated by [illegible] terms, illustrated with engravings, and so arranged as to interest and inform all classes of readers, old and young. The *Scientific American* is promotive of knowledge and progress in every community where it circulates. It should have a place in every Family, Reading Room, Library, College or School. Terms, $3 20 per year, $1 60 half year, which includes prepayment of postage. Discount to Clubs and Agents. Single copies ten cents. Sold by all newsdealers. Remit by postal order to Munn & Co., Publishers, 37 Park Row, New York.

PATENTS.—In connection with the *Scientific American*, Messrs. Munn & Co., are Solicitors of American and Foreign Patents, and have the largest establishment in the world. Patents are obtained on the best terms, Models of New Inventions and Sketches examined, and advice free. A special notice is made in the *Scientific American* of all Inventions Patented through this Agency, with the name and residence of the Patentee. Public attention is thus directed to the merits of the new patent, and sales or introduction often effected.

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A WONDERFUL DISCOVERY.—Read's Sore Throat and Catarrh Powder is one of the most wonderful articles of the present age for all affections of the throat, head, and lungs, including sore throats of any description, whether incipient, chronic, ulcerated, or consumptive. For catarrh, influenza, elongation of tonsils, quinsy, sore mouth, sore tongue, canker, sore lips, hoarseness, etc., and for clearing the voice it has no equal in the world. Ministers, lawyers, singers, and every one using the voice should use this wonderful powder. It can be sent by mail on receipt of 50 cents. W. H. Read, 179 W. Baltimore st., Baltimore, Md. The following gentlemen have used Read's Sore Throat and Catarrh Powder for years, and recommend it as the greatest remedy they ever knew: Rev. T. R. Slicer, N. Y. Conf: Rev. Drs. A. A. Reese, Jas. H. Brown, and Peck, Balt. Conf: Rev. Dr. E. J. Way, Phila. Conf: Rev. Dr. I. E. Gramme, P. E., Baltimore; Rev. Dr. Wm. S. Edwards, and thousands of others who consider it the greatest good of the age. Dec. 13-tf.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty, that one who prizes good looks should neglect to use "London Hair Color Restorer," the most delightful article ever introduced to the American people for increasing its growth, restoring its natural color, and at the same time a lovely hair dressing and beautifier. It is totally different from all others; not sticky and gummy, and free from all impure ingredients that render many articles obnoxious; in fact, it is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet luxury. Sold by all dealers in fine toilet articles, at 75 cents a bottle, or six bottles for $4. E. Hart & Co., wholesale agents, New Orleans.

Rheumatism Quickly Cured.

"Durang's Rheumatic Remedy," the great *Internal Medicine*, will positively cure any case of rheumatism on the face of the earth. Sold by all Druggists. Send for circular to Helphenstein and Bently, Druggists, Washington, D. C. Sold by the wholesale in New Orleans. oct11-6m.

A Valuable Medical Treatise.

The edition for 1878 of the sterling Medical Annual, known as Hostetter's Almanac, is now ready, and may be obtained, free of cost, of druggists and general country dealers in all parts of the United States and British America, and indeed in every civilized portion of the Western Hemisphere. It combines with the soundest practical advice for the preservation and restoration of health, a large amount of interesting and amusing light reading, and the calendar, astronomical calculations, chronological items, etc., are prepared with great care, and will be found entirely accurate. The issue of Hostetter's Almanac for 1878, in the English, German, French, Welsh, Norwegian, Swedish, Holland, Bohemian and Spanish languages, will in all probability be the largest medical work ever published in any country. The proprietors, Messrs. Hostetter & Smith, Pittsburgh, Pa., on receipt of a two cent stamp will forward a copy by mail to any person who can not procure one in his neighborhood.

New Advertisements.

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Each number contains THIRTY-TWO PAGES of reading, many fine Wood-cut illustrations, and one COLORED PLATE. A beautiful Garden Magazine, printed on elegant paper, and full of information. In English and German. Price, $1.25 a year. Five copies, $5.00.

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nov22'77-1y. Washington, N. J.

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Uniform with the illustrated edition of
NEARER MY GOD TO THEE,
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Its author was a highly educated clergyman of the Church of England, endowed with fine poetical gifts, who, after his conversion, desiring to glorify The Father by laboring for the poor, entered upon his mission with new views, new consolations and a new zeal, consecrating all his powers, his service and poetic gifts to religion. Gentle and child-like in spirit, he served faithfully till his death—which was that of a happy christian poet. Like George Herbert and Charles Wesley, he sang while his strength lasted, and then quietly waited, till "rising from the sleep of death, he joined the hallelujahs of heaven."

This poem was written under the following peculiar circumstances—as related in "The Story of the Hymns:"

"It was the autumn of 1847; the gloom of winter was already settling upon the coast, and the pomps of decay tinging the leaves. The pastor, who was now preparing to leave the parish, and who seemed like one already hovering over the verge of the grave, determined to speak to his dear people once more, perhaps for the last time. He dragged his attenuated form into the pulpit, and delivered his parting discourse, while the great tears rolled down the hardy faces of the worshippers. He then administered the Lord's Supper to his spiritual children. Tired and exhausted, but with his heart still swelling with emotion, he went home. The old poetic inspiration come over him, and he wrote the words and music of his last song. He had prayed that his last breath might be spent 'swan like,'

'In songs that may not die,'

and this effort was to prove a literal answer to his prayer. The poem, composed under these interesting circumstances, was the well-known hymn-chant, beginning:

'Abide with me: fast falls the Eventide.'"

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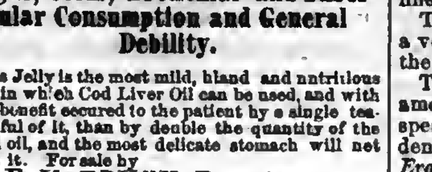

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[nov8-77-1y]

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Notice is given to depositors and others interested, that the commissioners appointed to close up the affairs of the late FREEDMEN'S SAVINGS BANK AND TRUST COMPANY will shortly declare a Second Dividend of Twenty per Cent., which amount can be collected without unnecessary delay by forwarding their names, the number of their PASS-BOOK, if in their possession, and a THREE-CENT POSTAGE STAMP to the undersigned, on receipt of which the necessary instructions will be sent by return mail.

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The tone is full, clear and resonant, and a very interesting effect is produced with the chime of bell.—*Christian Union.*

The Waters' Pianos are well known among the very best. We are enabled to speak of these instruments with confidence from personal knowledge.—*N. Y. Evangelist.*

We can speak of the merits of the Waters' Pianos from personal knowledge, as being of the very best quality.—*Christian Intelligencer.*

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WE INFORM THE LADIES OF NEW ORLEANS that our Mail and Express Department is now so thoroughly organized, they can do their shopping in New York without the expense of traveling there. We send samples of Piece Goods with prices plainly marked, and Catalogue of Ladies', Misses', and Children's Furnishing Goods by mail to applicants who send us their proper address, free of charge, and if they explain clearly the kind of goods wanted, we seldom fail in suiting them. From the printed Catalogue they can always make selection of Garments that will give satisfaction, and it is only necessary to give the proper measurements to insure success.

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Ladies', Misses', and Children's Hosiery from $1.50 a dozen, up to the finest goods. All the newest and prettiest designs in Hosiery are represented in our stock in Silk, Cotton and Merino.

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Kid, Silk, Lisle Thread and Merino Gloves of the new colors and shapes, in great variety.

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Central Railroad

Operating over 500 miles of superior road, runs North and South through the
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Of this road, which is now being pushed forward *beyond Waco*, will pierce the Great Mineral region of
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J. WALDO, G. P. A., or J. DURAND, Gen'l Superintendent, Houston, Texas. [illegible]-77-1y

Annie and Willie's Prayer.

'Twas the eve before Christmas, "Good night" had been said,
And Annie and Willie had crept into bed;
There were tears on their pillows, and tears in their eyes,
And each little bosom was heaving with sighs,
For to-night their stern father's command had been given,
That they should retire precisely at seven
Instead of at eight; for they troubled him more
With questions unheard of, than ever before.
He told them he thought this delusion a sin,
No such being as "Santa Claus" ever had been;
And he hoped after this, he should never more hear
How he scrambles down chimneys, with presents each year.
And this was the reason that two little heads
So restlessly toss'd on their soft downy beds.
Eight—nine—and the clock on the steeple toll'd ten;
Not a word had been spoken between them till then.
When Willie's sad face from the blanket did peep,
And whispered, "Dear Annie, is you fast asleep?"
"Why no, brother Willie," a sweet voice replies,
"I've been trying in vain, but I can't shut my eyes,
For somehow it makes me so sorry, because
Dear papa has said there is no 'Santa Claus.'
Now we know that there is—and it can't be denied,
For he came every year before mamma died.
But then I've been thinking that she used to pray,
And God would hear everything mamma would say,
And perhaps she asked Him to send 'Santa Claus' here,
With the sack full of presents he brought every year."
"Well, why can't we pray dest as mamma did then,
And ask Dod to send him with presents aden?"
"I've been thinking so, too,"—and without a word more
Four little bare feet bounded out on the floor,
And four little knees on the carpet were pressed.
And two tiny hands were clasped to each breast.
"Now, Willie, you know, we must firmly believe
That the presents we ask for we're sure to receive;
You must wait just as still till I say the 'Amen,'
And by that you will know your turn has come then."
"Dear Jesus, look down on my brother and me,
[illegible] on the favor we're asking of Thee,
[illegible] wax dolly, a tea-set and ring,
[illegible] ebony work-box that shuts with a spring;
[illegible] dear Jesus, and cause him to see
[illegible] Claus loves us far better than he,
[illegible] fretful and angry again
[illegible] Willie and Annie—Amen!"
"Please, Desus, 'et 'Santa Tlaus' tum down to-night
And bring us some presents before it is 'light;
I want he should dive me a nice little sled,
[illegible] runners, and all painted 'ed—
[illegible] tandy, a book and a toy,
[illegible] Desus, I'll be a dood boy."
[illegible] being ended, they raised up their [illegible]
[illegible] light and cheerful, again sought [illegible] beds.
[illegible] lost in slumber, both peaceful and [illegible]
[illegible] fairies in Dreamland were roaming in [illegible]
[illegible] the little French clock had struck [illegible]
[illegible] thought of his children again.
[illegible] Annie's half-suppressed sigh,
[illegible] stood in Willie's blue eye.
[illegible] darlings," he mentally said,
[illegible] sent them so early to bed;
[illegible] my feelings found vent,
[illegible] has gone down ten per cent.
[illegible] forgotten their troubles ere [illegible]
[illegible] thrice asked for kiss;
[illegible] steal up to their door,
[illegible] to my darlings before."
[illegible] stairs,
[illegible] both their prayers;
[illegible] forth the big tears,
[illegible] sweet on his ears.
[illegible] forgotten," said he with a [illegible]
[illegible] a child, to have Christmas [illegible]
[illegible]" he inwardly said,
[illegible] ere I sleep in my bed."
[illegible] and softly went down,
[illegible] and silk dressing gown,
[illegible] boots, and was out in the [illegible]
[illegible] the cold, driving sleet;
[illegible] bought everything,
[illegible] tiny gold ring;
[illegible] much to his store
[illegible] outnumbered a score,
[illegible] with his holiday load,
[illegible] help, in the nursery 'twas [illegible]
[illegible] a pine tree
[illegible] out for her tea!
[illegible]

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Night Scenes in the Bible.
HOME LIFE IN THE BIBLE,
and OUR FATHER'S HOUSE.
No books ever published have received such universal approval from the Press, Ministers and leading men everywhere. The choice reading, fine steel engravings, and superb bindings make them welcome in every home. *One sample sells all.* Send for terms. Begin a paying business at once.
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The Great Anti-Billious Remedy and Miasmatic Dissolver.

PARSON'S PURGATINE PILLS Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in the Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

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EVERY BOX WARRANTED.
Most Complete Satisfaction Guaranteed or No Pay.

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I. S. JOHNSON & CO.
je21-1y] Manufacturers, Bangor, Maine.

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Cures

HUMPHREY'S
HOMEOPATHIC SPECIFICS.

Been in general use for twenty years. Everywhere proved the most Safe, Simple, Economical and Efficient medicines known. They are just what the people want, saving time, money, sickness and suffering. Every single specific the well tried prescription of an eminent physician.

Nos.	Cures.	Cents.
1	Fevers, Congestion, Inflamation	25
2	Worms, Worm Fever, Worm Colic	25
3	Crying-Colic, or Teething of Infants	25
4	Diarrhea, of Children or Adults	25
5	Dysentery, Griping, Billious Colic	25
6	Cholera-Morbus, Vomiting	25
7	Coughs, Colds, Bronchitis	25
8	Neuralgia, Toothache, Faceache	25
9	Headaches, sick Headache, Vertigo	25
10	Dyspepsia, Billious stomach	25
11	Suppressed, or Painful Periods	25
12	Whites, too Profuse Periods	25
13	Croup, Cough, Difficult Breathing	25
14	Salt Rheum, Erysipelas, Eruptions	25
15	Rheumatism, Rheumatic Pains	25
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
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☞ Humphreys' Specific Manual on the care and treatment of disease and its cure, sent FREE on application.
Nov. 8, 1877-1y.

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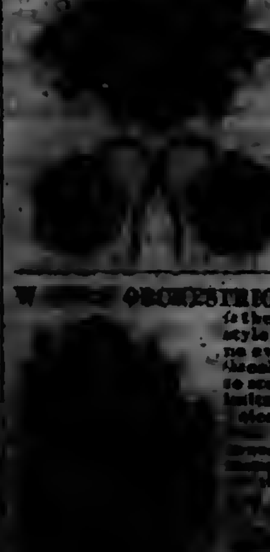

[illegible] ORCHESTRION [illegible] ORGAN is the most beautiful in style and perfect in tone ever made. It has the celebrated Concerto stop, which is a fine imitation of the Human Voice, [illegible]

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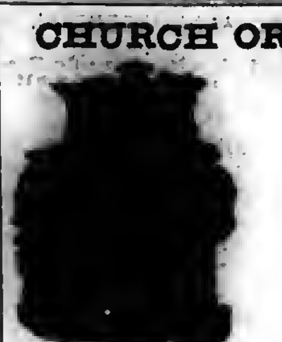

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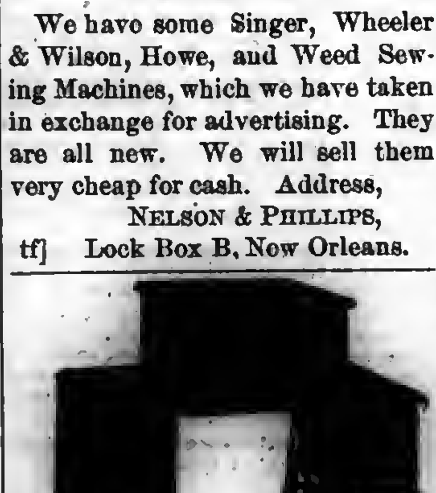

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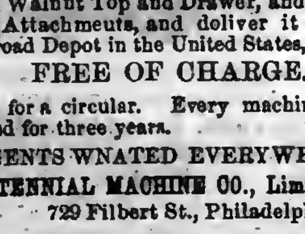

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R. W. RAYNE, & CO.,
GENERAL MANAGERS,
e-21-77-1y] New Orleans, La.

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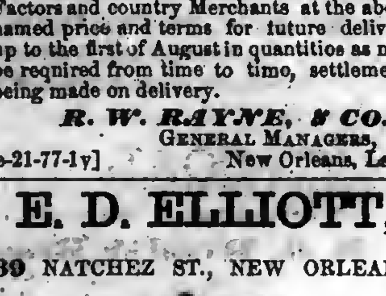
30 NATCHEZ ST., NEW ORLEANS,



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"Brown's Bronchial Troches" will allay irritation which induces coughing, and gives immediate relief in Bronchitis, Catarrh, Influenza, Hoarseness, Sore Throat, and Consumptive and Asthmatic Complaints. The Bronchial Troches have been steadily winning their way into public favor, until they are known and used nearly all over the world.
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General News Items.

Fresh meat has been successfully carried from the United States to France. It brought eighteen cents a pound in the Paris market.

The life saving stations of the district where the Huron went ashore were not manned because of the insufficent appropriation by Congress.

Stanley, the American explorer, has sailed from Cape Town for home, and is expected to arrive at Plymouth, England, early in December.

The Jubilee Singers, of Fisk University, are now giving concerts in Germany. They have raised, in the six years they have been singing, about $150,000.

On the 27th ult., Robert L. Case, President of the Security Life Insurance Company of New York, was sentenced for five years in the penitentary for swearing to a false statement of the assets of that Company. Case is nearly seventy years old.

The government suddenly finds itself with another Indian war on its hands. Seventeen hundred Sioux who were being transferred from the Red Cloud Agency to the Missouri River broke away, and are now spreading consternation in the Deadwood country. The 7th Cavalry has been ordered to prepare for a Winter campaign.

Mr. Stanley finds the Congo river is 2,900 miles long, and has six upper falls and sixty-two lower ones. In the region traversed by it an abundance of cotton, india-rubber, ground-nuts, sesamum, copal, palmkernal and palm-oil is found. Ivory is so plentiful that natives wonder any one should offer to pay for it.

Gen. Sherman has issued a general order from Headquarters to the army, announcing that no matter how valuable and conspicuous services may have been rendered by an officer, he can not expect leniency in case of drunkenness. The thirty-eighth article of war will be enforced, which provides that "any officer who is found drunk on guard, party or other duty shall be dismissed from the service. Any soldier who so offends shall suffer such corporial punishment as a court-martial may direct!"

There is nothing imaginative about immigration to Texas, as the figures show. During the year ending last June 4,876,909 acres of land were taken under the homestead act. As this land is taken in 160 acre lots it represents 30,430 farms. Besides this there was sold for cash and allotted on military land warrants 768,261 acres more. Added to those who settled on these lands is the large number who rented farms or settled in towns and engaged in other business.

In the Congressional proceedings of December 1, Mr. Conkling presented a petition asking an appropriation of fifty thousand dollars for a preliminary survey, by army engineers or naval officers, of the beginning of a trans-continental railroad from the republic of Liberia eastward one or two thousand miles into Niger valley, and to report upon the country, its population, products, etc., with a view to opening the market for our manufactures with Central Africa.

A lady in Grand street, near Clinton, New York, has opened what she calls a penny restaurant. There you can get, for a cent each, a plate of beans, a plate of corned beef, a plate of cut cabbage, a piece of pie, a slice of bread and butter, or a cup of tea or coffee. Of course the quantity is quite limited; but the quality is good. The lady in charge is highly educated, and has opened the place, not as a charity, but for the purpose of getting an honest living. She claims to make a small profit on everything she sells, and is doing as large a business as her limited accommodations will admit of.

The James and Potomac rivers were recently raised to an uncommon hight by the rains, and great damage was done along their banks. The loss to private property at Richmond by the flood may be safely estimated at from $300,000 to $400,000. Other losses will greatly augment this amount. The damage in Manchester, on the opposite side of the river, reached $100,000. There is considerable suffering among poor people, many of whom had to camp out. The Amherst bridge at Lynchburg, nine hundred feet in length, erected after the flood of 1870, was swept away, and with it two new iron bridges of the Atlantic, Mississippi and Ohio Railroad. The latter were erected at a cost of $70,000. Four bridges on the same road, between Bonsacks and Big Springs, and five spans of the Cumberland Valley Railroad bridge over the Potomac River, near Williamsport, Maryland, were also swept away. Six heavily-laden coal-cars were on the latter bridge at the time, and went down with it. The loss at the Cumberland Valley bridge is $30,000. At Harpers Ferry both rivers were twenty-six feet above low-water mark—three feet higher than in 1870. All the property on Shenandoah Street is destroyed. Immense damage was also done on the Shenandoah River, throughout the valley of Virginia. Bridges at different points, and houses in many places, were swept away, occasioning heavy loss.

GROVER & BAKER

ELASTIC STITCH

Sewing Machines,

USINO TWO SPOOLS.

GROVER & BAKER
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DOMESTIC
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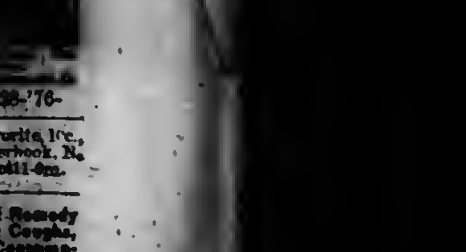

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[illegible] in Deuteronomy, records God's mighty deeds;
[illegible] into Canaan's land the hosts [illegible] leads;
[illegible] rebellion oft provokes the [illegible] smite;
[illegible] records the faith of one well [illegible] in his sight.
In [illegible] Second Samuel of Jesse's son [illegible];
[illegible] First and Second Kings re[illegible] from his seed;
[illegible] Second Chronicles see Ju[illegible] made;
[illegible] remnant back by princely [illegible];
[illegible] of Zion Nehemiah builds
[illegible] saves her people from the [illegible] wicked man.
[illegible] how faith will live be[illegible] rod;
[illegible] are precious songs to [illegible] God.
[illegible] a goodly string of [illegible] appear;
[illegible] man how vain are all [illegible];
[illegible] of Solomon exalts sweet [illegible];
[illegible] the Savior and the King, [illegible] shows.
[illegible] Jeremiah apostate Israel [illegible];
[illegible] Lamentations their awful [illegible].
[illegible] in [illegible] words of dazzling [illegible];
[illegible] and empires yet to come, [illegible] sees.
[illegible] of mercy Hosea loves to [illegible];
[illegible] the blessed day when God [illegible] dwell.
[illegible] herdsmen Amos received [illegible];
[illegible] prophesies of Edom's final [illegible].
[illegible] a wondrous type of Christ [illegible]
[illegible] Judah lost; lost, but [illegible];
[illegible] Nineveh just judgment [illegible];
[illegible] coming down Habak[illegible]
[illegible] the Jews to turn,
[illegible] those who saw the tem[illegible]
[illegible] of Christ's tri[illegible]
[illegible] touched the high
[illegible] the coming
[illegible] and John,
[illegible] his life,
[illegible] Apostles own
[illegible] how man
[illegible] instructs, ex[illegible]
[illegible] Christ alone
[illegible] what Chris[illegible]
[illegible] for eter[illegible]
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[illegible] faith is
[illegible] in which
[illegible]

The Bishops' Pastoral Address, November, 1877.

To the Ministers and Members of the M. E. Church.

BRETHREN BELOVED: From our annual meeting we send you our affectionate greetings.

We respectfully ask your attention to the high responsibility of the Christian profession.

Our personal obligations must be determined not by the inclinations of men, but by the Word of God. Neither convenience in avoiding these obligations nor instability in meeting them does in any way release us from them. It is, hence, easy to see how multitudes of professing Christians come to be destitute of spiritual enjoyment, and so nearly useless to the Church. By attempting to release themselves from responsibility, they have offended God, and withdrawn from His holy light into utter darkness. Let us solemnly remind you that for all our delinquencies "every one of us shall give account of himself to God." Rejoicing, as we most heartily do, in the integrity of those who are always reliable for true fidelity and earnest work, we feel great concern for those who have treated lightly their holy covenant obligations. Alas! dear brethren, have you not thus brought condemnation upon your own souls, and dishonor to the Christian name?

Let us now inquire how it is that we fail to get the full power of the Church to bear upon the conversion of sinners? Are we always active in this work, with hearts overflowing with tender concern for the perishing, regularly present at social meetings, watching for opportunity to do something for the salvation of souls, always thoughtful when in the presence of friends or strangers, and careful to save time for Christian work from house to house? The tens of thousands who have lived under no solemn sense of obligation to perform these labors have withheld just so much from the power ordained of God for the salvation of men, and thus incurred a fearful responsibility.

The Church requires liberal contributions for its home work. Now, the fact that these legitimate demands press so heavily on the few, and are so frequently followed by lamentable deficiencies, indicates clearly lack of recognized accountability to God. If a just sense of responsibility should pervade the whole body, there would certainly be "equality" and augmented efficiency.

With deep concern let us now point you to your children. Permit us to ask with what degree of self-sacrifice do you provide for their Christian education? There are the public schools; how much do they need of your vigilant oversight and Christian direction? There are the Sunday schools; how much more do they need of your personal participation and spiritual power, to make them what they ought to be, for the elevation and salvation of those you so tenderly love? There are our institutions of higher learning, organized expressly for the most promising of your children and those of others; how much pains do you take to observe which of them ought to have these higher advantages, and to see that our struggling schools are filled with students? There are the trustees and faculties of our academies, colleges, universities, and theological seminaries, bowed down under burdens absolutely crushing; how are these burdens to be removed, and these noble institutions to be lifted up to the grandeur of their original conception?

But we must look abroad. With the strongest emphasis let us inquire whence and how are we to obtain the means to send "the Gospel to all the world?" Why must we violently close the open doors through which ten thousand tearful eyes and outstretched hands implore us to come in and tell our suffering brethren what they must do to be saved? Why must the bewildering cry, "The treasury in debt!" dash to the ground the hopes of men which have hitherto gathered so confidingly around our beloved Church? When will our giving to save the world rise to the true grandeur of the missionary idea?

The word is in need of Bibles in all languages, but how little are we [illegible] in this great field, simply [illegible] want of funds. See, now, [illegible] you, the forming con[illegible] of the poor, where there [illegible] of worship to shelter [illegible] the storm or the cold! [illegible] multitudes of people and [illegible] children might be [illegible] churches, and [illegible] thousands saved from [illegible] Church Extension [illegible] receive the funds re[illegible] these urgent de[illegible] the freedmen, [illegible] Church, [illegible] justice, [illegible] contri[illegible] Why must [illegible] cry to us in [illegible] all these grave questions, raised by aggressive Christianity, we are persuaded that neither temporary financial embarrassments nor want of means can adequately explain our deficiencies. It is only Christian candor for us to say that these reasons do not, to any large extent, withhold from our people their personal comforts, nor even the luxuries of life. In spite of them, domestic indulgences go on very much as usual, while with considerable numbers of the more wealthy and ambitious extravagance in attire, furniture, and social entertainments is at all times about equally conspicuous and deplorable. How can we avoid the conclusion that, to an alarming extent, there is discrimination against the cause of Christ, and in favor of perverted self-love!

No, brethren; it is not the lack, but the misappropriation of means—the want of a correct Christian conscience, of a just sense of responsibility in the use of what is entrusted to us—which explains our deficiencies. Only in the general obscuration of the true light would such multitudes of professing Christians refuse to give in proportion to their means. The task of uplifting and saving the millions by the institutions of the Church is left to the few, as having no claims upon Christians as Christians. Until this enormous evil is corrected, we shall move on with results really great, it is true, but only indications of what certainly will be when the individuals of the whole Church shall arise to a just sense of personal responsibility.

Let us, with great tenderness, address the multitudes who leave all these benevolent enterprises to others. See, we entreat you, how the faithful few are bending under the burdens which you have, with so little concern, left upon them. How quickly and easily you might relieve them, and multiply by tens and hundreds the power of the Church for good! A true feeling of brotherhood, as well as regard for your personal safety, should prompt you at once to rouse up and assume your own responsibilities.

How many of you, dear brethren, think of the wants of the Church when you are striving honestly to make money? How many study and pray over the question, "How much of all my income belongs to the treasury of the Lord?" How many regard themselves as stewards and not proprietors of earthly good? How many listen with awe to the startling demand, "What hast thou done with thy Lord's money?" Alas, brethren, we fear that by careful searching you will find that, in the use of property you have been governed by selfish impulses, and not by the revealed will of God! This, we honestly believe, would of itself be a sufficient explanation of your "leanness," and of the comparatively slow progress of Christianity, in her outgoing mission for the conversion of the world.

But let us pass to other great moral demands upon the Church. The times are rife with private lusts and public vices. The institutions of marriage and of the family are frequently imperiled. The holy Sabbath is trampled under foot, while the claims of God and the rights of man are treated with public contempt. There is nothing successfully to antagonize these grievous wrongs, but faith in Christ, scriptural renovation, and holy living. Neither political parties nor statesmen can restore or conserve the public virtue. True religion alone can exalt the citizen above all fraud and conspiracies against domestic purity and the rights of society. Now, exactly the power given in our holy Christianity to counteract and destroy these baleful influences is the measure of our guilt, if we leave them, undisturbed, to rankle in the bosom of the Church or the State.

In the recent "strikes" which have occurred, and the acts of violence connected with them, we have been glad to learn that, while many of our members are laboring men, they have almost universally avoided unlawful acts, preferring rather to suffer than to do wrong. Our earnest desire is that all the relations of capital and labor may be so adjusted that the capitalist and laborer may receive the proper and equitable proceeds of their joint enterprises, and that oppression, on the one hand, and violence, on the other, may never occur.

In one thing let us be more explicit. The world is in anguish because of the bitter wrongs of intemperance and the unrighteous traffic in intoxicating liquors. True philanthropy is in dreadful conflict with this monster iniquity. But success must be limited while professed Christians in such large numbers vote to perpetuate and honor it by authority of law. The grand triumph for which suffering men and women work and pray will never come till members of Churches generally rise up in their might, and compel political parties to accept this high morality, and nominate only men who will prohibit, by law, this heaven-daring crime. They can do it if they will; and by failing to meet this high obligation do they not make themselves responsible for the wrongs and sufferings which they can, but will not, prevent?

We have learned, brethren, with sorrow, that in a few instances, notwithstanding the positive prohibition by the last General Conference, trustees of Churches have mortgaged the Church property for current expenses, and have thereby deeply embarrassed their financial interests. We appeal most earnestly to the members and officers of all our congregations to preserve inviolate the Church property, which has been secured by the offerings of our people, and which should never be used for annual expenditures. A just sense of responsibility would certainly save our people from this grave and fatal perversion of a sacred trust. (See Discipline ¶ 380, last clause.

But it is time to ask how this just sense of responsibility can become general in the Church. We answer: It must be largely the work of the Holy Spirit. With much thorough self-examination, with deep contrition and fervent prayer, we must implore His convincing grace. In entire consecration and unwavering trust we should receive the Spirit-baptisms, which would save us from all tendencies to treat lightly our covenant obligations.

In harmony with this, let us bring more thought and study into our personal religion. Our souls are converted to be educated and enlarged, that they may may grasp the plans of God, and enter into them with just discriminations and ever-increasing power. Those who thus understand their conversion will realize that they have responsibilities from which no human being can relieve them.

To aid in this indispensible acquisition the word of God should be thoroughly examined. For this purpose, in addition to your daily, prayerful studies, we cannot too earnestly commend to you the Sunday-school. From its simplest to its highest culture this ever-growing system is full of the religion of the heart and of the intellect, guiding its pupils young and old, directly to a correct understanding of their personal responsibilities.

Let us expect help from all the products of our own press. What lessons of wisdom, reaching directly to our personal accounts, are contained in our periodical and volume literature! But to learn these lessons you will need to take these periodicals, one or more, purchase these books, fill your tables and shelves with them, and thus, by their elevating entertainments and higher inspirations, lead your children to refuse all vicious reading, and through its literature teach them to love your own beloved Methodism, and prepare to meet their higher responsibilities to God and the Church.

In addition let our young people receive thorough lessons on this great subject in all our institutions of learning. Let all our members and probationers become models in reverence for the holy Sabbath, and in thoughtful attention to the preaching of the gospel, greatly preferring those sermons under which the multitudes are filled with conviction of their sad deficiencies, and a solemn sense of their accountability to God.

Finally, beloved brethren, we greatly desire a new testimony from the masses of the church. Besides our historic testimony of sound experience and holy joy, let our people in love-feasts and class-meetings speak humbly and tenderly of their visit from house to house, of the suffering sick, and poor requiring relief, of their Bible readings and tract distributions, of the wanderers brought back to the fold, the children brought into Sunday-school, and the souls they have led to Christ. Let them also mention and bring forward regularly a little money for missions which they have saved by careful economy. Would not pastors and leaders greatly increase the power of our holy Christianity by laboring industriously to bring the whole Church up to this new testimony?

Thus, dear brethren we have labored, not so much to exhort you to do the work which belongs to true Christians, as to lead you to a thorough understanding of the gravest reasons for all our failures, and to impress you with a just sense of the solemn responsibilities of your Christian profession, and point out the way in which the whole Church may raise to the proper dignity and power of that great profession.

We could, beloved, refer you to a real Church progress over which we all have reason to rejoice; but we must not do it now. We prefer to hold every mind in Methodism firmly up to the one great thought which pervades this address, "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether it be good or bad."

"But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you. To him be glory and dominion for ever and ever, Amen!"

We are, dear brethren, your affectionate pastors and fellow laborers,

L. SCOTT,	M. SIMPSON,
E. R. AMES,	T. BOWMAN,
W. L. HARRIS,	R. S. FOSTER,
I. W. WILEY,	S. M. MERRILL,
E. G. ANDREWS,	G. HAVEN,

J. T. PECK.

The Steamboat Fire.

The broad Mississippi, down which the noble steamer was gliding, gleamed in the moonlight like a pathway of molten silver, the far-away shore upon either hand had faded from sight altogether, and the deck was deserted.

Creeping like the dreaded snake, now with lifted curling crest, then lying closely to the bales of goods, and writhing slowly between barrels and bags, there came toward the open hatchway a little thread of smoke. The boat was on fire.

Suddenly came the cry, a few hurried orders rang out, the great whistle sounded with a long shriek, and the captain, officers and crew gathered in fear and haste. "Where did it begin?" "Can it be overcome?" "Is there a chance to save the steamer?" The questions were in every month.

"We can only fight it hoping for the best. Call the passengers, head the boat toward shore, and let every man work for his life!" and the captain set the example by throwing off his coat and springing to the force pump that supplied water to the long hose. "Who will go below with this pipe?"

A dozen brave fellows sprang forward, one was chosen, and with a rope about his waist he descended into the hot, whirling cloud, his companions meantime throwing buckets of water upon him to keep his clothes from burning while he directed the stream from the force-pump upon the fire. In ten minutes he was drawn out, blackened, singed, and strangling, and another man took his place. But the demon raged on. From behind great piles of freight the forked tongues of flame leaped out, scorching the workers' hands and faces; from barrels and hogsheads of tar, the dense black smoke rolled up and suffocated them, while the half subdued war of the angry element came to their ears with a hoarse, exultant sound; the steamer was doomed.

And now the seams in the upper deck began to swell and part, little puffs of smoke oozed out, and thin blue flames danced and flickered above them. The crowd of frightened and half-naked passengers crept further and further forward, to avoid the stifling heat, until they struggled in one dense mass at the very bow; some crying, others praying and a few silently watching the onward progress of the boat toward the shore. For the pilot stood manfully at his wheel, in spite of the whirling sparks and the drifting embers, the engines were yet working, and twenty minutes more would save passengers and crew.

But even while they spoke of it, when hope was dawning again, and preparations were being made to save what they could, there came a hideous roar, a dull explosion, a rush of flame; and through the blood red glare spread around they saw that the wheel-house was empty, and the fire alone held possession there—the roof of the cabin had been blown off, and the helsman was gone! At almost the same instant the boat entered a swift-running eddy, her bow swung sharply away from the longed for shore, and she swept out toward the open water again blazing fiercely.

"Unless some one can lash that wheel a-starboard, we are lost! Will any man volunteer?"

The captain's voice sounded strangely hoarse and dull. A shudder ran through the listening crowd. There was a chance for life even yet, remaining where they were; to enter that blinding cloud, to brave those leaping flames, was certain death; and no one moved forward.

"Will you die like cowards? Is there no man among you?" cried the captain.

"Yis, massa, dar is!"

As the clear tones rang out over the heads of the people, a little black figure darted forward, nimble hands seized a rope, sure feet found the ladder, and before a word could be spoken, before any one could prevent the child, Jim stood half revealed in the fiery furnace of the pilot house, the great steering-wheel was in his grasp and the noble ship yet obeying her rudder, turned back again, headed toward the bank once more, and ploughed her rapid way toward life and safety! Then a mighty column of curling, writhing smoke swept forward, the flames leaped to the upper works and rigging, the "New Orleans Belle" became a glowing, blazing mass, and boy, wheel-house and everything upon the hurricane deck was blotted out of sight!

"How do moonlight twingles fro' de leaves, dont it, missus; and de little stars, pears like dey was winking to me. No, dare's no pain now. Its all over, and I reckon I'll git well. But it did burn in dat dare pilot-house, missus!"

"Hush, Jim. Don't talk now. You were brave, too brave for us, child. O, you must not go!" And Miss Sloan lifted the boy's head higher upon her shoulder, and gazed with half of love and half of awe into the little black face, now blistered and scarred in many a cruel seam.

Every one had been saved except the pilot, and here beneath the great live-oaks, hung with festoons of living moss, and bending tenderly like pitying giants, they had brought their hero, the colored boy who had given his life for theirs; brought him here to die.

"Missy do you know God?"

"Yes, Jim."

"De same God, missy, dat my daddy used ter pray to? And his little boy Jesus? Do you know him, missus? Daddy used ter say dat Jesus loved little chilerns; dat he'd carry dem in his arms, like de lambs, you know. Will he, missy? O, will he take me sometime?"

There was silence for a moment. The great, rough captain had knelt at the child's side, and with uncovered head and tear-dimmed eyes, was leaning over him. Flickering through the forest came the last waning light from the burning wreck, stranded on the shore. Overhead the leaves began to whisper together of the coming morning, and the group of passengers standing between the trees looked ghastly and dim. Suddenly the boy sat upright.

"O missy! I'm glad dat ye all got to de shore. 'Twas a right bad place for me, dough, in dat smoke and fire! O, see! see! missy, de mornin's comin!" and he leaned towards the dim East, gazing intently into the faintly reddening sky. "See! Dare's light dare, missy! I'm glad for I's so tired, I want to rest a bit," and he sank slowly back. "De New Year's comin'," he continued in a low, half-whisper, "an' he shell take de lambs in his arms and carry 'em in his bosom! I'm so glad! Good-night, missy!" and without a moan the smoke-blurred eyes closed, the fire-scorched hands dropped peacefully, and the child's pure spirit fled away through the chill, gray dawn of the coming morning to find its place in the Savior's loving arms. The New Year had come, bringing a new life to little Jim.—*Christian at Work.*

Thirty Reasons Against Intoxicating Drinks.

1. They deprive men of their reason for the time being.
2. They despoil men of their highest intellectual strength.
3. They foster and encourage every species of immorality.
4. They bar the progress of civilization and religion.
5. They destroy the peace and happiness of millions of families.
6. They reduce to poverty virtuous wives and children.
7. They cause thousands of murders.
8. They prevent all reformation of characters.
9. They render abortive the strongest resolutions.
10. The millions of property expended in them are lost.
11. They cause the majority of cases of insanity.
12. They destroy both the body and the soul.
13. They burden sober people with millions of paupers.
14. They cause immense expenditures to prevent crime.
15. They cost sober people immense sums in charity.
16. They burden the country with enormous crime.
17. Many moderate drinkers want the temptation removed.
18. Drunkards want the opportunity removed.
19. Sober people want the nuisance removed.
20. It causes riot.
21. The prohibition would save thousands now falling.
22. The sale exposes our families to destruction.
23. It makes a man brutal.
24. The sale upholds the vicious and the idle at the expense of the industrious.
25. The sale subjects the sober to great oppression.
26. It takes the sober man's earnings to support the drunkard.
27. It subjects numberless wives to untold sufferings.
28. It is contrary to the Bible.
29. It is contrary to common sense.
30. We have a right to rid ourselves of the burden.

Preachers as Teachers.

The apostles and evangelists were inspired teachers. The ministry of reconciliation is pre-eminently a teaching order. The power of the pulpit is in its instructions. He is no true preacher who does not teach his hearers on every Sabbath, and in every discourse, some truths which they need to know, and to have reiterated and re-inforced. "Aptness to teach" is one of the first qualifications of a Christian bishop or presbyter. Here, then, is a true Scriptural stand by which to judge of any preacher. It is ridiculous and humiliating to hear many of the comments upon sermons—as "fine," "entertaining," "beautiful," "novel," "original," "poetic," "eloquent," etc. Did he instruct you out of the Word of the Lord? Did you learn anything of the "mind of the Spirit?" Did the sermon awaken, illumine, and quicken you? Did it strengthen and direct you? Did the minister show you your sins, and your Savior? Did he preach himself or Christ? What did you carry with you from the house of God that has made you "grow in grace and in the knowledge of our Lord and Savior Jesus Christ?" Were you edified, built up in the faith of the gospel?

The preacher who does not regularly and always teach his people according to the will of God, fails of duty, dishonors his calling, and harms his congregation.—*Christian Intelligencer.*

A Romance of the Rebellion.

At the battle of Antietam and South Mountain a colonel was wounded—his arm fearfully shattered—and he was borne from the field by his brother and a private soldier. They carried him across the country a long and tiresome distance, every step of which was torture to the sufferer, to the house of a Maryland Union farmer. Then came the ubiquitous Yankee surgeon with his glittering knives and cruel saws, and made hasty preparations to amputate the ailing member. The farmer vehemently protested, declaring that the man would die if the arm was cut off. The surgeon insisted that the patient would die if the arm was not taken off, and the colonel's brothers so co-incided with the surgeon.

But the determined old farmer dispatched his son on the fleetest horse across the fields to the other side of the mountain after his friend and neighbor, a country physician and rank rebel. When the rustic Esculapius arrived there ensued a long contention with the Yankee hewer of bones over the sufferer, but the result was that the arm was saved, and after some weeks of careful nursing, the colonel galloped off to join his regiment, a comparatively sound man. He subsequently became Governor of Ohio, and now fills the Presidential chair.—*N. Y. Tribune.*

The Book of Job.

The hero of the poem is of a strange land and parentage—a Gentile, certainly, not a Jew. The life, the manners, the costume, are of all varieties and places; Egypt, with its river and its pyramids, is there; the description of mining points to Phœnicia; the settled life in cities, the nomad Arabs, the wandering caravans, the heat of the tropics, and the ice of the north, all are foreign to Canaan, speaking of foreign things and foreign people. No mention, or hint of mention, is there throughout the poem of Jewish traditions or Jewish certainties. We look to find the three friends vindicate themselves, as they so well might have done, by appeals to the fertile annals of Israel, to the flood, to the cities of the plain, to the plagues of Egypt, or the thunders of Sinai. But of all this there is not a word; they are passed by as if they had no existence; and instead of them, when witnesses are required for the power of God, we have strange, un-Hebrew stories of the Eastern astronomic mythology, the old wars of the giants, the imprisoned Orion, the wounded dragon, "the sweet influences of the seven stars," and the glittering fragments of the sea-snake Rahab trailing across the northern sky. Again, God is not the God of Israel, but the father of mankind; we hear nothing of a chosen people, nothing of a special revelation, nothing of peculiar privileges; and in a court of heaven there is a Satan, not the prince of this world and the enemy of God, but the angel of judgment, the accusing spirit, whose mission was to walk to and fro over the earth, and carry up to heaven an account of the sins of mankind. We cannot believe that thoughts of this kind arose out of Jerusalem in the days of Josiah. The scenes, the names, and the incidents are all contrived as if to baffle curiosity—as if, in the very form of the poem, to teach us that it is no story of a single thing which happened once, but that it belongs to humanity itself, and is the drama of the trial of man, with Almighty God and the angels as the spectators of it.—*Froude.*

Pindars, chufas and goober peas, with hickory and walnuts, dried fruit, the arrow and cassava root, with the starch obtained from the two last mentioned products, were noteworthy displays at the late South Georgia fair, at Thomasville.

Southwestern.

59 Natchez St., New Orleans, La.

THURSDAY, DECEMBER 20, 1877.

Capt. Meyers, one of the most popular railroad men of Chicago, is in the city.

A little child of Rev. Isaac Harvil, one of our local preachers in Lincoln Co., Miss., was killed recently by being thrown under the wheels of a loaded wagon.

The last report of Capt. Brown of the U. S. Engineers give as channel 23 feet deep and 200 feet wide at the jetties. A practicable channel 23 feet deep was found.

"My will, not thine, be done," turned Paradise into a desert. "Thy will, not mine, be done," turned the desert into a paradise, and made Gethsemane the gate of Heaven.—*Pressense.*

Bishop Foster and Dr. J. B. Ford, our Southern Sunday-school agent, spent last Sabbath in New Orleans, on their way home from attending the Texas Conference. The Bishop preached in Ames Church at 11 A. M. and at Wesley Chapel at night. Dr. Ford preached at First St. Church at night.

The fall of Plevna aroused the Servian government into another war [illegible]. Prince Milan ordered [illegible] across the frontier. The [illegible] course of Servia is a [illegible] of the war, and it is [illegible] whether Russia will [illegible] the conduct of her ally or [illegible] in fresh complications [illegible] powers. The Russ[illegible] the war to its final [illegible].

[illegible] writes us that [illegible] communication to this [illegible] weeks since, but it [illegible] by us. We much [illegible] particularly as the Doc[illegible] inconvenienced [illegible] the communica[illegible] appointments as [illegible] his district and [illegible] relating to his work. [illegible] there should [illegible] United States [illegible] distance.

[illegible] Martin, of West [illegible], says of the [illegible] by that and [illegible] closing all liquor [illegible]: "The good [illegible] are everywhere ap[illegible] Sunday we see no [illegible] no fighting and [illegible] of the peace. I [illegible] may soon come [illegible] shall be enacted [illegible] for all the [illegible]."

[illegible] I'm growing old," [illegible] because my hair [illegible] are crows' [illegible], and my [illegible] of yore. But [illegible] That is not me. [illegible] but the brow [illegible] house in [illegible] young, [illegible] I was be[illegible] [illegible]

In Texas.

JEFFERSON.

Our last notes were from Huston. Tuesday, January 4th in company with Bishop Foster, Dr. Ford, Brother Kingston and a large number of our Texas Conference preachers we took the International and Great Northern train for Jefferson, a distance of two hundred seventy, five miles. The Railroad is properly named. It extends from Houston to Texarkana a distance of over three hundred miles, with a branch of another hundred and gfty miles from Palestine south-east to Austin, which is to be continued ninety miles further to San Antonio, and then a hundred and fifty miles further to the Rio Grande. It will be but a few years until this road touches Mexico at the Rio Grande, and then soon we will have a railroad direct to the city of Mexico. People who think of Texas as a wilderness, should take as we did, a five hundred mile ride from Jefferson in the north-eastern part of the State to San Antonio in the south-western part. No luxury is wanting, Pullman car at night and Palace and Dining car by day.

Jefferson is a pleasantly located town of perhaps four thousand people. Directly after the war it became a very important shipping point for Northern Texas and portions of Arkansas and the Indian Territory.

The town is located on a Bayou which opens into Red River, thus making it the head of navigation for an immense territory. But the railway system of Texas has so stretched its lines as to greatly injure Jefferson, leaving it now only a small trading territory. It is proposed to build a railroad from Jefferson directly north-east to Memphis. This would be a direct northeast line for the International, and reach Memphis one hundred and fifty miles shorter than by way of Little Rock, the present route. The survey is already made and if built will give new life to Jefferson.

We formed the acquaintance of several very pleasant families in in Jefferson. Among them the family of Mr. J. H. Bemis at whose home Bishop Foster was entertained during the Conference; and Judge Penman and wife who gave to Dr. Ford and ourself a most pleasant home. The Judge was for several years a member of the Rock-River Conference and traveled the Madison, Wis., circuit when it was two hundred miles long and half as wide and had twenty eight preaching places. He united with the M. E. Church, South, and was for several year a prominent pastor. In that church in St. Louis. He is now practicing law and is a local preacher. Judge Penman fought bravely in the cause of the late Southern Confederacy, but now fully recognizes the necessity of peace and harmony throughout the nation, is foremost in word and act for their promotion in State and Church. May the number of such men multiply all over the South.

THE TEXAS CONFERENCE.

This body met in Jefferson, December 5th, and is composed of nearly a hundred ministers. All colored except four. This Conference includes the eastern half of this State. Bishop Foster presided and W. Wesley was elected as Secretary. The Session will be long remembered by all who attended. In the examination of character we never saw greater throughness, and in the examination of the classes none were promoted unless they had shown progress in their sudies. Out of large classes only two elders and two deacons were advanced. Bishop Foster spoke plainly, but kindly on all questions relating to the [illegible] and success of the [illegible], and his words made a [illegible] we hope a lasting im[illegible]. It is inspiring to notice the [illegible] improvement among our [illegible] from year to year. [illegible] men of their [illegible] are coming to the [illegible] making their power felt [illegible] of the work and [illegible] of discipline. In [illegible] of this class, we [illegible], Lee, Shakle[illegible], and W. Wesley, [illegible], Douglas and [illegible] firmly [illegible] methods of [illegible] characters [illegible] words [illegible]

on by the Freedmen's Aid Society, but the work done has as yet been nothing in comparison to the demand. Its special work is to prepare young men for the ministry. It ought to have under its care a hundred men to meet the demand in Texas Conferences alone. As it is there are only a few and President Davis and his associate teachers are troubled greatly for accomodations for the few who do attend. A project is now on foot to build a new building and change the location from a mile in the country into the town. Dr. Rust has bought a beautiful site and proposes to give half the money. But it seems a long time to wait for a proper school in which to gather in young men in that Conference when so many congregations are demanding better pulpit talent. Two things are needed to make our schools in the South more successful: The Church throughout the North must give Dr. Rust more money, and our people in the South must help themselves more. The supreme demand of our Southern work is a more efficient ministry.

The statistics of the Conference show a decline of several hundred, and yet in many circuits and stations revivals and accessions were reported. This is explained by the fact that greater care is being taken in making up the statistics, so as to have them correct.

On our arrival home we have only time to say this much before this paper goes to press. We shall have more to say of our Texas work next week.

Appointments of Texas Conference.

Houston District.

W. L. Malloy, P. E., Sherman, P. O.
Houston, First Church, J. Loggins.
Houston, Second Church, Wm. Pullman.
Houston Circuit, Lewis Richards.
Edwards Chapel, supplied by Ed Rascoe.
West Point, John Whitaker.
Harrisburg, Jeremiah Smith.
Lynchburg, Elias Dibble.
Galveston, First Church, Paul Douglas.
Galveston, Second Church, Jesse Shackleford.
Stafford, Supplied.
Oyster Creek, Austin Logan.
Brazoria, Jeremiah Wesley.
Columbia, George Ash.
Richmond and Frost Chapel, P. Nobles.
Cypress, S. Kelley.
Spring Creek, John Sessum.
Pittsville, J. H. N. Moore.
W. R. Fayle, President Rosehill Seminary.

Navasota District.

Murry Cole, P. E., Hempstead, P. O.
Brenham, S. Hardeville.
Brenham Circuit, John Guess.
Hempstead, Willis Coleman.
" Circuit, D. Adkins. and Wesley Childs.
Hockley, Washington Thomas.
San Felipe, Samuel Allen.
Courtney, Alex Gillum.
Navasota, Wm. McKenzie.
Plantersville, A. W. Brown.
Anderson, F. D. Bookman.
Red Top, Lewis Horn.
Hopewell, Samuel Lawrence.
Millican, Enoch Jefferson.
Bryan and Brazos, Edward Lee.
Brevors Hill and Caldwell, supplied by Wm. Allen.
Hearne, Lewis Woodward.
Cotton Gin, A. Wesley.
Fairfield, P. G. Brown.
Centerville, Wesley Fletcher.
Palestine and Piney Grove, Wesley Arms.
Buffalo and Jewett, supplied by G. N. Blaine and Bro. Jones.

Trinity District.

S. M. Kingston, P. E., Houston, P. O.
Wallisville and White Ridge, James Shackleford.
Orange and Beaumont, Joseph Hardin.
Liberty, Henry Patterson.
West Liberty, supplied.
Montgomery and Grand Lake, Richard Williams.
Danville, Benj. Campbell.
Cold Springs and Comella, W. Wesley.
Moscow, B. O. Watrous.
Lower Sabine, supplied.
San Augustine and Sabine, Wade Hamilton.
Crockett, John Bailey.
Walker, Aaron Adair.
Huntsville, Lewis Lane.
Livingstone, Mason Reddick.
Nacogdoches, supplied by Plato Thompson.
Love Lady, Lawrence Callaway.
San Augustine, Wade Hamilton.

Marshall District.

F. C. Moore, P. E., Austin P. O.
Marshall, W. W. Brown.
Marshall Circuit, Elijah Wells.
Jefferson, Smith Pratt.
Jefferson Circuit, Daniel Benjamin.
Elopin Prairie, supplied by Lewis Goodloe.
Greenville, supplied by Geo. [illegible]
Unionville, Cossum Luster.
[illegible] and Hallville, Walter [illegible]
[illegible]ville, Doctor Morris.
Paris, supplied by Squire Johnson.
Mineola, supplied by Wm. Tull. Henderson, supplied.
Sulphur Springs, A. Robinson.
Monterey, Edward Williams.
Queen City, supplied by D. Noble.
Coffeeville, John Jackson,
Pittsburgh, supplied by Stephen Williams.
Marion, Henry Johns.
Cooper, Robert R. Roberts.
Texarkana, Taylor Moore.
Mount Pleasant, Joseph Talbot.
Jacksonville Circuit, H. W. Hawkins.
Van Zant, supplied.

From Eben Shute, Boston, we have received the Time Saving Library Record and a Record for S. S. scholars. The former is a great convenience for S. S. librarians, enabling them to promptly ascertain the number of the book taken out by each scholar, and the name of the scholar who has taken any book. It also obviates the so frequent annoyance of receiving the same book a second time, of which scholars complain. It has abundant commendation from those who have used it, which is certainly the best proof of its excellence. One copy will keep the record of 500 scholars for several years. Price $1.50.

Fare to Mississippi Annual Conference.

Mr. F. Chandler, General Pass Agent, writes me, under date of Dec. 13th, 1877. "We will make rates for excursion tickets to the Annual Conference, M. E. Church, at Oxford Jan. 17th 1878, one and one fifth fares—selling Jan. 15, 16 and 17th, good to return till 25th. Sales will be made at all stations Grand Junction to New Orleans inclusive.

tf. L. BRADFORD.

Our Southern Methodism.

Rev. Willis Faulk, Hickory, Miss., says: "A protracted meeting just closed resulted in four conversions and eleven accessions to the Church. Many others who were under deep conviction we hope to see soon brought to find peace in believing."

Rev. Henry Green, pastor of First St. Church in this city, reports that at a protracted meeting just closed ten persons professed faith in Christ, eight united with the Church, and several wanderers were reclaimed. Services are now being held in Sixth St. Church.

Rev. James Pickett, Lebanon, Tenn., writes: "Our first quarterly meeting has been held. In absence of our Elder, Rev. P. Martin presided. Five dollars were raised for the Episcopal fund. Efforts will be made to bring up all the benevolent collections. Meetings were continued for ten days after the quarterly services, with one conversion and three additions to the Church. Eleven wore received into full membership."

Rev. C. P. Head, Vicksburg, Miss., says: "In closing the labors of our fourth quarter we find that during the year there have been twenty accessions to the Church and nine conversions. Our success, so far as an increase of church membership is concerned has not been so great as last year. But we have not been forgotten of the Lord, and we thank him for his blessings."

Rev. L. Boone, DeKalb, Kemper county, Miss., writes: "During the year we have had fifty-seven accessions to the Church. We have three Sunday-schools, all doing well. On Dec. 7th by invitation of the Sheriff I attended the execution of Walter Riley, and sang and prayed with him during his last moments on earth. He confessed to the murder of two men, and spoke to the people present, warning them to avoid bad company, which he said had brought him to ruin."

The following Resolution, adopted by the fourth quarterly conference of St. James Church, Monroe, La., on motion of J. W. Hudson, has been furnished us for publication: "Resolved, that it has afforded us great pleasure to welcome upon this district as our Presiding Elder Rev. Joseph Gould, one of the honored servants of our Church. His administration has been in all respects acceptable, his addresses have been full of wisdom, and his sermons eloquent and spiritual. We pray that the blessing of the Lord may attend him in all his feature abors."

There are 400 'colleges' in the United States with 3,700 professors and 30,000 students.

The City.

Thomas Layton, Esq., was re-elected president of the Southern Bank.

The Governor appointed A. Joseph Albecght a member of the Board of Health, vice Dr. B. F. Taylor, resigned.

McDonogh School No. 8, near the Ninth Street Market, is to be one of the finest of the public school buildings.

The Ladies' Pacific Railroad Association will try to raise the funds to build the first mile leading out from the city, or do something else just as practicable.

A competitive examination of applicants for positions of teachers is to be conducted in the Franklin school-house, St. Charles street, to-day and to-morrow by Superintendent Wm. O. Rogers.

Thomas H. Handy, Civil Sheriff of the Parish of Orleans, gives public notice that an election for a member of the Stato Senate, Fourth District (Tenth and Eleventh Wards), to fill the vacancy occasioned by the resignation of Hon. James B. Eustis will be held on Saturday, December 29th.

The Board of Regents of the Colored Normal School, on Wednesday 12th inst., elected as its principal Miss Julia Kendall as sistant, Professor E. J. Edwards, with $40 and $35 salary per month respectively. It also decided to reserve from the Peabody fund an amount sufficient for the lectures when needed. Thirty-five reported in attendance.

In the United States Circuit Court informotion was filed against Geogre B. Pond, by U. S. District Attorney Lacy, accusing him of inducing an officer to alter the election returns for a member of Congress in the parish of Iberville. He is said to have been instrumental in extracting 1000 votes with Darrall's name on them from the ballot box, and putting in the same number with Acklen's name on them all. This charge is founded upon developments before the Congressional committee.

The Governor has directed the issue of writs of elections to fill vacancies in the general Assembly, as follows: Senator—Fourth Senatoral District, composed of the Tenth and Eleventh Wards of the city of New Orleans—caused by the resignation of Hon. James B. Eustis. Representatives—Assumption parish, by death of Hon. Jonas Hughes; Bossier parish, by death of Hon. Samuel Thomas; Caddo parish, by death of Hon. Cornelius Brown.

The Fruit Growers Association assembled at the Hall of Howard Association, Camp Street, last Friday, with H. W. Lewis of Tangipahoa in the chair. Officers were elected for the ensuing year as follows: President, H. W. Lewis; first vice-president, Dr. R. H. Day, of Baton Rouge; second vice-president, Anthony Sambola, of New Orleans; secretary S. M. Wiggins; treasurer, J. C. Potts. It was resolved to memorialize the Legislature for an appropriation to defray the expenses of their annual display. After extending a general invitation to Beekeeper's and Horticultural associations to join them in their fairs, adjournment was made to the first Thursday in May.

Anniversary of the Freedmen's Aid Society.

The tenth anniversary of the Freedmen's Aid Society of the Methodist Episcopal Church was held in Springfield, Mass., on Monday, December 10th. Preliminary sermons were preached on Sunday in the various churches of that city and vicinity.

On Sunday evening a platform meeting was held, with addresses by Dr. H. J. Fox, Rev. I. J. Lansing, and Rev. R. H. Rust.

On Monday morning a union prayer meeting in behalf of the work of the Society was held; in the afternoon there were essays and addresses, and in the evening the anniversary proper was held. Bishop Haven presided. Dr. Rust, Corresponding Secretary, presented the report of the Secretary and Treasurer, which we subjoin:

FREEDMEN'S AID REPORT.

The Executive Committee of the Feedmen's Aid Society of the Methodist Episcopal Church respectfully submit an abstract of their Tenth Annual Report.

The past year has been a successful one, not, however, equal to the claim of the work upon the Church, or the number and ability of her membership; but, in view of the extreme severity of the times, the depreciation of property, and the derangement of labor, al that we could reasonably expect. To hold our own in the collections under such circumstances evinces the deep interest cherished for this work, and greatly encourages the managers in its prosecution, but the recognition of the cheering statements that there has been, during the year, an increase in the income of the society, and a decrease in its indebtedness, furnishes an occasion of the profoundest gratitude to Almighty God and to the friends who have contributed so liberally to our aid.

As the Government has long since retired from the work of education among the freedmen, and as the evangelical Churches in the South, either from the lack of ability or interest, have done nothing in establishing and supporting schools for them, it is evident that if these people be educated and prepared for usefulness, it must be done by the denominational associations of the North. Among these we name the Freedmen's Aid Society of the Methodist Episcopal Church, which, in view of the efficient service rendered, and the great good accomplished, has advanced to the front.

The fact that Methodism has so large a constituency among the freedmen increases its obligations, and assures it of a welcome as broad and enthusiastic as its heroism and benevolence can meet. We must not neglect these helpless children who appeal so piteously for aid to the "mother Church," but must give to them teachers, schools, churches, and missionaries, as their ignorance and wretchedness demand, and God's liberal benefactions to us will allow.

THE OUTLOOK.

The present condition of the freedmen is a critical one, and it awakes in the minds of the thoughtful the most serious apprehensions. Although emancipation is recognized and generally approved in the South, yet the future *condition* of this race is involved in great uncertainty. The emancipation of a race from slavery does not relieve it from the wrongs inflicted upon it in its bondage. The ignorance and degradation of this people inhere to it, as it crosses over the Red Sea from slavery into freedom. It cannot, in this sudden transition, threw off all the effects of centuries of heathenism and oppression, and come forth clothed with all the qualifications of citizenship properly fitted to run a race, and with any hope of success, with a people that has had for centuries the best advantages for culture.

Christian education, the development of heart and intellect, a thorough training in elementary science and morality—stimulus for the attainment of noble character—the education which our schools impart, is the only hope of this unfortunate people. Nothing else can free it from the disabilities of the past, protect it from the perils of the present, and prepare it for the mission of the future.

After a long and bitter contest, waged at a fearful expenditure of life and treasure, four millions of slaves were set free, and an attempt to reduce them again to bondage would be met by the most obstinate resistance. Imagination cannot picture the terrific consequences of such an effort. Having tasted the sweet draught of freedom, and felt its inspiring effect, rather than be made slaves again, death in its most revolting forms, would be welcomed. A measure fraught with such fearful peril would not for an instant be tolerated.

Scarcely less to be dreaded would be an attempt to reduce these millions of freedmen to a state of peonage or serfdom, and thus wrest from them the rights and privileges of citizenship, and consign them again to hopeless ignorance and degradation; and yet in the judgment of many wise and far-seeing men, the current of opinion on this question is surely drifting in this direction. The price of liberty is eternal vigilance, and the friends of this race must be on the alert to prevent the re-establishment of every system of wrong or oppression which may bring danger to the Republic, or injustice and suffering to its supporters.

The manhood and equality of this people must be recognized and defended as impartially as any other in our midst. Those who aided in their emancipation, and placed the ballot in their hands, will be satisfied with nothing less; and the government that was sustained by its bravery in the hour of peril, will be too magnanimous to offer less; and He who holds the balances of justice in His hands, will accept of nothing less.

OUR SOUTHERN WORK.

The mission work of the Methodist Episcopal Church in the South is carried forward by a three-fold agency—the Missionary, Church Extension, and Freedmen's Aid Society—each in its specific work supplementing the other. The Missionary Society aids in the support of the minister who preaches in a meeting house, towards whose erection the Church Extension Society contributed, which preacher has been educated for his work by the Freedmen's Aid Society. Reversing the order, for the sake of giving additional emphasis to the work of education, we repeat that the Freedmen's Aid Society prepares for the Christian ministry those called of God, whom the Missionary Society assists to preach the Gospel in houses of worship which the Church Extension Society has aided in erecting. We acknowledge with gratitude our obligations to this Society for the use of their meeting-houses in the South for the benefit of our schools. Thus do the benevolent associations of our Church blend their efforts in the salvation of this people.

The necessity of this educational work will be more fully recognized when it is remembered that this people have just come out of slavery, and have not, as with us, enjoyed the advantages of the common school. The service of an illiterate minister is well-nigh valueless. He cannot restrain his hearers from fanaticism and superstition, nor instruct them in the doctrines of their Church. He can neither unravel sophistry nor defend the truth. Money expended by the Missionary and Church Extension Societies will accomplish so much more for Christ, if supplemented by intelligent and pious ministers, that the friends of these enterprises cannot fail to recognize the importance of a hearty co-operation with the Freedmen's Aid Society in the support of her schools, if they would secure thoroughly-trained men to preach Christ in the houses of worship which their liberality has aided in erecting.

MINISTERS.

As a pure and intelligent ministry is the most essential instrumentaity in the elevation of this race, to its attainment our society has devoted especial attention. A class in theology has been established in all our schools, and several of them are devoted almost entirely to the preparation of young men for the ministry. As a result of this training, thus early, may be found in the Southern conferences young ministers of fine talents, extensive usefulness, and great promise—men who will in the judgment of our Bishops, compare favorably in ability and eloquence with the best men in our connection. There are now in our schools pursuing biblical studies 393, and there are hundreds of young men called to preach who have been compelled to leave our schools for the want of a little aid.

TEACHERS.

The Christian teacher is an instrumentality scarcely less important in the elevation of this people than the minister. So great has been the demand for teachers, that we have been compelled to establish a Normal department in all our schools, and from these go forth annually scores and hundreds to teach what they have learned to those less favored than themselves. When these have taught the children all they know, they return to their instructors for a fresh supply. Our institutions also furnish teachers for Sunday-schools and intelligent men for all official positions in the Church. There are in our schools 1,065 pupils preparing to teach, more than one-third of our whole number, and it is estimated that more than 60,000 children have been taught by those trained in our schools.

A Medical Department has been established at Nashville, Tenn. Able professors have been appointed, and a promising class of thirty-three is in daily attendance upon loctures and recitations.

To counteract efforts of the Jesuits, who are busily engaged in proselyting the freedmen by the distribution of Romish pictures and images, we have been able through the influences of elect ladies, to scatter through the South fifty thousand elevating and instructive pictures to adorn these humble homes, and lead their occupants to a useful life; and devoted Christian women have also visited from house to house, encouraging mothers in the training of their children, and in the protection of their daughters.

The Society has aided in the establishment and support of the following institutions, which have been legally chartered with full collegiate powers:

CHARTERED INSTITUTIONS.

Central Tenuessee College, Nashville, Tenn.; Shaw University, Holly Springs, Miss.; Claflin University, Orangeburg, S. C.; Clark University, Atlanta, Ga.; New Orleans University, New Orleans, La. Total, five.

THEOLOGICAL SCHOOLS.

Centenary Bibical Institute, Baltimore, Md.; Baker Institute, Orangeburgh, S. C.; Thomson Biblical Institute, New Orleans, La. Ttotal, three. Theological classes in all our schools.

MEDICAL COLLEGE.

Meharry Medical College, Nashville, Tenn.

INSTITUTIONS NOT CHARTERED.

Wiley University, Marshall, Texas; Haven Normal School, Waynesboro, Ga; Rust Normal Institute, Huntsville, Ala.; Bennett Seminary, Greensboro, N. C.; Cookman Institute, Jacksonville, Fla.; Walden Seminary, Little Rock, Ark.; La Teche Seminary, La Teche, La.; Orphans' Home, La Teche, La.; Andrews Seminary, Dallas, Texas; La Grange Seminary, La Grange, Ga; Dadeville, Seminary, Dadeville, Ala.; Meridian, Academy, Meridan, Miss. Total, Twelve.

In these institutions the number of pupils taught are classified as follows:

PUPILS.

Biblical	393
Law	10
Medical	32
Collegiate	64

Academic	285
Normal	1,065
Intermediate	541
Primary	780
Total	3,170

FINANCIAL STATEMENT.

The financial statement for the twelve months ending July 1, 1877, is as follows:

Cash in treasury, July 1, 1877	$173 21
Contributed from July 1, 1876, to July 1, 1877	70,269 44
Total receipts	$70,442 65
Salaries and board of teachers and school expenses	$34,320 29
Salary of Corresponding Secretary, office and traveling expenses	3,585 91
Salary, traveling expenses of General Agent for ten months	2,094 36
Aid for young men preparing for the ministry	1,035 00
Clerk hire	600 00
Paid on old debt	3,000 00
Insurance on school buildings and interest	1,379 44
[illegible] for schools	1,009 00
[illegible]	784 00
[illegible] on buildings	735 12
[illegible]	645 00
Real Estate—	
[illegible] University At[illegible], Ga.	$10,000 00
[illegible] University, [illegible], S. C.	1,000 00
[illegible] very Holly [illegible], Miss.	3,360 90
[illegible] y Mar[illegible]	1,870 00
[illegible] Institute, [illegible], Fla.	1,554 50
[illegible] Sho'l, [illegible], Ga.	875 00
[illegible] Home, La.	1,732 60
[illegible] Seminary, [illegible], N. C.	713 20
	20,606 20
[illegible] in treasury	597 33
[illegible] disbursements	$7,442 65
[illegible] at the [illegible]	$18,000 00
[illegible] on debt	3,000 00
[illegible] at—	
[illegible] year	$15,000 00
[illegible] and disbursed [illegible] years	$652,449 55

[illegible] seen from the above [illegible] we have collected [illegible] during the year, [illegible] increase over last [illegible] 00. Our debt [illegible] $15,000 [illegible] still [illegible] the [illegible] finances of [illegible] two [illegible] of this [illegible] embarrass[illegible]

[illegible] at this critical [illegible] duty of edu[illegible] people with [illegible] providence [illegible] American [illegible] rivalry [illegible] for the [illegible] mil[illegible] foreign [illegible] any [illegible] Advocate.

[illegible] —Read's [illegible] any [illegible] the [illegible] T. [illegible] A. Balt. Conf.

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REAL FRENCH CORSETS

Made to Order—Shape and Fit Warranted.

☞ Particular Attention given to Country Orders. nov29m3

REMOVAL

First Steam Manufacture of the South.

PIERRE PAVIA,

INVENTOR.

MANUFACTURY 150 ROYAL STREET

Near St. Peter street.

Seven Medals: Paris, 1855, 63, 67; Nantes, 1861; London, 1862; Louisiana, 1872, '73.

SCREWED

Boots and Shoes of all Styles

Made to Order.

System P. P. Warranted not to Rip.

First Premium Gold Medal obtained at State Fair of 1872, and silver medal in 1873.

First Class French Calf Skin Guaranteed.

☞ **Hunters shoes a specialty.** dec1-4m

Excelsior Academy,

13 Derbigny street, New Orleans,

A Superior School for Training and Scholarship of Colored Youth.

Apply to or address T. DE S. TUCKER,
Principal and Proprietor,
104 Gasquet st., or at the Academy.

Nov. 15, 1877-1y.

NOTICE.

OFFICE OF H. G. STIEBEL & CO.'S PATENT STREET SPRINKLERS.

To the Citizens of New Orleans:

We take pleasure to inform the public that this Company is now ready to make contracts to sprinkle your streets and keep down the dust, which, if properly done, will greatly benefit your stores, residences and gardens. Any orders left at our office will be promptly attended to by polite canvassers. Regarding reference, we can refer you to the honorable City Officials. Thankful for encouragement received.

Very respectfully,
H. G. STIEBEL & CO.,
nov 29-1m. 32 Carondelet street.

T. B. STAMPS & CO.,

GROCERS,

—and—

General Produce

MERCHANTS,

No. 140 BARONNE ST.,

(Between Poydras and Lafayette streets.)

☞ All orders from the city and country attended to with Dispatch, and at the Lowest Prices. [nov8-77-1y

SOUTHWESTERN AGENCY

FOR

School and College Text Books

Office No. 80 CAMP STREET (up stairs).

Below we submit the MODEL SERIES of books (so conceded by the leading educators of this country) for use in PRIMARY, INTERMEDIATE and GRAMMAR schools. To insure their adoption by the progressive teacher we have only to ask a careful comparison with books of a like grade, a critical examination and a thorough, practical test in the class-room:

	Prices.
Harper's Introductory Geography	60
Harper's School Geography	$1 25
" United States First Reader	15
" " " Second "	26
" " " Third "	37
" " " Fourth "	56
" " " Fifth "	75
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Wilson's Primary Speller	15
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Lamson's Penmanship, per dozen	1 08
French's First Lessons in Numbers	25
" Elementary Arithmetic	37
" Mental Arithmetic	36
" Common School Arithmetic	70
Swinton's Language Primer	30
" Language Lessons	37
" School Composition	37
" Progressive Grammar	56

Catalogues, circulars, and testimonials sent on applications. Correspondence solicited and will receive prompt attention, when addressed

W. P. ROGERS & W. L. JARVIS, Agents for the introduction of Harper & Brothers' Educational Works; New Orleans, La.; Lock Box 134.

Factors and Traders'

Insurance Company,

37......CARONDELET STREET......37

Paid up Capital..........$1,000,000 00
Assets, 30th April, 1877...$1,282,903 66

Issues Policies covering Fire, River and Marine Risks at lowest tariff rates.

E. A. PALFREY, President.
JOHN CHAFFE, Vice-President.
THOS. F. WALKER, Secretary.

THE NEW AMERICAN SEWING MACHINE COMPANY

Having just opened a salesroom, with a large stock of the latest improved Machines, at 185 Canal street, would invite the public in general, and the ladies in particular, to call and examine the same. This machine has all the latest improvements, and is a marvel of mechanism, simplicity and durability. It runs the lightest, makes the least noise, has more space under the arm, and is the easiest learned of any machine in the world. It has self-setting needle and the only self-threading shuttle in use. We guarantee it the BEST MACHINE, and the lowest price, in the market. Office and Salesroom, 185 Canal street. Agents wanted.

O. A. PIERCE, Agent.

dec6-1m

Change of Business Location.

We take pleasure in informing our customers and the public generally, that having leased the elegant store at the

Cor. of Canal and Bourbon streets,

Touro Buildings, and having made extensive interior alterations, it is now one of the

FINEST

DRY GOODS
Establishments

IN THIS CITY.

We have a

MAGNIFICENT STOCK

OF

FOREIGN AND DOMESTI FABRICS,

Hosery, Notions, Corsets, Carpets, Mattings, Window Shades, Cornices, Rugs, Druggets, etc., etc.

B. & W. CRONER,

131 Canal Street, - - - New Orleans.

oct4-3m

IMPORTANT ANNOUNCEMENT.

Patients Afflicted with Chronic Diseases Reputed Incurable, and all Cases Given up by Doctors, Will Find

Free Consultations

The rich will pay after cure only.
The poor will be treated, attended to and cured free of charge.

BY

D. J. BEAU,

(FROM PARIS)

Chemist and Professor of Phrenology.

Consultations Every Day, from 8 o'Clock a.m. to 4 p.m. at

NO. 43 BOURBON STREET,

By means of his powerful tonic and invigorating medicines, which he applies himself, he has obtained the greatest success in every place he has visited along the Coast, and he can show certificates of persons restored to health who had been given up as incurable, and bed-ridden for years. By his treatment, numbers of ladies, as well as gentlemen, have recovered their health and bloom of youth.

His new system is a sure cure for Apparent Apoplexy, Rheumatism, Dyspepsia, Neuralgia, Hemorrhage, Faintness, Sallowness, Strangulation, Diseases of the Womb, Fevers, Sore Eyes, Pain in the Stomach, Old and Rebellious Syphallitic Diseases, Scurvy, Scrofula, and all those Chronic Diseases which, in the South strike a man powerless and by a long agony lead certainly to death.

N. B.—His treatment excludes all those medicines having for base, arsenic, mercury, or quinine, which generally cause the decay of teeth and the weakening of all the organs, leaving the system in a state of prostration by taking off all its strength and very often afflicting it with new disease.

The Science of Phrenology has alone the power to recognize the symptoms characterizing diseases and to discover all the phases of existence; acquiring this knowledge only by a thorough study, it does not startle, but astonishes, and by its accuracy gives the person consulting a certainty of cure and an insight into what he is about.

Phrenological Consultations—At the office $5, at Residence $10.

dec6'77-1y

Queries.

A wistful little face,
With great, brown, solemn eyes,
Comes haunting me each day
With questions of the skies.

Whether they're near or far;
Whether there are any stairs;
Which lead up to the stars;
And "Tell about the bears.

"And 'bout the lion, too;
And will he roar and bite?
And did he make that noise
Called thunder t'other night?

"And, Auntie, if the moon,
That looks so big and bright,
Should drop down on the ground,
Some real cold winter night,

"How could they put it back?
And would the man that's in it
Jump out and run away,
Perhaps just in a minute?

"And if the sky is heaven,
Why don't they have a door?
And, Auntie, what a billion
Of stars are on the floor!"

A wistful little face,
With its great solemn eyes,
So follows me each day
For knowledge of the skies;

Till oft I'm left to dream;
Until recalled by Maud,
Who whispers: Auntie, dear,
Tell me, how big is God?"

The Marble Block.

Once in a house at which I was staying there was a little lame girl. Her name was Annie. Often did I pity her as I saw her sitting by the window watching the other children on the playground. Sometimes she was sick, too, and could not even sit at the window. At last spring came, and the little girl seemed better. "Now," thought I, "would it not be well to try to comfort this child in some way!" So I bought a few oranges and [illegible] read her a pretty book; [illegible] the cloud did not leave her brow.

"Why are you sad, Annie?" said I one day.

"Oh, sir," she replied, "I can't see why God should afflict me, and yet give the other children so much happiness. If I could only know that God is not angry with me, I would not care so much."

That day was a very pleasant [illegible] so I asked the little girl to take a walk to a sculptor's room near by. Here were a great many blocks of marble. So Annie and I watched him with great interest. At last I pointed to a piece of marble rather dark and rough. "Do you like the looks of that?" said I [illegible]

"[illegible] no," replied the child. "Why [illegible] bring such an ugly block [illegible]"

"[illegible] piece," said the gentleman "[illegible] tomorrow."

[illegible] next day Annie and I [illegible] to see him. He spent the [illegible] of that day in cutting off the [illegible] pieces. Day by day we [illegible] him, and day by day the [illegible] became more attractive. [illegible] chisel cut in here and [illegible] everywhere. We both [illegible] "If that stone were only [illegible] how it would suffer!"

[illegible] one day we visited him [illegible] invitation. "I have some-[illegible] to show to Annie," said he. [illegible] the sculptor drew [illegible] white veil, and, behold! [illegible] image of an angel had [illegible] out of the rough stone. [illegible] cried with joy when [illegible]

"[illegible] my child," said I, "did the [illegible] hate the poor, ugly piece [illegible] we one day saw?" [illegible] she, "he loved it." [illegible] "my little girl, does [illegible] He cuts us with [illegible] sickness. He is [illegible] glory. Let us only [illegible] will be well."

[illegible] Annie, "I see that [illegible] hate me, but that he [illegible] object in view."—[illegible] Visitor.

[illegible] Fault.

[illegible]

CHURCH ORGANS, Cheap For Cash.

Any of our churches wanting to buy an Organ should write to us. We have Organs, paid for by advertising, and can sell them very low for cash. The Organs are new, and from the best makers in the country. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

SEWING MACHINES
Cheap for Cash.

We have some Singer, Wheeler & Wilson, Howe, and Weed Sewing Machines, which we have taken in exchange for advertising. They are all new. We will sell them very cheap for cash. Address,

NELSON & PHILLIPS,
tf] Lock Box B, New Orleans.

Great Reduction in Prices.

We are tho first to offer FIRST-CLASS

Sewing Machines,

at prices within the reach of all. WE WILL SELL THE VERY BEST Family Sewing Machine for

Twenty-Five Dollars

IN CASH

on an ornamented Iron Stand and treadle, with Walnut Top and Drawer, and necessary Attachments, and deliver it at any Railroad Depot in the United States,

FREE OF CHARGE.

Send for a circular. Every machine warranted for three years.

AGENTS WNATED EVERYWHERE.
CENTENNIAL MACHINE CO., Limited.
729 Filbert St., Philadelphia, Pa.

OFFICE AMERICAN COTTON TIE CO. LIMITED
47 Carondelet St. New Orleans, La.

In view of the constantly increasing popularity and demand for the ***Celebrated Arrow Tie,*** the universally recognized favorite Tie of Planters, Cotton Pressman and Shippers of Cotton generally, the American Cotton Tie Co., Limited, sole proprietors and manufacturers of said Tie, commanding unequalled facilities, have, in addition to the large stock now on hand, contracted for increased quantities, sufficient to meet the largest demand for Cotton Ties, to cover the entire crop of the coming season, and now, through their Agents generally, offer the popular and irrepressible ARROW TIE at $2.50 per bundle, less 2½ per cent. discount for cash, in Bundles complete, being less than the market value of plain hoop iron; and it being the purpose of the Company to merit the continued patronage of the Planting community and to defy all competition that may arise; their Agents are instructed to contract with Dealers, Factors and country Merchants at the above named price and terms for future delivery up to the first of August in quantities as may be required from time to time, settlements being made on delivery.

R. W. RAYNE, & CO.,
GENERAL MANAGERS,
e-21-77-1y] New Orleans, La.

The Mild Power Cures
HUMPHREY'S HOMEOPATHI SPECIFICS.

Been in general use for twenty years. Everywhere proved the most Safe, Simple, Economical and Efficient medicines known. They are just what the people want, saving time, money, sickness and suffering. Every single specific the well tried prescription of an eminent physician.

Nos.	Cures.	Cents.
1	Fevers, Congestion, Inflamation	25
2	Worms, Worm Fever, Worm Colic	25
3	Crying-Colic, or Teething of Infants	25
4	Diarrhoea, of Children or Adults	25
5	Dysentery, Griping, Billions Colic	25
6	Cholera-Morbus, Vomiting	25
7	Coughs, Colds, Bronchitis	25
8	Neuralgia, Toothache, Faceache	25
9	Headaches, sick Headache, Vertigo	25
10	Dyspepsia, Billious stomach	25
11	Suppressed, or Painful Periods	25
12	Whites, too Profuse Periods	25
13	Croup, Cough, Difficult Breathing	25
14	Salt Rheum, Erysipelas, Eruptions	25
15	Rheumatism, Rheumatic Pains	25
16	Fever and Ague, Chill Fever, Agues	50
17	Piles, blind or bleeding	50
18	Ophthalmy, and sore or Weak Eyes	50
19	Catarrh, acute or chronic, Influenza	50
20	Whooping-Cough, violent coughs	50
21	Asthma, oppressed Breathing	50
22	Ear Discharges, impaired hearing	50
23	Scrofula, enlarged glands, swellings	50
24	General Debility, Physical Weakness	50
25	Dropsy and scanty secretions	50
26	Sea-sickness, sickness from riding	50
27	Kidney-Disease, Gravel	50
28	Nervous Debility, Vital Weakness	1 00
29	Sore Mouth, Canker	50
30	Urinary Weakness, wetting the bed	50
31	Painful Periods, or with spasms	50
32	Disease of Heart, palpitations, etc.	1 00
33	Epilepsy, spasms, St. Vitus' Dance	1 00
34	Diphtheria, ulcerated sore throat	50
35	Chronic Congestions and Eruptions	50

FAMILY CASES.

[illegible]

IS YOUR HAIR FALLING OUT?

Or turning gray? If so do not fail to use

The most	London Hair Color Restorer
Reliable Hair	London Hair Color Restorer
Restorative	London Hair Color Restorer
ever intro-	London Hair Color Restorer
duced to the	London Hair Color Restorer
American	London Hair Color Restorer
People	London Hair Color Restorer
for Restoring	London Hair Color Restorer
Gray Hair and	London Hair Color Restorer
Preventing	London Hair Color Restorer
Baldness.	London Hair Color Restorer
The Great Luxury	London Hair Color Restorer
of the dress room	London Hair Color Restorer

The only known Restorer of Color and Perfect Hair Dressing Combined.

Does not stain the skin a particle or soil anything.

A FINE HEAD OF HAIR is such an indispensable adjunct to beauty that no one who prizes good looks should neglect to use "London Hair Restorer," the most effectual article for increasing its growth, restoring its natural color, and a delightful hair dresser and beautifier—being free from sticky and gummy properties—clear and richly perfumed. Recommends itself to every lady and gentleman using fine toilet articles.

Extracts from Letters.

A. A. GIBSON, BARRYTOWN, Duchess County, N. Y., writes. April 30, 1877, DR. SWAYNE & SON; Phila., Gents—I enclose postoffice order for eight dollars, please send me one dozen "LONDON HAIR COLOR RESTORER." It has stopped my hair from falling out and restored it to its natural color. It has proved satisfactory in every respect.

DR. ISAAC H. MILLER, WEST BREEKNOCK, Pa., writes. As a restorer of Gray hair and preventive of baldness, it is the best remedy I have ever sold, and gives entire satisfaction.

WILLIAM SCHELL, GERMANTOWN, Columbia Co. N. Y., writes: April, 1877—THE LONDON HAIR COLOR RESTORER was received. I am delighted with it. You will find inclosed four dollars for a half dozen bottles by express.

London Hair olor Restorer

is the best and cleanest article ever made; is entirely harmless and free from all impure ingredients that render many other preparations injurious. It removes dandruff, stops the hair from falling, and restores the perfectly natural color. It is exquisitely perfumed and so perfectly and elegantly prepared as to make it a lasting hair dressing and toilet-luxry.

☞ TRY IT AND BE CONVINCED OF ITS SUPERIOR QUALITIES,

75 Cents per Bottle.

SIX BOTTLES $4.00—Sent by express to any address on receipt of price.

Address orders to Dr. SWANE & SON 330 North Sixth street Philadelphia.

Sold by all Druggists.

E. J. HART & CO., New Orleans,
Wholesale Agents.

ALL WHO VALUE HEALTH

Should never be without

Swayne's Tar&SarsaparillaPills

As they purify the blood, remove all obstructions, cleanse the skin of all pimples and blotches, and bring the rich color of health to the pale cheek. Female irregularities are restored to a healthy condition, and they are a certain cure for Sick, Nervous and Neuralgic Headache. For Liver Complaint, Bilious Headache, Sick Headache, (which females are subject to) Jaundice or Green Sickness, Bilious Colic and Bilious Fevers, they are a never failing remedy. For Dropsy and Dropsical Swellings they should be taken in frequent doses. For intermittent Remitent and Congestive Fevers, where languor, drowsiness, anxiety, aching pains in the back, head and extremities, slight chills with flushes of heat, etc. No medicine is better adapted to cure these complaints in all their varied forms, than Dr. Swayne's Tar and Sarsaparilla Pills. Price 25 cents a Box. 5 Boxes, $1, sent by mail to any address.

Prepared only by
DR. SWAYNE & SON.,
330 North Sixth Street, Philadelphia.
E. J. HART & CO., New Orleans,
Wholesale Agents.

SWAYNE'S OINTMENT,
READ THESE TESTIMONIALS.

U. S. Marshal's office. Harrisonburg. Va.
Dr. Swayne & Son, 330 North Sixth street, Philadelphia—Gentlemen, I have suffered for twenty years from that terrible disease, itching piles, had consulted many physicians and used numerous applications and medicines, but found no permanent relief until I procured your All-healing Ointment. After using one box in the space of three weeks' time, I found myself entirely cured, and for the last four months have not even felt a symptom of the disease. I also used the ointment on a spot of dry tetter on my head, which had annoyed me for five years, and found the same happy result, a perfect cure in a short time. I deem it my duty to give you this well merited testimonial of so great a medicine. You may publish this if you see fit.
Very respectfully, WM. P. GROVE.

J. Q. A. Metcalf, (firm of Hanley & Metcalf,) **Palmyra, Mo., writes:**

January 1, 1877.
I received your letter, also the ointment for itching piles. I have used the ointment for three weeks, and am now perfectly cured. I feel very thankful that I am free from that terrible pest, the "itching piles."

SKIN DISEASES.

Swayne's All-healing Ointment is also a specific for **Tetter, Itch, Salt Rheum, Scald Head, Erysipelas, Barber's Itch, Blotches, all Scaly, Crusty, Cutaneous Eruptions.** Perfectly safe and harmless, even on the most tender infant. Price 50 cents, 3 boxes, $1 25. Sent by mail to any address on receipt of price. ☞ Sold by all leading Druggists,

Prepared only by
DR. SWAYNE & SON.,
330 North Sixth street Philadelphia.
E. J. HART & CO., New Orleans,
Wholesale Agents.

To Consumptives AND Invalids.
Dr. wayne's Compound yrup of Wild Cherry

seldom, if ever fails to cure a cough. Even when the lungs have become much disordered with night sweats, burning fever, pains and oppression, it has effected wonderful cures.

A Remarkable Cure.
HOME TESTIMONY.

DR. SWAYNE—Dear Sir—I feel it to be due to you and suffering humanity to give the following testimony respecting the wonderful curative powers of your Compound Syrup of Wild Cherry and Sarsaparilla and Tar Pills. I was afflicted with a violent cough, pains in the side and breast, night sweats, sore throat, my bowels were costive, appetite nearly gone, and my stomach so very weak that my physician was at a loss to know what to do for me, as everything in the shape of medicine was rejected; spit at different times a pint of blood. I remained for months in this awful condition, and gave up all hopes of ever recovering. At this time you recommended the use of your syrup and pills, which immediately began to soothe, comfort and allay the violence of the cough, strengthened and healed my lungs; in short, it has made a perfect cure of me, and I am now able to pursue my daily labor. Any person doubting the truth of the above statement will please call on or address me, at the factory. EDWARD H. HAMSON,
Engineer of Geo. Sweeney's Pottery, Ridge road, below Wallace, Phila.

Over twenty years have elapsed, and Mr. Hamson still remains a hearty man to this day—September 30, 1876.

PHYSICIANS RECOMMEND IT.

Dr. Thos. J. B. Rhoads, Boyertown, Berks Co., Pa., writes: "Your Compound Syrup of Wild Cherry I esteem very highly; have been selling and recommending it to my patients for many years, and it always proves efficacious in obstinate coughs, bronchial and asthmatical affections. It has made some remarkable cures in this section, and I consider it the best remedy with which I am acquainted.

Price $1. Six bottles for $5. If not sold by your druggist, we will forward half dozen by express, on receipt of price.

Describe symptoms in all communications, and address letters to DR. SWAYNE & SON, 330 North Sixth street, Philadelphia. No charge will be made for advice. Sold by druggists and dealers in medicines generally.

E. J. HART & CO., New Orleans,
oct 11 1y] Wholesale Agents.

General News Items.

Herr Driesbach once famous as a lion tamer, died at Apple Creek, near Fredericksburg, Va., on the 5th inst.

Gov. Vance, of North Carolina, attributes the destruction of the pure agricultural fair system to horse racing, three card monte, and prize candy.

Coculas indicus, virulent poison, is largely imported into this country, yet it is not known to be used in any manufacture except that of lager beer.

Bishop Hood, colored, of the African Episcopal Church, denounces the Liberia scheme of emigration as a great swindle, especially that part of it which collects $10 from each colored man.

The return of the whales to their old grounds in the south Atlantic, from which they have been missed for two years, has given a wonderful impulse to the whaling business.

At a New York florist's is a large crab-apple tree on whose topmost branch blooms a white rose. The rose stem, which is growing from the apple branch is over two years old, and it has already bloomed twice.

The Tennessee River Improvement Convention, which met at Chattanooga a few days since, adopted resolutions setting forth the importance of the improvement of the Tennessee river, especially at Mussel shoals. and determined to press the matter vigorously. It will require $2,000,000 to complete the improvement of the Tennessee, and judging from the earnestness of the Chattanooga Convention, the work which was laid out forty years ago will soon be in a fair way to consummation.

In a late charge to the grand jury, Judge Davis, of New York, remarked: "Twenty years of judicial life have taught me that more than seven-eights of the crimes of personal violence are traceable to the use of intoxicating liquors." About the same proportion of the pauperism of every community is traceable to the same cause.

Louis Kossuth, the Hungarian patriot, in an article in the *Contemporary Review*, of London, urges Austria to maintain the independence of Turkey as a barrier against the extension of Russia, and is particularly vehement in warning Austro-Hungarians against accepting an addition of territory for themselves as a bribe for becoming a tacit accomplice in the dismemberment of the Turkish empire.

Postmaster General Key reports that the postal business of the country has fallen off since 1876, owing to the dull times. Sales of stamps, cards, etc., decreased $427,585, and issues of money orders $4,215,000. There has been economy in all branches of the service, and the expenditures were $3,353,483 less than the estimates therefor. Mr. Key thinks that the Department will eventually be a source of revenue to the Government. Legislation is urged for the purpose of stopping the abuses in regard to the sales of stamps at small offices, which are inflated by various artificial methods, in order to increase the salaries of the postmasters. Better pay to letter carriers is recommended.

The Fort Worth (Texas) *Democrat* has been shown a "frost lilly," discovered near that city the other day. The frost lilly has excited the interest of curiosity hunters, scientists and botanists for a long time, and they are one of the most rare of nature's productions. It is a perfect lily in all its parts, stem, leaves and petal, and wrought in frost or ice. It springs from the ground as other "lilies of the field" do. The theory adduced by those who have examined it carefully, is, that there is a bulb in the ground, which is of a pungent nature, and when the ground is frozen it emits a strong vapor through the fissures of the earth, which freezes as it rises, and invariably takes the form of a lily. Efforts have been made in New York to produce this lily, and with partial success.

Beautiful Anecdote.

A happier illustration of the wonderful character of the Bible, and the facility with which even a child may answer by it the greatest questions, and solve the sublimest mysteries, was perhaps never given than at an examination of a deaf and dumb institution, some years ago in London.

A little boy was asked in writing, "Who made the world?"

He took the chalk and wrote underneath the question, "In the beginning God created the heavens and earth."

The clergyman then inquired in a similar manner, "Why did Jesus Christ come into the world?"

A smile of delight and gratitude rested on the countenance of the little fellow as he wrote, "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners."

A third was proposed, evidently adapted to call his most powerful feelings into exercise. "Why were you born deaf and dumb, when I can hear and speak?"

"Never," said an eye-witness, "shall I forget the look of resignation which sat upon his countenance as he took the chalk and wrote, "Even so, Father, for so it seemed good in thy sight.'"

GROVER & BAKER
ELASTIC STITCH
Sewing Machines,
USING TWO SPOOLS.

GROVER & BAKER
—AND—
DOMESTIC
LOCK-STITCH MACHINES,
Stitch alike on Both Sides.
Sold at Reduced Prices.
Leased on Easy Terms. Warranted in every Respect.
BEWARE OF IMITATIONS.
H. H. TRUE, Agent.
No. 5 Chartres street, New Orleans, La.
sept27-77-3m

THE ORIGINAL
KING OF PAIN.

A Family Medicine,
Sure Cure for

CRAMPS, COLICS, DIARRŒA, SORE THROAT, HEADACHE, TOOTHACHE, EARACHE, RHEUMATISM, NEURALGIA, COLDS, COUGHS, PALPITATION OF THE HEART, NERVOUSNESS, CUTS, SPRAINS, BRUISES, BURNS, BITES OF VENOMOUS REPTILES, Etc.

Persons suffering from the above complaints might find it to their advantage to try KING OF PAIN, before sending for a physician, as a careful notice of the above directions may enable any person to learn how to use the medicine, which will prove beneficial in many complaints not mentioned in the above circular. This Medicine is Guaranteed to give satisfaction, or the money will be refunded.

In putting this valuable medicine on the market, I have forgone the old stereotyped practice of appending a long list of certificates of Doctors and others, as the KING OF PAIN is so favorably known in this city and State, as I have prepared and put it up since 1864, for Dr. McBride and other agents, and sold by me.

Since I have retired from the drug business I have been compelled to furnish it to many parties who had used it and learned its value. In order that this great household Remedy may reach the poor as well as the wealthy, the prices have been reduced to 25 cents 50 cents and $1 00 per bottle. For sale by all druggists and country stores.

Prepared by
W. H. PEMBERTON, M. D.,
aug23-79-6m New Orleans, La.

50 Elegant Mixed Cards, with name, 13c. Agent's outfit 10c, Seavy Bros., Norfolk, Ct. nov18-1m.

A Mystery Solved.

The Greatest Medical Triumph of Modern Times! The Mysterious Channel of Disease Discovered, and a Certain Cure Provided. The Stomach, Liver and Bowels the Centre of Disease.

Parson's Purgative PILLS,

The Great Anti-Billious Remedy and Miasmatic Dissolver.

PARSON'S PURGATINE PILLS

Are the result of long-continued Scientific investigation, and are warranted to cure all diseases originating in tha Stomach, Liver and Bowels. No griping pains follow the use of these Pills, unless the Bowels are inflamed; but RELIEF, IMMEDIATE RELIEF, may be relied upon. As a Common Family Physic

PARSONS' PURGATIVE PILLS

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dec6'77-17w

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Vol. XII 1877

Southwestern Christian Advocate.

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The Angel's Greeting.

Come to the land of peace!
[illegible] the tempest hath no longer
power;
The [illegible] passes from the soul away,
The sounds of weeping cease.

Your hath no dwelling there!
Come to the cooing of repose and love,
Guided by the silent pinion of the dove
Through the celestial air.

Come, to the bright and blest,
Unchanging and forever! Midst that shining
band
Gather to Heaven's own wreath from
every land
Thy spirit shall find rest.

Thou hast been long alone:
Come to thy mother! On the Sabbath
morn
The tones that rocked thy childhood, back
once more
Shall take its weird one.

In whose wert thou left:
Come to thy chosen! Joyously again,
All [illegible] voices, blent in one sweet
song
[illegible] their long parcel.

[illegible] orphan head
[illegible] kneel, as o'er a willow's
[illegible]
[illegible]! It is finish'd now;
Thy tears have all been shed.

In my divine shade,
Come [illegible] pathway, memory be
[illegible]
[illegible] victory, deathby love no
[illegible]
[illegible] to the God.

Song of the Angels at the Birth of Christ.

OUTLINES OF A SERMON BY BISHOP SIMPSON.

And suddenly there was with the angel [illegible] heavenly host, praising God and saying, Glory to God in the highest, and on earth peace, good will toward men. Luke 2: 13, 14.

[illegible] was that [illegible] clothed [illegible] angels have [illegible] since, [illegible] weeks [illegible] were about [illegible] that very [illegible] their [illegible] grows [illegible] voice [illegible] of an [illegible] as [illegible] [illegible] strange [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] official re- [illegible] va- [illegible] and [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible]

[illegible]

[illegible] to San Antonio.

[illegible] distance is two hundred and [illegible] and you make the [illegible] over the Sunset Route, in daylight, with the privilege of occupying a palace car to add to your comfort. T. W. Pierce, Esq., of Boston, is the President, and Mr. Gibbs is the general passenger agent of this route, and the rapidity with which this new road is becoming first class in all respects indicates that they and their associates understand how to build railroads and make them pay.

Leaving Houston at half past seven in the morning, the first fifty miles take you through the immediate settlements, and bring you out upon a vast plain on which graze the many thousands of cattle belonging to some of the great cattle kings of Texas. To the eye of a [illegible] nothing could be more [illegible] looking, than an ordinary Texas cattle farm. There are no [illegible] fenced and regularly planted fields. Occasionally there is a rancho with a fine house and pleasant surroundings, but these are rare. Generally there is only a plain frame house with an excuse of a yard about it, and on all sides vast plains extend. On these plains the cattle roam winter and summer. The ownership of each is distinguished by a brand, that is, certain letters or marks burned into the flesh on the hip or shoulder.

About one hundred miles from Houston you come to Columbia on the Colorado river. From this on, the country is marvelously beautiful to look upon, and rich in resources. The soil is exceedingly rich, the surface of the country rolling, and the products of great variety. Every few miles towns are springing up and the same rapid growth is going on as was seen, a few years since in the cities and towns along the railroads in Illinois and Iowa. For example, the [illegible] was established at Schulenburg in 1876 and now there are [illegible]

[illegible]

As [illegible] were, in company with Bishop Foster and Dr. Ford, guided by our friend Dr. J. B. Chase and welcomed to his home. [illegible]

[illegible]

the altars, in the baptistry and about main entrances were carvings and paintings, some of which remain, splendid specimens of art. There were other buildings for dormitories, the shelter of stock, etc. All these were enclosed within a high wall, with space enough inside to give room for the hundreds connected with, or under the care of the mission at night, or in case of attack from hostile foes. About each mission great fields were cultivated, irrigating ditches, many of which still remain, were made, and thus large farms were cultivated. The Indians were taken and taught Christianity, and how to work, and after an apprenticeship of two or or three years were given land and citizenship. How many thousands of Indians were christianized and died in the faith it is impossible to tell. But when we consider the magnitude of the work accomplished, none can but admire the sublime faith which led these Catholic missionaries, and gave them such marvelous patience and tact and success for generations, in making intelligent farmers and citizens out of untutored savages. In comparision with what they did, how insignificant do many of the boasted missionary efforts of this day appear!

Another visit was to the curiosity shops of San Antonio. These are pawn shops where during a series of years have been collected many curiosities of Mexican and Spanish and Indian origin. The curiosities however made the least display. The things most seen were pistols, saddles, bowie knives, gaffs for fighting cocks and spurs and bits suitable for unruly horses. These articles are everywhere. As one gentleman said "they are the meat and bread of our commerce." To our company these were curiosities indeed, but not just such ones as were desired for friends, or to keep as mementoes. There were old coins, quaintly devised jewelry of unalloyed gold, costly rosaries well worn, which perhaps had been used many years and then sold as a last resort to sustain life, and many other things too numerous to mention. We saw one genuine Aztec relic; it was a rudely hewn stone with legs, having a flat surface perhaps two feet square, on which another stone could be rubbed, for the purpose of grinding corn or rice. These are still in use among many of the Mexicans, and it is said that good flour can be made with them.

The other place visited was the head of San Antonio river four miles from the city. For this pleasure we were indebted to Mr. H. H. McLean. The San Antonio river bursts forth from the ground from a series of beautiful springs. The water is clear and warm and flows in such quantities as to make the river a large stream at once. About these springs the grounds are high, being six hundred feet above the sea, and covered with timber. The air is clear and bracing, and we know of no better place in the South for a health resort. Bro. McLean, for he is a Methodist, proposes to make a donation of land on which to build a Methodist University. It may yet be done especially if Bro. M. will give the proceeds for a year or two from his seven thousand acre ranche, on which there are fifteen hundred head of horses.

San Antonio has now twenty thousand people, and is rapidly growing. Our church built by our colored people is the second best in the city, and Bro. Carper besides paying the expenses of the church raised $1,000 on debts last year. He has a noble congregation, and promises fifty subscribers for the SOUTHWESTERN for 1878. Prof. [illegible] is organising our German church, and is about to build. We expect in a few months that the little gem of a church a Galveston will be duplicated in San Antonio. Rev. Dr. Meredith was sent from the Austin Conference to prospect for the organization of an English speaking white church. Whether the organization be effected at once [illegible] Bishop [illegible] him in this [illegible]

[illegible]

The Death of Dr. Bledsoe.

The death of Dr. A. T. Bledsoe removes from earth perhaps the greatest theologian of the Methodist Episcopal Church South. He was born in Frankfort, Ky., November 9th 1809. He graduated at West Point Military Academy in 1830, and for a year or two served as second lieutenant in the United States Army. After this he became an instructor and in 1835 was ordained to the ministry of the Protestant Episcopal Church in Hamilton, O. Some question in his mind as to the teachings of the church on the subject of baptismal regeneration led him to withdraw from the Episcopal ministry and church. He was the author of several important theological works, the principal of which was his "Theodicy, or Vindication of the Divine Glory as Manifested in the Constitution and Government of this Moral World." This work, after being rejected by several of the most astute publishers in the United States, on account of the unpopularity of the subject, went through three editions of 1,000 each in four months. Subsequently many other editions were called for and printed.

Dr. Bledsoe believed in the constitutional right of the South to secede, and wrote a book to prove that Davis was not a traitor and that secession was the constitutional right of any state. He entered the Confederate Army as colonel and was for a time Assistant Secretary of War. In 1865 Dr. Bledsoe began the publication of the *Southern Review* in which has appeared many able articles from his pen.

He became a Methodist preacher in 1871 and in the same year his review was adopted by the General Conference of the Southern Church.

On the 7th of November he felt the oncoming of the illness which soon prostrated him, and his first words on coming home were, "My time is come." Without a tremor at the thought of death, but with an unspeakable horror of outliving his mental powers, he lay down to die. In a very few days all care, anxiety and dread fell away from him, and he lived on with only [illegible] and pleasant fancies [illegible] mental vision, till [illegible] almost uninterruptedly, till he breathed his last at 11 o'clock Saturday night, December 8th.

Bishop Foster in Texas.

Bishop Foster has just completed the tour of the Texas Conferences, presiding over the Austin Conference at Dallas, the West Texas at [illegible], the Southern German at Houston and the Texas at Jefferson. He also visited Austin, San Antonio and Galveston. He was in the State a month and traveled nearly two thousand miles, presided over conference sessions fifteen days, preached twice each Sabbath, addressed the Conferences on some practical topic almost daily while they were in session, patiently consulted with each cabinet before making the appointments, and by words and acts showed his appreciation of and faith in our Southern work. Bishop Foster is a great preacher. His sermons are food for souls who are thoughtful as well as devout. He grapples with fundamental truths, and has the rare power of presenting the profoundest problems relating to God and man in a manner to instruct and inspire the average church-goer. His sermon in Jefferson made a profound impression upon the large audience which heard it. On Monday he was waited on at the Conference room by a committee which presented a petition signed by a large number of the professional men of the city, asking him to remain and deliver a series of sermons. In presiding at the Conferences the Bishop showed an earnest desire to do his whole duty in all respects. His instructions to the classes were plain, severely so at times, but always appropriate, and were given in a manner to do good. We never heard better addresses to Conference classes or witnessed more patient discussion of questions relating to ministers and [illegible].

Gulf District Conference.

The District Conference for the Gulf [illegible], Mississippi, will be held [illegible], commencing [illegible] p. m. All the [illegible]

[illegible] P. E.

The Oratorio of Elijah.

On last Saturday night we listened to the rendering of this celebrated musical composition. The entertainment was given by the Philharmonic Society, in conjunction with the Fryer Opera Troupe. The Opera House was well filled, and the entertainment was in every respect creditable to the performers, and inspiring and instructive to those who listened.

The director, Mr. Gronevelt, and the managers of the Philharmonic Society, deserve the thanks of the lovers of sacred song for this successful effort in bringing before a New Orleans audience, for the first time, this composition of the great Mendelsson. It was in 1846 that Elijah was first performed in Birmingham, and the great author himself presided over and directed the movements. A good judge says:

"Next to the Messiah, the Elijah is the most popular oratorio in England. It is shorter and more dramatic than Handel's masterpiece, less theological than Sphor's Last Judgment, and infinitely less didactic and monotonous than the wondrous passion music of Sebastian Bach. No man ever wrote more in the presence of his public and less in the seclusion of his study than Mendelssohn, and in no other work has he so finely calculated the capacities of the ordinary music-loving mind, and so richly poured forth treasures which the most experienced musician will find, if not inexhaustible, yet perfect."

Nearly one hundred voices joined in the choruses, and with only an occasional break, the performances of the company of home singers were highly creditable. The solos were sung by artists from the Fryer Opera Troupe. Mr. Blum rendered the aria "Is not his word like a fire and a hammer that breaketh the rock in pieces?" and several other solos with excellent effect. Madam Pappenheim sang "What have I to do with thee, O man of God," and "Hear ye Israel." Her voice is one of great compass and splendid culture, and as we listened, thrilled by its magic power, the words of the old prophet had a pathos, and the widow's cry over her dead child had a meaning never before understood. Miss Adelaide Phillips sang the famous solo, "O rest in God." Besides the splendid melody of her rich contralto voice, the words were distinctly ennunciated, so that every one could understand them. Miss Phillips was the favored singer of the evening with the audience.

The result of President Hayes' policy in South Carolina is set forth by a South Carolinian in the January *Atlantic*. He says: "In South Carolina there are five very noticeable results of the President's policy; first, the decreased expense of the government and its increased purity and efficiency; secondly, a great decrease of crime and disorder, and a marked increase of material prosperity and a striking renewal of public, social and military spirit among the whites; the extension of the Republican party and a revival of the old political intolerance; fourthly, a renewal of interest in public affairs on the part of the whites, and, lastly, the banishment of the negro from politics and his enhanced material prosperity." After discussing the results at length he says: "Over the first and second results the author is inclined to rejoice. In the third, fourth and fifth results described, while he finds some things to approve he perceives much to deplore."

To us it is evident that if an honest-minded southerner, as the writer seems to be, cannot find more to rejoice over in the result in South Carolina, that state is in a most deplorable condition.

Rev. Dr. J. B. Ford, our General Sunday-school Agent for the South, has completed the tour of the Texas Conferences. His addresses and sermons were well received. He is well adapted to his important work, and enters upon it with enthusiasm. He believes in our Southern work, and believes especially in the great importance of our Sunday-school work in the South. It has its difficulties and discouraging aspects, but these must be studied, understood and overcome. In these views, he is heartily endorsed by every conference he meets. Bro. Ford will attend the Louisiana and Mississippi Conferences, and we hope he can hold a Sunday-school Institute in this city in the near future.

Rev. Dr. Rust returns to Cincinnati on Tuesday, from attending the Tenth Anniversary of the Freedmen's Aid Society at Springfield, Mass. He spent one night with Bishop Haven at Malden, Mass. [illegible] The Bishop [illegible] suffers from the effects of the African malaria. A local paper says of the Freedmen's Aid Society: "The noble organization, under its indefatigable Secretary, Rev. R. S. Rust, D. D., held its anniversary at Sprinfield, December 10th. Rev. Dr. E. O. Haven, Dr. L. C. Matlack, Revs. I. J. Lansing and Richard H. Rust preached able seremons Sunday morning, and delivered stirring addresses Sunday evening at the State Street Church, and Monday afternoon and evening at Trinity. The claims of the Society have been ably advocated, its work clearly delineated, and a genine enthusiasm awakend. May it be perpetuated in ever-increasing fruitage."

The *Atlanta Constitution* learns from the Comptroller-General's report that the colored people are of more importance to Georgia than is generally supposed. The colored polls in Georgia are 84,164. They own 457,635 acres of land valued at $1,244,104 and $1,199,725 worth of city property, $486,522 worth of household and kitchen furniture, $241,106 worth of horses, mules, hogs, sheep,, cattle, etc., $125,120 worth of plantation and mechanical tools, and $92,699 in money and solvent debts, besides about two millions and one hundred thousand dollars in property not otherwise enumerated, aggregating in all about fine and a half millions.

The Pittsburg *Commercial* says that in an interview between Republican senators and President Hayes that the latter expressed the belief that eight of the Southern States would go Republican in 1880. He said there was an evident tendency on the part of the religions element of the South to support the administration and its policy, and that it would be sufficiently crystalized to be felt by 1880. The President based his expectations of religious support upon letters and professions of the bishops of the Methodist Church South.

The anniversary of the Freedmen's Aid Society, held in Springfield, Mass., was a successful meeting. Last week we published the report of the Corresponding Secretary, Dr. Rust, and did our space permit we would publish abstracts of the addresses. Rev. Drs. Fox, Rust, E. O. Haven, Matlack and Lansing were the speakers at the several meetings held.

Holly Springs District Conference.

The District Conference for Holly Springs will meet at Oxford, Miss., January 15th, 1878. All members are requested to be present.

J. G. JOHNSON, P. E.

General News Items.

President and Mrs. Hayes decline all invitations to the theaters.

General Grant does not expect to return to the United States before December, 1878.

The Brazilian Government has agreed to subsidize a line of steamers between Rio Janeiro and New York, service to commence next March.

A lady in Fairfield, Maine, has received an offer——of two thousand dollars for her hair, eight feet and one inch in length. She has refused.

Postmaster General Key earned his first money by teaching school at $15 a month, and Secretary Thompson commenced life as a school teacher.

It is stated that the personal gifts made to Pius IX, since he became Pope amount to over $140,000,000, not including Peter's Pence.

Just before Thorp's hanging at Auburn, Dec. 7th, he remarked to a reporter concerning his fate, "Liquor started it, liquor kept it up, and liquor ends it."

The spread of fevers has lately been directly traced to attending wakes, and the medical papers in England are asking the Roman Catholic clergy to use their influence against them. The clergy have long tried to abolish wakes, but hitherto with little success either in Ireland or America.

An election for State Senator in Beaufort county, S. C., which includes several sea islands, containing a large negro population, occurred Dec. 10th, and [illegible] the [illegible]

vass, the Republican candidate was elected by 1,500 majority [illegible] the first election in the [illegible] year carried by the [illegible]

In the city of Providence, R. I., 220 street lamps, within a district over nine miles in length, are now lighted and extinguished in less than fifteen seconds by electricity, and the system is controlled by one man.

The City.

The public schools are closed, until January, for the holidays.

Congressman E. John Ellis is at home.

The Collectorship of the Port is an office still vacant, and awaiting movements in Washington. Meanwhile Special Deputy Anderson with an appointment as Treasury Agent, conducts the office, while the salaries of employees will be paid by a paymaster sent from Washington for the purpose.

It is bad enough to be compelled to endure the popping of crackers and other fireworks during the Christmas and New Year's festivities, but the discharge of pistols, revolvers, shot guns, old muskets, cannon, etc., is carrying barbarous customs to an extreme. We are pleased to observe, therefore, that within a period of ten days from the 25th the senseless discharge of fire arms will be under a ban imposed by the City Authorities.

Danger attends teaching the catechism for purposes of exhibition. When the committee came to examine the class, each boy knew what question he would be asked, and what answer would be expected. It so happened, however, that one lad was missing, and the question, "Did God make you?" was put to the next in order. The reply was original and astounding, "No, sir; the boy that God made has gone home with the toothache."

Mississippi Letter.

Quarterly Meeting services were held at Liberty, December 15th and 16th. The presence of the Master was felt by the large congregation in attendance. The work at that place seems to be in a prosperous condition. On Sabbath eighteen adults and one child were baptized, and seventy-eight partook of the sacrament. The pastor reported twenty-seven accessions to the church, five of which had professed conversion. The collection on Sunday was $2.65. At Fayette, also, the good hand of the Lord had been present. Over three hundred had been added to the church. Nearly all had professed conversion. About two hundred had been baptized and received into the church in full membership. The pastor, Brother Bardwell, has labored very hard and the work is still going on. His circumstances and surroundings at the beginning of the year were very unfavorable, but, going forth in the name of the Lord, glorious have been the results.

L. BRADFORD.

Whether Evolution is worthy of investigation, as a scientific problem, let whoever cares to push inquiry answer. But Christianity is already verified in conscience and experience, by history and by science, and is the same blessed fact "yesterday and to-day and forever."

The church in certain old ages, however, was weakly hesitant to admit outside truth. Some of the saints, not of light, but rather of dark, denied geology, and farther back the denial was square against Geography, as well. But as men received light from the Sun of Righteousness, these solemn protests against science were modified. For, always, Christ and Nature agree. The Heavens and the Earth are in essential harmony, according to external laws. God is the [illegible] of all things, visible and invisible. He is the author of all truth. Faith and science center in Him. The material universe is but the background on which the Gospel Revelation has its grand [illegible].—*Methodist Record.*

General John M. Harlan was sworn in as Associate Justice of the Supreme Court of the United States on the 10th.

The Right Kind of a Girl.

A young lady from the South was wooed and won by a young [illegible] physician. [illegible]

[illegible]

Last two

pages of

52

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